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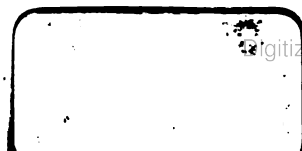
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DR. ADAM CLARKE'S
COMMENTARY
ON
THE NEW TESTAMENT.

VOLUME II.

CONTAINING

***THE ACTS OF THE APOSTLES, THE EPISTLES TO THE ROMANS,
AND CORINTHIANS, I. AND II.***

THE
NEW TESTAMENT,
OF
OUR LORD AND SAVIOUR JESUS CHRIST;
CONTAINING
THE TEXT,
TAKEN FROM THE MOST CORRECT COPIES OF THE PRESENT
Authorised Translation,
INCLUDING THE
MARGINAL READINGS AND PARALLEL TEXTS,
WITH A
COMMENTARY AND CRITICAL NOTES.
DESIGNED AS A HELP TO A BETTER UNDERSTANDING
OF
THE SACRED WRITINGS.

By ADAM CLARKE, LL. D. F. A. S.

IN THREE VOLUMES.

VOL. II.

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AN
INTRODUCTION TO THE FOUR GOSPELS,

AND TO THE
ACTS OF THE APOSTLES,

CONTAINING

INFORMATION NECESSARY TO A PROPER UNDERSTANDING OF THE VARIOUS
REFERENCES FOUND IN THE NOTES ON THESE BOOKS.

THE Introduction, so long promised, giving an account of the Manuscripts, Versions, &c. referred to in this Work, is at last before my Readers; and could not, with any propriety, have been published sooner, as the *Gospel History* could not be considered complete, till the Book of the *Acts* was finished. As the chronology of the New Testament ends with the two years' imprisonment of Paul at Rome, it may be thought needless to carry it any farther down: but as there is some reason to believe, that he visited Rome a second time, and suffered martyrdom there about A. D. 64 or 65; and as learned men have agreed that the *Apocalypse*, which completes the canon of the New Testament, was not written till about the year 96; I have thought it necessary to carry down the Chronology through the whole of the *first century* of the Christian æra; that, if I should not have health or life to proceed any farther in this Work, that important part should be left in a state of tolerable perfection. I have proceeded on the same plan with the *four Gospels*, and the *Book of the Acts*, as I have done with the *Pentateuch* and the *Book of Joshua*; and have reason to thank God, that he has spared me to go through (in the manner I first proposed) with these *two* most important *parts* of that Revelation, which his mercy has granted to man. In the *first*, (the *Pentateuch* and the *Book of Joshua*) the history of the world and its original inhabitants, and the history of the church, are brought down from the creation, to the final settlement of the Israelites in the Promised Land. In the *second*, (the *Four Gospels* and *Book of Acts*) I have deduced the important events of the Christian dispensation from six years before the vulgar æra, down to the year 100. This Chronology is as rich in the necessary æras, as that which is attached to the Book of Deuteronomy: and has, I hope, left nothing unnoticed that belongs to such a work. The account of MSS. Versions, &c. is necessarily *short*: I could not proceed further in this description, without involving much of that sort of *Biblical Criticism*, which could not be advantageous to general readers. I have, therefore, only introduced what I deemed necessary for a proper understanding of the references to be found in the Commentary itself.

I have purposely avoided the question concerning the authenticity of the Sacred Writings *in general*. On a thorough conviction, I assume the fact, that they are a divine record, a revelation from God. This has been so amply proved, that the Christian cause has had a complete triumph. I consider, therefore, the question to

be for ever at rest. As to the particular books, scriptures, or scripture facts, to which objections have been made, I have carefully considered them as they occur in their respective places; and I hope, I have fully removed every such objection, and have exhibited the doctrines of the Gospel, and the facts of the evangelical history, in their own certain and steady light: at least, I have carefully laboured to do it; and, like the woman in the Gospel, *I have done what I could.*

When the great difficulty of my Work is considered, no one will suppose that *mistakes* were avoidable; general consistency and correctness are all that candour can require. I have met with difficulties in every part of my undertaking, such as a Commentator only can feel and estimate. On the Acts of the Apostles *alone*, I have spent many months of almost incessant labour. Difficulties occurred in every page; and I could not proceed till I had made the way plain before me, and left it open to those who might come after. This alone is sufficient to account for the *delay* in this part; and for any casual mistakes into which I may have fallen: mistakes, if such there be, over which, the candid Reader will find little difficulty, gently to draw the pen of correction; remembering, that it is much more easy to find faults than to mend them.

§ I. Concerning the *MANNER* in which divine *INSPIRATION* was granted to the sacred writers.

The *manner* in which the Divine Inspiration has been granted to the sacred writers, is a question of more than mere *curiosity*. As every work of God is done in an *orderly, rational* manner, so must this also: but we must take heed not to confine him to *one particular form*, and say, it must be *thus* and *thus*, or not at all. God is sovereign of his own ways; and *so* does his wondrous works, that they may be had in everlasting remembrance. As he has spoken at *sundry times* to our fathers and predecessors, by the prophets and other inspired men; so has he done this *in divers manners*; ever adapting the *manner* to *time, place, circumstance, &c.* Hence we are not to look for a *uniformity* in the *manner* of communicating his inspirations, any more than we are to look for *identity* of *time, place, and persons*. He has done great things; and he has done all things well. On the inspiration of the Scriptures themselves, I must therefore refer my Readers to those who have written professedly on the subject; but on the *mode* of communicating that *Inspiration*, I beg leave to make a few extracts from Dr. Whitby, who has written excellently on this point. After asserting, that the *apostles* and *evangelists* indited these scriptures by the *assistance* of the Holy Ghost; and that as the immediate succeeding ages did, so we at present securely may, rely upon them as a rule of faith, he proceeds to shew,

“ I. How this assistance may fitly be explained.

“ For explication of this Divine assistance, let it be considered,

“ 1. That *prophecy* is sometimes represented as *the word of the Lord*, and he is said to speak to the *prophet*; and suitably to this *metaphor*, some illustration of the assistance of the Holy Spirit may be made from the analogy it bears to human conversation; thus, that as we convey our thoughts one to another by such words as, by the organs of hearing, make such a motion on their brain to whom we speak, as gives them an *idea* of the words we utter, and by them of the things which by those words are signified; and so it is, the impression made upon their brain, which doth communicate our thoughts to them; so, when it pleased God to reveal his will to any person, it seems only necessary that he talk inwardly with them, that is, that he make such a motion on their brain, as gives them a deep and clear *idea* of that, which he intended to make known unto them: only the impression must then be made in such a manner and degree, and with such circumstances, as may make it certain to the inspired person, that it derives from God. Now seeing, when we hear the voice of any one, or receive a letter from him, we may be certain from the knowledge we have of his voice, or his hand-writing, that it is he indeed who speaks or writes to us; we may very well conceive, that God can easily give such distinctive marks of what he inwardly speaks to us, or *writes upon the tables of our hearts*, as shall enable us to discern what he imprints upon them, from any impression that shall otherwise be made upon them.

"2. Sometimes the *prophet* is in Scripture styled a *seer*, and his word a *vision*; and then the parallel, or the analogy, runs thus: As we see, by virtue of a light reflecting the species of things upon the *retina* of the eye, and thence deriving a peculiar motion to, and making a distinct impression on the brain; so may the *prophet* be supposed to see what God reveals unto him, by a like motion of the Holy Spirit made upon his brain concerning it. And as it is as easy to propose a material object to the view, as to describe it by our words; so must it be as easy for God to dart such an impression or inward light upon the brain of the *prophet*, or spiritual man, as shall give him a more bright and sensible *idea* of things, than if he did perceive them by the ear, or even view them by the eye. And as we more exactly discern a sensible object by the view, than we know it by a description of it without that view; so the *Jews* say, that *prophecy* *נראה* in *vision*, is more excellent than that which comes only *בחלום* by *dream*, or in a *dream*, in which we seem to hear one talking with us.

"Now though this impression may be sufficient to convince the *prophet* and inspired person, that his revelation did indeed derive from God; yet, since this revelation was intended not for himself, but for the use of others, he, with the revelation, must be enabled, by some convincing proof, to evidence to those, who were concerned to embrace it, that he was sent indeed by God with such a message to them. Now, of this, they only could be satisfied by some outward marks or notes, of which they, by their senses, were enabled to judge, viz. The miracles wrought for confirmation of his testimony, or some *prophetical* prediction of something future, and contingent, exactly verified in the event. And thus, saith the *apostle*, was their preaching confirmed to the world; *God bearing witness to them, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his will*, Heb. ii. 4.

"The ways of *prophecy*, under the *Old Testament*, seem to be comprehended under these four heads, viz. Either the *prophets* received their revelation in a *dream* or *trance*, or in a *vision*, or by a *voice from heaven*, or by the *secret suggestions* of the *Holy Ghost*.

"Now some of the *apostles* had their visions, 1st. either by *DAY*, as *Peter*; for an *écstasy* fell upon him, and he saw the heavens opened, and he heard a voice saying unto him, *arise, Peter, kill and eat*, Acts x. 11. And this is called *ὄραμα*, a *vision*, ver. 17. And by this, saith he, God taught me to call no man common, or unclean, ver. 28. Or by *NIGHT*: Thus a vision of the night was seen by *Paul*, and a man speaking to him, in the *vision of the night*, Acts xvi. 9. 2dly. They had also the Spirit speaking to them; for the Spirit said to *Peter*, *Behold, three men seek thee: arise, therefore, and go with them, nothing doubting, for I have sent them*, Acts x. 20, 21. 3dly. And sometimes they had *visions and revelations of the Lord*, either by way of rapture to them, 2 Cor. xiii. 2. or of conversation with them; as when Christ said to St. Paul, *My grace is sufficient for thee*, ver. 9. Here then are three kinds of revelation granted to the *apostles*; but then these things were mostly occasional, and accidental to them, in respect of their *apostolical* functions.

"Only the case of the *apostle Paul* must here admit of an exception; for it being necessary for an *apostle*, that is, a witness of *Christ's* resurrection, to have seen the Lord risen from the dead, according to those words, *Am I not an apostle? Have I not seen the Lord?* 1 Cor. ix. 1. And for an *apostle, not of man, neither by man, but by Jesus Christ*, Gal. i. 1. to receive his message immediately from the Lord Jesus; Christ speaks thus to him, *I have appeared unto thee for this purpose, to make thee a minister and a witness, both of those things which thou hast seen, and of those things in the which I will appear unto thee*, Acts xxvi. 16. Which words contain a promise of an immediate instruction from Christ in his *apostolical* function. Whence this *apostle* declares, confirming that his declaration with an oath, *the gospel which was preached by me, was not after man; for I neither received it of man, neither was I taught (by man), but (only) by the revelation of Jesus Christ*, Gal. i. 11, 12. He therefore had his message from Christ, as *Moses* had from God, Christ speaking to him *mouth to mouth*, &c. See Numb. xii. 7.

"But yet, that which enabled them for the inditing of these writings, as a rule of faith to all succeeding ages, was the internal and powerful assistance of the Holy Spirit.

“To proceed then to the consideration of the distinction made by some, viz. Of inspiration by *suggestion*, and inspiration of *direction* only: I say then,

“First, Where there is no antecedent *idea*, or knowledge of the things written for the good of others, to be obtained from reason, or a former revelation, there, an *inspiration of suggestion* must be vouchsafed to the apostles, to enable them to make them known unto the world. But where there is an antecedent knowledge of the things to be indited, it can only be necessary that God should, either immediately, or by some special occasions, excite them to indite those things, and should so carefully preside over, and direct their minds, whilst writing, as to suggest, or bring into their memories such things as his wisdom thought fit to be written; and should not suffer them to err in the delivery of what was thus indited in his name, or which they had written, as *apostles* of God the Father, and our Lord Jesus Christ.

“Secondly, In all their revelations of mysteries, or things which could not otherwise be made known to them, either by natural reason or antecedent revelation, they must be acknowledged to have had them by an immediate suggestion of the Holy Spirit. Hence, of these things, the apostle says, negatively, that the *natural man* (who only judges of things by his natural reason) *cannot know them, because they are spiritually discerned*, 1 Cor. ii. 14. *i. e.* they being mysteries, can only be discerned by the revelation of the Spirit; and positively, that *they spake the wisdom of God in a mystery, even the wisdom hid from former ages, which eye hath not seen, nor ear heard, nor had it entered into the heart of man to conceive*, 1 Cor. ii. 7. And that because *God had revealed these things to them by his Spirit*, ver. 9. *they having received the Spirit of God that they might know the things which are freely given to us of God*, ver. 10. Thus was the mystery of the calling of the *Gentiles* into an equality of privileges with the believing *Jews*, made known unto them; for *God by revelation*, saith St. Paul, *made known to me the mystery of Christ, which in other ages was not made known, as it is now revealed to his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel*, Eph. iii. 3, 4, 5, 6. chap. i. 9. vi. 19. Col. i. 26, 27. ii. 2. iv. 3, 4. So they knew the *mystery* of the recalling of the *Jews*, Rom. xi. 25, 26. The *mystery of the resurrection*, *i. e.* the quality of the bodies to be raised, and the order of it, with all the other special circumstances mentioned, 1 Cor. xv. 1 Thes. iv. and the *apostasy* of the latter times; for *the Spirit speaketh expressly*, saith the apostle, *that in the latter days men shall depart from the faith*, 1 Tim. iv. 1. This *inspiration of suggestion* must also be allowed to St. John, the author of the Revelations; for he, speaking only what was represented to him in visions, or by angelical discourses, or apparitions, must have that assistance which suggested these *ideas* to him.

“Thirdly, As for those things, which they did know already, either by natural reason, education, or antecedent revelation, they needed only such an assistance, or *direction* in them, as would secure them from error in their reasonings, or in their confirmation of their doctrines by passages contained in the *Old Testament*; and, therefore, a *continual suggestion* must be here unnecessary. And, indeed, one great work they had upon their hands, both in preaching the gospel, and writing these *gospels* and *epistles*, being to convince the unbelieving *Jew*, or to confirm the wavering *Jew*, or rectify the errors of the *Judaizing Christian*, the gift of knowledge of the *scriptures* of the *Old Testament*, was very necessary for them, and therefore is deservedly reckoned among the primary gifts of the Holy Ghost; and, being so, we have reason to believe that, either the *Holy Ghost* suggested to their memory those *scriptures* which they used in these sacred writings to convince them; or else presided so over them, as not to suffer them to make any inferences from them, which were not agreeable to the true intent and meaning of them; though, at this distance of time, we may not always be able to discern the strength and clearness of the consequence.

“Fourthly, In writing the *historical* parts of the *New Testament*, or matters of fact relating to themselves, or others, it is only necessary, that what is there delivered as *matter of fact*, should be truly performed, as it is said to have been done: but it is not necessary that they should be related in that *order of time* in which they were performed, unless that also be affirmed of them; for this must be sufficient to assure us of the truth of what they thus delivered.

“ Moreover, in writing the discourses contained in these books, it is not necessary that the *very words* should be suggested, or recorded, in which they were first spoken, but only that the true *intent* and *meaning* of them should be related, though in diversity of words. Though the promise made to the *apostles* by our Lord, That *the Holy Spirit should bring to their remembrance, πάντα, all things which he had said unto them*, John xiv. 20. doth fairly plead for this exactness in what they have delivered of our Saviour’s sermons; it being scarcely imaginable that their memory, without Divine assistance, should exactly give us all that was spoken in such long discourses.

“ And hence we may account for the objections against this Divine assistance, arising from the viith of Acts; for, though I have shewed, in the note on *ver. 15, 16.* that there is no real mistake in the words of the *Protomartyr*; yet were it granted, that there is an error in his account of the sepulchres of the *patriarchs*, that affects not the authority of *St. Luke* at all, provided he have exactly related what was then said by *St. Stephen*, who was not chosen to be a pen-man of the *Holy Scriptures*.

“ *Lastly*, From what is thus discoursed, it may appear, that I contend only for such an inspiration, or Divine assistance of the sacred writers of the *New Testament*, as will assure us of the truth of what they wrote, whether by inspiration of *suggestion*, or *direction* only; but not for such an inspiration as implies, that even their *words* were dictated, or their phrases suggested to them by the *Holy Ghost*: this, in some matters of great moment, might be so; *St. Paul* declaring, that they *spake the things which were given them of God in the words which the Holy Ghost teacheth*, 1 Cor. ii. 13. if that relate not to what the Holy Ghost had taught them out of the *Old Testament*. But that it was not always so, is evident, both from the consideration that they were *hagiographers*, who are supposed to be left to the use of their own words, and from the *variety* of the *style* in which they write, and from the *solecisms*, which are sometimes visible in their compositions; and more especially from their own words, which manifestly shew that, in some cases, they had had no such suggestion from the Holy Ghost, as doth imply, that He had dictated those words unto them. For instance, when *St. Paul* declares his will or purpose to do what he was hindered by the providence of God from doing; as, when he says to the *Romans*, *When I go into Spain, I will come to you*, chap. xv. 24. *I will come by you into Spain*, ver. 28. For though he might, after his enlargement, go into the west, where *St. Clement* (Ep. ad. Cor. § 6.) says, he preached. And even into *Spain*, as *Cybil*, (Catechis. 17. p. 204. C.) *Epiphanius*, (Hær. 27. p. 107. C.) and *Theodoret*, (in 2 Tim. iv. 17. and Præfat. in Psalm cxvi.) say he did; yet it is certain he did not designedly go to *Rome*, in order to an intended journey into *Spain*: and when he says to the *Corinthians*, *I will come to you when I pass through Macedonia*, 1 Cor. xvi. 5. and yet confesses in his second *epistle*, 2 Cor. i. 15, 16, 17. that he did not perform that journey; for it is not to be thought the *Holy Ghost* should incite him to promise, or even to purpose what He knew he would not perform. This also we learn from all those places in which they do express their ignorance, or doubtfulness of that which they are speaking of; as when *St. Paul* says, *I know not whether I baptized any other*, 1 Cor. i. 16. And again, *τυχον παραμεινω, perhaps, I will abide, yea, and winter with you*, 1 Cor. xvi. 6. And when *St. Peter* saith, *By Sylvanus, a faithful brother as I suppose, have I written to you*, 1 Pet. v. 12. for these words plainly shew that, in all these things, they had no inspiration, or Divine assistance. This, lastly, may be gathered from all those places in which they only do express their hope, and that conditionally, of doing this or that; as in these words, *I hope to see you in my journey*, Rom. xv. 24. *I will come unto you quickly, if the Lord will*, 1 Cor. iv. 19. *I hope to stay some time with you, if the Lord permit*, 1 Cor. xvi. 7. *I hope in the Lord Jesus to send Timothy quickly to you*, Phil. ii. 19, 23. *And, I trust that I myself also shall come quickly*, ver. 24. *These things I write, hoping to come to thee quickly, but if I should tarry, that thou mayest know how to behave thyself in the church of God*, 1 Tim. iii. 14, 15. *I hope, by your prayers, to be given to you*, Philem. 22. *This will we do, if the Lord permit*, Heb. vi. 3. *I hope to come to you*, St. John, 2 Ep. ver. 12. 3 Ep. ver. 14. For, *spes est incertæ rei nomen*, the word *hope*, implies an uncertainty, whereas the Holy Spirit cannot be uncertain of any thing; nor can we think he would inspire men to speak so uncertainly. And (2) There can be no

necessity, or even use of a Divine assistance to enable a man to express his *hopes*; seeing all men do, by natural reflection, know them.

“ II. Having thus premised these things, for the right stating and explication of the controversy, I proceed to lay down the arguments, which prove that in these writings the apostles were assisted and preserved from error by the Spirit of God; and therefore were enabled to deliver to us an unerring rule of faith.

“ And 1st. I argue for the Divine assistance of the inditers of these sacred records, from what they do assert concerning their own writings; and what they say touching the declarations made, the doctrines delivered, and the directions given in them.

“ As for the writers of the gospel, St. *Luke* declares he writes his *gospel* to *Theophilus*, that he might know the certainty of those things in which he had been instructed; and St. *John* declares, his gospel was written, that they might believe that *Jesus was the Christ, the Son of God*: Now it is plain, that neither *Theophilus* could be certain of the truth of what he had been taught by any writing which was not absolutely certain in itself; nor could others be induced, by what St. *John* had written, to believe that *Jesus was the Christ*, unless they could be certain that he spake the truth throughout his gospel. Now, if we do consider how many things contained in the beginning of St. *Luke's* gospel, he must have by hear-say; and how many long discourses, both he, St. *Matthew*, and St. *John*, deliver as spoken by our Lord and others; of which we can have no assurance, after so many years before the writing of them, on the mere strength of human memory, so as to ground an article of divine faith upon the very words in which they were delivered; we must be forced to conclude that, upon this account, we cannot depend upon the very letter, and minute circumstances of every discourse related by them; unless, according to *Christ's* promise, they had the assistance of the Holy Ghost, to bring these things to their remembrance: wherefore this promise is made to them in very general and comprehensive terms—viz. *the Holy Ghost shall bring all things to your remembrance, whatsoever I have said unto you*, John xiv. 26. And then there being nothing considerable in St. *Mark*, which is not also in St. *Matthew* or St. *Luke*, or both, the certainty of all that is contained in them, must make us also certain of the truth of what St. *Mark* delivers in his gospel. Moreover, the word spoken and indited by them, is styled *the word of God*: men, saith the apostle, could not believe the gospel unless they heard it preached to them; nor could they hear it preached, unless some were commissioned to preach the gospel; for *faith comes by hearing, and hearing by the word of God*, Rom. x. 14, 15, 16, 17. And, for this cause, says he, *thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is, in truth, the word of God*, 1 Thess. ii. 13. *I am made a minister of Christ*, saith he, according to the dispensation of God, which is given to me to fulfil, (i. e. fully to preach) *the word of God*, Colos. 1. 25. (2) It is called *the commandment of God*; for my gospel, says St. *Paul*, and the preaching of *Jesus Christ*, is made manifest, and, according to the *commandment of the everlasting God, made known unto you for the obedience of faith*, Rom. xiv. 25, 26. which faith is always built on a divine testimony. And, again, *If any man be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord*, 1 Cor. xiv. 37. (3) It is declared to be *the wisdom of God*, 1 Cor. i. 24. *For, we preach Christ to you that are called, both Jews and Greeks, the power of God, and the wisdom of God; we speak the wisdom of God in a mystery, even that wisdom which God has revealed to us by his Spirit*, 1 Cor. ii. 7, 10. (4) It is the *testimony of God*, for *I came not to you*, saith he, in excellency of speech, declaring to you the testimony, 1 Cor. ii. 1. (5) It is the *gospel of God*; for St. *Paul* styles himself the minister of *Jesus Christ* to the Gentiles, *ministering the gospel of God to them*, Rom. xv. 16. *We preach*, says he, *the gospel of God freely*, 2 Cor. xi. 7. *We were bold to preach to you the gospel of God; we were willing to have imparted to you not the gospel of God only, but also our own lives*, 1 Thess. ii. 2, 8, 9. *even the glorious gospel of the blessed God committed to my trust*, 1 Tim. i. 10. (6) It is the *gospel of Christ*; for *I came*, says he, *to Troas, to preach Christ's gospel*, 2 Cor. ii. 12. *We sent Timotheus, our fellow labourer in the gospel of Christ*, 1 Thess. iii. 2. (7) It is the *mystery of his will*, Eph. 1. 9. *The mystery of God the Father and of Christ*, Col. ii. 2. *The mind of Christ made known to the apostles*, 1 Cor. ii. 16. *And the word of Christ which must dwell richly in believers*, Col. iii. 16.

“ Now, certainly it cannot rationally be conceived, that the *apostles* should be ignorant of that assistance by which they were enabled to indite these records ; if then they were assured of that assistance of the Holy Spirit, which they challenged, then must the gospel, which they both preached and indited, be received as the *word of God and Christ, the mind of Christ, the gospel of God and Christ, the mystery of God the Father, and of Christ, the commandment and the testimony of God,* which is the thing I am concerned to make good ; and then it highly must concern all persons, to be mindful of the commandments of the apostles of our Lord and Saviour, 2 Pet. iii. 2. If they had no such assurance of the assistance of the Holy Spirit, they did grossly impose upon the world, in thus pretending that they preached the gospel *by the assistance of the Holy Spirit sent down from Heaven.* If they were not assured that in those writings, they delivered only these doctrines which God required all men to believe, those precepts he required them to do, they must be very confident in daring to make this the preface to some of their epistles, *Paul an apostle, according to the will and the commandment of God,* 1 Cor. i. 1. 2 Cor. i. 1. Eph. i. 1. Col. i. 1. 2 Tim. i. 1. and saying, with so much assurance, *If any be a prophet, let him acknowledge that the things I write unto you are the commandments of God,* 1 Cor. xiv. 37. and much more, in declaring to all Christians thus—*We are of God ; he that knoweth God, heareth us ; he that is not of God, heareth not us ; by this we know the spirit of truth and the spirit of error,* 1 John iv. 6. For this seems equal to what their Master himself said in the like words, *Why do you not believe me ? He that is of God, heareth the words of God ; you therefore hear them not, because you are not of God,* John viii. 46. 47. Yea, they must be false witnesses of God, by styling human writings the *word, the gospel, the command, the testimony, the mind, the mystery of God and Christ ;* and by requiring others to receive it *not as the word of man, but as the word of God,* even that word *by which they must be judged at the last day,* Rom. ii. 16. which again runs as high as those words of Christ, *The word that I have spoken, shall judge him that believes it not, at the last day,* John xii. 48.

“ *2dly.* They who, when they indited these writings, were assisted by the Holy Ghost, the Spirit of truth indited these records by Divine assistance ; for the things God spake to his servants the *prophets,* are styled the things which I *commanded, or προειπατι μου, by my Spirit,* Zach. i. 6. but the *apostles* were thus assisted ; this they in terms, or by just consequence, assert. For St. Peter says of them all, in general, that they *preached the gospel by the Holy Ghost sent down from Heaven,* 1 Pet. i. 12. And is not this as much as he said of the *prophets of the Old Testament,* when he declares they spake as they were *moved by the Holy Ghost ?* 2 Pet. i. 1. St. Paul asserts, in the same general expression, that those great things belonging to the gospel which neither eye had seen, nor ear had heard, nor heart was able to conceive ; God had revealed to them by the Spirit, 1 Cor. ii. 10. that they had received *not the spirit of the world, but the Spirit which is of God, that they might know the things which were freely given to Christians of God ;* and that these things they taught, *not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual,* ver. 12, 13. In which place the very design of the *apostle* is to prove, against the *Greek philosophers,* how unreasonable it was to reject the gospel, because it came not in the way of demonstration to human reason, but by way of revelation from God ; and so required faith, as of necessity it must do, since it contained such things concerning the design of Christ's salutary passion, his resurrection, ascension, and a future judgment at the general reurrection, which no natural man could know by the utmost improvement of his human reason ; and such discoveries of the counsel of God, concerning man's justification, which depended upon his good pleasure ; which was known only to that Holy Spirit *which searcheth all things, even the deep things of God.* It is this Spirit, says he, that we have received, and by this Spirit hath God revealed these things unto us, and we accordingly do teach them to the world, not in the words which human wisdom teacheth, but *which the Holy Ghost teacheth,* comparing the revelations made to us by the Spirit, with the revelations made to the *prophets* in the *Old Testament,* by the same Spirit ; and finding that the revelations made to us do far exceed what was discovered to them ; for, what the eye of those prophets had not seen in vision, or their ear heard in dreams ; nor can the heart of man conceive, without a revelation, even these things hath God revealed to us by his Spirit. Thus did

they speak the word of God *in demonstration of the Spirit*: whence he declares, that if any man despise their testimony or instructions, he despised not man only, but God also, who had given them his Spirit, 1 Thess. iv. 8. they being not sufficient for this work of themselves, but their sufficiency was of God; who, by this ministration of the Spirit, had made them able ministers of the New Testament, 2 Cor. iii. 5, 6. And thus, says he, *that God, who commanded the light to shine out of darkness*, (and who illuminated the prophets by shining upon their imagination and their understanding) *hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ*, 2 Cor. iv. 5. In his Epistle to the Ephesians, he declares, that the mystery of Christ was made known to him by immediate revelation, and not to him only, but to the rest of the apostles and prophets of the New Testament; *for God, says he, hath made known this revelation to us, the apostles and prophets, by the Spirit*, Eph. iii. 3, 5. And hence he speaks to the Corinthians in this language, *If any man be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of God*, 1 Cor. xiv. 37. Here then the argument runs thus:

“They who had a like assistance to that of the prophets under the Old Testament, must write by the direction of the Holy Ghost, *for holy men of old spake as they were moved by the Holy Ghost*; and the scriptures they indited were of Divine inspiration; and their words are cited in the New Testament, as spoken by the Holy Ghost. But the apostles had a like assistance; for, in the words now cited, they style themselves apostles and prophets: they challenge a like illumination, or *shining of God upon their hearts*, a like revelation of their gospel by the Holy Spirit; and they pretend to teach it to others, in words taught them by the Holy Ghost. In all which sayings, they must be guilty of a false testimony concerning God, and must impose upon the church of Christ, if no such assistance of the Holy Ghost was imparted to them.

“3dly. These sacred records, which were indited to be a standing rule of faith to Christians throughout all ages of the world, the gospel contained in these Scriptures being made *known to all nations for the obedience of faith*, Rom. vi. 26. they must in all things propounded in them, to our faith, contain a divine testimony, or a revelation of the will of God. For as human faith depends upon the testimony of man; so divine faith is that, which depends upon the testimony of God. And as obedience to men consists in doing the will of men, so our obedience to God consists in conformity to the will of God. Again, *If we must all be judged by this law of liberty*, Jam. ii. 12. if Christ at the last day will *judge the secrets of men's hearts, according to the gospel of St. Paul*, Rom. ii. 16. *If he will come in flaming fire, taking vengeance of all that obey not his gospel*, then must this gospel, and this law of liberty, be a rule of faith until Christ's second coming; for, upon that account alone, can men be bound under this dreadful penalty, to yield obedience to it, and be judged by it.”

The whole of Dr. Whitby's important *General Preface*, from which the above is extracted, is well worth the attention of the Reader.

§ II. Of *VARIOUS READINGS* in the Scriptures, and the sources whence they sprung.

Before I proceed to give an account of the principal Manuscripts, Ancient Versions, and Ecclesiastical Writers, frequently referred to in this Work; it may be necessary to say a little on the *Various Readings* of the Old and New Testaments in general, and the manner in which they originated; as several of my Readers may not have had the opportunity of acquainting themselves with that branch of *Biblical Criticism*, in which this subject is particularly discussed.

By a *Various Reading*, I mean a word existing either in the *Ancient Versions*, or in *Ancient MSS.* or in *both*, different from the word in the commonly received and *printed Text*, whether of the Old or the New Testament. The sources whence these are derived, are those ancient *Versions* and *MSS.* the chief of which are enumerated and described in the following lists.

But it may be asked, of what *authority* are these *Versions* and *Manuscripts*? And why appeal to them *from* and sometimes *against* the commonly received text?

Into the discussion of this question, I cannot minutely enter; it is not the province of a Commentator.

But lest it should be supposed that I wished to elude it, I would simply observe, 1. That before the invention of Printing, the whole of the *Sacred Writings*, both of the *Old* and *New Testaments*, must have existed either in *MS.* or by *Oral Tradition*. 2. If they existed originally by *Oral Tradition*, they must have been, at one time or other, reduced from that into a *MS.* or *written* form. 3. As these records were considered of general importance, being a *revelation from God to man*, concerning his salvation; *Manuscripts* would be multiplied, as the people increased, who professed to believe that these writings were *divinely inspired*. 4. Wherever the *Jews* were dispersed, they carried copies of the *Law* and the *Prophets* with them; and the *Christians* did the same with the *Gospels*, *Epistles*, &c. And as these copies were formed by *skilful* or *unskilful* hands, so they would be less or more accurate in reference to the *originals*, from which they were taken. 5. If a *MS.* which had been carelessly copied, became the *source* whence *others* were taken, they could not be expected to express a *better text* than was found in that from which they were copied. 6. When such a *MS.* was collated with others more carefully copied, *various readings*, or *differences* between such *MSS.* would necessarily appear. 7. As some of these readings would appear *irreconcilable* or *contradictory*, subsequent scribes would *alter* or *amend* from *conjecture*, where they could not have access to the *original MSS.* and this would give birth to another class of *various readings*. 8. When, after the invention of *Printing*, the *Sacred Writings* were multiplied by means of the press, the copy, thus prepared, must be *one of those MSS.* or one containing a *collation of various MSS.* and the *printed* edition must, of course, give the *text* of one only *MS.* or a text formed from the *various readings* of several. 9. As, at the epoch of the invention of printing, *great ignorance* prevailed both in *literature* and *religion*, it was not likely that the best helps, even had they been at hand, would have been critically used; and therefore, those primitive editions must necessarily have been, in many respects, *imperfect*; and these imperfections could only be removed in subsequent editions, by a careful collation of the most ancient, most authentic, and most correctly written *MSS.* 10. As such *MSS.* exist in different places, widely remote from each other, in various parts of *Europe*, *Asia*, and *Africa*; it must be a work of considerable time to find them out, collate and extract their *various readings*; communicate them to the public in separate editions, or in critical dissertations; and much time must necessarily elapse before the public would feel the necessity of having *one authentic edition* of the original texts formed from such *separate* editions and critical dissertations. 11. All *VERSIONS*, or translations of the *Scriptures* into the language of the different nations which had received the word of God as the rule of their faith and practice, must have been made, previously to the invention of printing, from a *MS.* or *MSS.* such as the translator had at hand: therefore, such *Versions* could be no more than a faithful translation of such *MS.* or *MSS.* 12. As the *MSS.* differ among themselves, from the reasons assigned above, so that different *MSS.* would exhibit different readings in certain cases, though the text in *the main* was the same in all; so the *VERSIONS* must differ among themselves, according to the particular *MSS.* from which they were taken. Hence both the *MSS.* and the *Versions* would necessarily contain *various readings*; and these readings must be important and valuable, in proportion to their agreement with the autograph from which they were all *originally* derived: and, upon the whole, the most ancient and carefully written *MS.* might be considered as containing the purest text. 13. All the *Versions* of all countries differ, less or more, among themselves; which is a proof that they were formed from different *MSS.* and that those *Versions* exhibited the readings which were contained in those *MSS.* 14. And it may be added, that the most *ancient Versions* were likely to contain the purest text, because made from the most *ancient MSS.* which, we may fairly presume, were the most accurate copies of the original; as, in that case, the stream could not be rendered turbid, by a long and circuitous flow from the fountain. This the Reader may conceive to have been the origin of *various readings*, both in the *Manuscripts*, and *ancient Versions*, previously to the invention of *Printing*.

Most copies of the Hebrew Bible have been taken from the *same MSS.* as the *subsequent* editions have generally copied the *preceding* ones, with very little alteration in any thing that could be considered essential to the text. The *first* editions of the Greek Testament, viz. the *Complutensian* and the first of *Erasmus*, were taken from different *MSS.*; but these sources were in general not the most pure and correct, as the text formed

from them sufficiently proves : and hence, most succeeding editors have found it necessary to make a variety of alterations and amendments in the editions which they have published from such MSS. as they had the opportunity of collating. Hence very few of these editions agree perfectly *among themselves* ; consequently, the necessity of forming *one general and authentic edition*, from a careful, judicious, and conscientious collation of all the ancient MSS. and Versions known to exist. Preparations for such an edition of the HEBREW BIBLE have been made by *Kennicott*, and *De Rossi*. For the SEPTUAGINT, by *Wechel* (i. e. in the edition printed by him) *Lambert Bos*, *Dr. Holmes*, and his present *Continuators* at Oxford. For the GREEK TESTAMENT, by *Robert Stephens*, *Bp. Fell*, *Dr. Mill*, *Bengel*, *Wetstein*, *Birch*, *Alter*, *Matthäi*, and *Griesbach*. We therefore possess, at present, materials, from which nearly immaculate editions of the Sacred Writings may be formed ; so that the *Hebrew and Greek Originals*, and indeed, all Versions faithfully deduced from them, may appear in all their simplicity, energy, and splendour. It is to these materials, as they exist in the above collections, that I am indebted for the various readings of Hebrew and Greek MSS. supported by the ancient Versions, which I have introduced in these Notes.

Notwithstanding all the helps which the various MSS. and ancient Versions afford for the illustration of the sacred text ; the Reader must not imagine that in those MSS. and Versions which do contain the *whole* of the sacred text, there is any essential defect in matters that relate to the *faith and practice*, and consequently to the *salvation*, of the Christian :—There is no such *MS.* there is no such *Version*. So, has the Divine Providence ordered it, that although a number of mistakes have been committed by careless *copyists*, as well as by careless *printers*, not one *essential truth* of God has been *injured or suppressed*. In this respect, all is *perfect* : and the way of the Most High is made so plain, even in the poorest copies, that the wayfaring man though a fool, utterly destitute of deep learning and critical abilities, need not err therein.

All the *omissions* of the ancient *Manuscripts* put together, would not countenance the *omission* of one *essential doctrine* of the gospel, relative to *faith or morals* : and all the *additions* countenanced by the whole mass of MSS. already collated, do not introduce a single point *essential* either to *faith or manners*, beyond what may be found in the most imperfect editions, from the *Complutensian* Editors down to the *Elzevirs*. And though for the *beauty, emphasis and critical perfection* of the *letter* of the New Testament, a *new edition* of the Greek Testament, formed on such a plan as that of Professor Griesbach, is greatly to be desired ; yet from such a one *Infidelity* can expect no help ; *false doctrine*, no support ; and even *true Religion* no accession to its excellence ; though a few *beams* may be thus added to its *lustre*.

The *multitude* of various readings, found in MSS. should no more weaken any man's faith in the Divine word, than the *multitude* of *typographical errors* found in printed editions of the Scriptures. Nor indeed can it be otherwise, unless God were to interpose, and *miraculously* prevent every *Scribe* from making a *false letter*, and every *Compositor* from mistaking a *word* in the text he was copying. It is enough that God absolutely preserves the *whole truth*, in such a way as is consistent with his moral government of the world. The preservation of the *jots and the tittles* in every *Transcriber's copy*, and in every *Printer's form*, by a miraculous act of Almighty power, is not to be expected ; and is not necessary to the accomplishment of the purposes of Providence and Grace.

On this subject the intelligent Reader will be pleased with the opinion of that very eminent critic *Dr. Bentley* : Speaking in reference to those who were needlessly alarmed at the multitude of various readings collected by *Dr. Mill*, and said to amount to 30,000, he says, " Not frightened with the present 30,000 various readings, I, for my own part, and as I believe many others, would not lament if out of the old MSS. yet untouched, 10,000 more were faithfully collected : some of which, without question, would render the text more *beautiful, just and exact, though of no consequence to the MAIN of Religion* : nay perhaps wholly *synonymous* in the view of common readers ; and quite *insensible* in any modern *Version*." *Philaleuth. Lipsiens.* p. 90.

After such a testimony as this, from one of the greatest scholars and critics of his age, it is hoped that no minor person will hazard a contrary assertion ; and that prejudices against the collation of MSS. and collec-

tions of various readings, will not be entertained by the honest and well-meaning: as such may see at once, both the *propriety* and *necessity* of such measures.

In the MSS. of the Greek Testament, Critics have noticed several which have an *affinity* to each other. This affinity has been denominated *familia*, family, by Bengel; *Reccensio* Revision, by Griesbach; and *Edition*, by Michaelis. These editions depend on the diversity of *time* and *place*; and are divided by Griesbach into *three*:

1. The *WESTERN* Edition or that formerly used where the *Latin* language was spoken; with this agree the old *Itala*, the *Vulgate*, and the quotations found in the *Latia* Fathers.

2. The *ALEXANDRINE*, or *Egyptian* Edition;—with this agree the quotations found in the works of *Origen*; and the *Coptic* Version.

3. The *Byzantine*, or *EASTERN* Edition;—that in general use at Constantinople, after this city had become the capital of the Eastern empire. The greater number of the many MSS. written by the monks on Mount Athos are evidently of this edition. To this edition may be referred the quotations found in St. Chrysostom, St. Theophylact, Bishop of Bulgaria, and the Slavonic or Russian Version. The readings of this edition, are those which are generally found in the printed text of the Greek Testament. All these *Reccensiones*, or *Editions*, belong to ages prior to the eighth century, according to Griesbach.

To these *Michaelis* adds a *fourth*, called,

4. The *EDESSENE* Edition, which comprehends those MSS. from which the *Peshito* or old *Syriac* Version was made, though no MS. of this edition now remains. The *Philoxenian* *Syriac* Version, was corrected from MSS. found in the library at Alexandria. Any reading supported by the authority of these different editions, possesses the highest degree of probability; and may be, in general, fairly taken for the word written by the inspired Penman. This is a *general* rule, to which there will be found very few exceptions.

The propriety of this classification is questioned in a very able pamphlet just published, by Dr. *Richard Lawrence*, intitled *Remarks on the Systematical Classification of MSS. adopted by Griesbach, in his Edition of the Greek Testament*. 8vo. Oxford, 1814. To this pamphlet I must refer the critical reader.

I shall now proceed to give an account of the most ancient *Manuscripts* and *Versions* which have been collated for the four Gospels and Acts of the Apostles.

§ III. Account of Manuscripts in Uncial Characters, referred to by the letters ABCD, &c. in this Work.

A. The *Codex Alexandrinus*, now in the British Museum, sent in 1628, from *Cyrius Lucaris*, Patriarch of Constantinople, by Sir Thomas Roe, as a present to Charles I. It is one of the most reputable MSS. known to exist; and is stated to have been written so early as the fourth century; though others assign it a much later date, and bring so low as the seventh. Besides the New Testament, it contains the *Septuagint* Version of the Old, formerly edited by Dr. Græbe. A fac simile of the New Testament part has been published by Dr. Woide: London, 1786, fol. And lately a fac simile of the Psalms, by the Rev. H. H. Baber, of the British Museum, fol. 1812, who is now preparing the Pentateuch for the Press.

It is worthy of remark that this MS. follows in the Gospels the *Byzantine* edition: in the Epistles of St. Paul, the *Alexandrine*: and in the Acts and Catholic Epistles, the *Western* edition. With this MS. the *Syriac*, *Coptic* and *Æthiopic* Versions have a remarkable coincidence.

B. The *Codex Vaticanus*, No. 1209, containing the Greek Version of the *Septuagint*, which was published at Rome by Cardinal Caraffa, fol. 1587. The second volume of this MS. contains the New Testament. It is a most ancient and valuable MS. and is supposed to be older than the *Codex Alexandrinus*; and to have been written some time in the fourth century, and before the time of St. Jerome: others refer it to the fifth or sixth century. It is now in the royal library at Paris. There is a remarkable agreement between this MS. and the *Codices D.* and *L.* and it is supposed as a *whole*, to be the most correct MS. we have. Michaelis prefers it greatly to the *Codex Alexandrinus*.

C. *The Codex Ephraim*. A MS. in the Royal Library in Paris, numbered formerly 1905, at present 9. The first part of it contains some of the smallest Greek works of St. Ephraim Syrus, under which was originally written the whole of the Greek Bible. In the New Testament part, it is mutilated in a great variety of places, which may be seen in Michaelis' Lectures, Vol. II. p. 258. The Greek Version of the Bible which occupied the first part of this MS. has been, as far as was possible, wiped out with a sponge, to make way for Ephraim's works: a frequent custom where parchment was scarce and dear. It is supposed by Wetstein to have been written early in the sixth century. It is an invaluable MS. but is, through its great age and bad preservation, almost illegible. See P.

D. *The Codex Bezae*, or *Codex Cantabrigiensis*. It contains the Greek text of the four Gospels and Acts of the Apostles, with the old Itala, or Antehieronymian Latin Version. Wetstein thinks that it is the very copy from which Thomas Charkel, or Heraclius, under the auspices of Philoxenus, formed the *later Syriac Version*, commonly called the *Philoxenian*; but this is a groundless supposition. This MS. is supposed by Wetstein to be of the fifth century: others think it two centuries earlier. A splendid and correct fac simile of the MS. has been printed at Cambridge, by Dr. Kipling, 1793, 2 vols. royal fol.

The readings in this MS. frequently agree with the Latin Versions before the time of St. Jerome, and with the Vulgate. Some have argued that it has been altered from those Latin Versions: but Semler, Michaelis, Griesbach, and Dr. Herbert Marsh, have amply refuted all those arguments. It is one of the oldest MSS. extant; many of the readings by which it is distinguished are found in the Syriac, Coptic, Sahidic, and margin of the Philoxenian Syriac Version. In the main, this is the most important MS. we have of the Gospels and Acts; and though it has been written at different times, by different hands, yet the original parts may be safely supposed to exhibit the genuine readings of the evangelic and apostolic text, in a larger proportion than in any other MS. extant. I have myself examined this MS. in the public library, at Cambridge; and am convinced not only of its very high antiquity, but of its great excellency. Every where in my Notes, I have endeavoured to pay particular attention to the Readings of this MS. Whiston, in his primitive New Testament, Stamford and London, 8vo. 1745, has translated the four Gospels and Acts literally from the *Codex Bezae*.

(D.) In St. Paul's Epistles, signifies the famous *Codex Claromontanus*; it was written in the sixth or seventh century, and has the Itala Version, as well as the Greek text.

E. *Codex Basiliensis*, Num. B. VI. A MS. of the ninth century: It contains the four Gospels.

(E) In the Acts of the Apostles, signifies the famous *Laud MS.* No. 3, preserved in the Bodleian Library. It has both the Greek and Latin text; the Latin evidently altered to make it correspond to the Greek. This MS. was printed by Hearne, 8vo. Oxon, 1715. Wetstein supposed it to have been written in Sardinia, about the seventh century. The MS. is written in two columns; the Latin text first: each line is composed of one word, very rarely of two; and the Latin and Greek words are always opposite to each other, which shews that it was written for the use of a person little skilled in either language.

F. *Codex Boreeli*. This MS. which contains the four Gospels, formerly belonged to Sir John Boreel, Dutch Ambassador at the court of King James I. Where it now is, cannot be ascertained.

(F) Is one of the *Coislinian MSS.* No. 1. It contains the Septuagint Version of the Octateuch; and verses 24 and 25, of Acts, chap. ix. It was written in the eighth century.

F. In the Epistles of St. Paul, denotes the *Codex Augiensis*, written about the ninth century, and now in the library of Trinity College, Cambridge.

G. *Codex Wolfius A.* This is now one of the Harleian MSS. in the British Museum; and is marked 5684. It contains the four Evangelists, and was probably written before the tenth century. It is a correct and valuable MS.

G. *Codex Boernerianus* in the Electoral library at Dresden.—It has the Itala Version interlined with the Greek text.

(G) In the Acts, &c. signifies a MS. in the library of the Augustin Friars at Rome. It has been only partially collated by Blanchini and Birch.

H. *Codex Wolfius B.* This MS. is very similar to the preceding; and was probably written in the same century. It also contains the four Evangelists.

H. *Codex Coislinianus*, No. ccii. consists only of fifteen leaves, containing some fragments of St. Paul's Epistles. It was written in the fifth or sixth century.

I. *Codex Cottonianus.* This MS. contains only four leaves, in which a few fragments of Matthew and John are found. It is written on Egyptian paper of a purple colour; and is among the Cotton MSS. in the British Museum, and is marked Titus C. 15.

K. *Codex Cyprius*, so-called because brought from the island of Cyprus. It is at present in the Royal library at Paris. It contains the four Evangelists; agrees in its various readings with A. B. C. D. Montfaucon supposed it to be of the eighth century; Father Simon, of the ninth.

L. *Codex Regius*, 62. This very valuable MS. was one of those used by R. Stephens, for his edition of the Greek Testament, fol. 1550, in which it is marked γ . It is in the Royal library at Paris, No. 62, and was probably written in the eighth or ninth century. The various readings of this MS. are of great importance; and it is judged by Michaelis to be one of the most valuable MSS. we possess.

M. *Codex Regius.* This MS. contains the four Gospels; belongs to the Royal library, Paris, numbered 48, and was written in the tenth century.

N. *Codex Vindobonensis*, 2. One of the Vienna MSS. It contains only fragments of the book of Genesis, and of Luke, chap. xxiv. v. 13—21, 39—49. and was written in the seventh century.

O. A small fragment of some other MS. and contains the parable of the Pharisee and Publican.

P. *Codex Guelpherbytanus*, A. One of the Duke of Wolfenbuttle's MSS. It is what is called a *Codex Rescriptus*, i. e. a book the original writing of which has been spunged out, to make way for some other works; which in this case happen to be the works of *Isidorus Hispalensis*. It contains fragments of the four Evangelists, and was written about the sixth century. See under C.

Q. *Codex Guelpherbytanus*, B. Another of the Wolfenbuttle MSS. containing fragments of Luke and John, written in the sixth century. It is a *Codex Rescriptus*, like the former; the original writing being spunged out, to make way for the works of *Isidorus Hispalensis*, as in Codex P.

R. *Tubingine Fragmentum.*—This MS. which is preserved at Tubing, contains only a fragment of the first chapter of John.

S. *Codex Vaticanus*, No. 354.—One of the Vatican MSS. written in the year 940.

T. *Fragmentum Borgianum.*—It consists of about twelve leaves; begins with John vi. 28. and ends with vii. 23. It is divided into two columns; the first contains the Greek text, the second the Coptic or Sahidic; and is supposed, by Georgi, who has published a large quarto volume on it, to have been written in the fourth century. This fragment is a valuable specimen of the *Alexandrian* edition.

U. *Codex Equitis Nanii Venetiis.*—This is one of the MSS. collated by Birch, for his edition of the Greek Testament. It was written in the tenth or eleventh century.

X. A MS. in the public library of Ingolstadt; this is in uncial characters, and has a commentary in small letters. It appears to have been written in the eleventh century.

These are all the Greek MSS. in *square* or *uncial* characters, which are referred to in Wetstein and Griesbach; and which are quoted in these Notes on the four Gospels and Acts. Where any of these letters appear with an asterisk, as C*, it signifies that the reading there quoted, exists not in the *text*, but in the *margin* of that manuscript. The MSS. marked A. B. C. D. E. F. G. K. and L. are probably, upon the whole; the best; and their readings, the most authentic of all the uncial MSS.

There are many other MSS. written in small letters, and quoted by Griesbach and others, by Arabic numerals, viz. 1, 2, 3, &c. which, though not equally ancient with several of those in uncial characters, are of great value and importance, and exhibit readings of equal worth with those in the preceding MSS. These, however, I have rarely mentioned by name in my Notes, and only refer to them in this way: e. g. Acts xvii. 26.

“ ABDE. and more than forty others.” Ib. xx. 24. “ ABD. some others,” &c. &c. I thought it was unnecessary to be more particular; as those who could profit most by such information, would naturally have Griesbach at hand; and, by referring to him, would be able to obtain much more satisfaction on the point than the plan on which my Notes were constructed, could possibly afford. It is necessary just to state, that both Wetstein and Griesbach, by quoting *different MSS.* by the *same letter*, in the four parts into which they have divided the New Testament: viz. the *four Gospels*, the *Acts and Catholic Epistles*, the *Epistles of St. Paul*, and the *Apocalypse*, have produced strange and needless confusion: in each of those parts we find a distinct notation of MSS. On this subject Michaelis has justly observed, that “ Wetstein has made it very difficult to remember his notation of MSS. by not retaining the same marks throughout the whole work; for his letters and figures have a different meaning in the Epistles of St. Paul from that which they have in the four Evangelists; a still different meaning in the Catholic Epistles, and Acts of the Apostles; and, lastly, they are taken in a fourth sense, in the book of the Revelation.”—Lectures, Vol. II. p. 185—6. This perplexity may appear evident, even in the *uncial MSS.* and much more in the others, *e. g.* D. which means the *Codex Bezae* in the *Gospels and Acts*, means the *Clermont MS.* in the *Epistles of St. Paul*; and B. the *Codex Vaticanus*, 1209, in the *Gospels, Acts, and Epistles*, is the *Codex Monachorum, Sti. Basilii*, No. 105, in the *Apocalypse*; and so of others.

Farther information on this subject belongs, more properly, to the editor of a Greek Testament, than to the province of a commentator. Those who wish to examine this branch of Biblical criticism at large, must consult Mill, Wetstein, Griesbach, Michaelis, and Dr. Herbert Marsh.

A short Account of the different VERSIONS of the New Testament, cited in this work—viz. The *Æthiopic*, *Arabic*, *Armenian*, *Bohemian*, *Coptic*, *Gothic*, *Itala*, *Persian*, *Sahidic*, *Saxon or Anglo-Saxon*, *Slavonic or Russian*, *Syriac*, and *Vulgate*; not in the order of the different ages in which these Versions were made, but in the order of the *alphabet*.

THE ÆTHIOPIC.

It is generally supposed, that the Christian religion was planted in Æthiopia or Abyssinia, so early as the times of the apostles; but *when* the Scriptures were translated into the Æthiopic language, is not certainly known. We have the whole of the New Testament in that language; and it is supposed that this version was made by *Fruementius*, a Christian Bishop in the *fourth* century. It is, in very many respects, an important version; and seems to have been made immediately from the *Greek* text. Its various readings agree with the (A.) the *Codex Alexandrinus*, and with Origen.

THE ARABIC.

There are different Arabic versions of the New Testament, and they were, probably, as Dr. Marsh conjectures, derived from these four sources—1. Some from the *Syriac*; 2. some from the *Coptic*; 3. some from the *Greek*; 4. and some from the *Vulgate*. *When* this version was made cannot be determined; but it is generally allowed that there was *no* Arabic version of the New Testament *before* the time of Mohammed, *i. e.* A. D. 620; and that the oldest versions we have of that language, were made between the seventh and tenth centuries. But, if this were really so, how can we well account for the knowledge which Mohammed had of the *Gospels*, which he terms *انجيل* *Anjeel*, from *Evangelium*, in different parts of the Koran; see particularly *Surat* iii. v. 3. which *Anjeel*, he there mentions, as having come down from God, as well as the *توراة* *toorat* תורה the *law*, and his own *Koran*; and in this same *Surat*, and many others, he makes several quotations from the *Gospels*; and,

though he models them, to cause them to suit his own purpose, yet his *quotations* afford a presumptive evidence that the Gospels did exist in Arabic before his time; unless we could suppose he read them in *Greek, Syriac, or Latin*; and none, even of his own partial followers, have pretended that he understood those languages. As to the story of his having an apostate Christian Monk, called *Sergius*, with him, who might have supplied him with such quotations, it remains yet to be proved. To me, it seems probable, that a version of the *Gospels*, at least, did exist before the time of Mohammed; as Christianity did undoubtedly make its way into Arabia, even in the days of the apostles, as may be gathered from the Acts of the Apostles, chap. ii. and from various other testimonies. Whosoever reads the *Korān* carefully over, in reference to this point, will probably find reason to draw the same conclusion.

There are *three* principal editions of the *Arabic*, to which reference is made by Griesbach, and in these notes: 1. That printed at Rome, fol. 1591, which was probably made from the *Greek*. 2. The version printed in the *Paris and London Polyglotts*; but in the latter with additions and corrections. This also was made from the *Greek*, and not from the *Syriac* or *Coptic*, as some have supposed. 3. The edition printed by *Erpen*, Lugd. Bat. 1616, 4to. taken from two MSS. one of the Gospels, written about A. D. 1271. and another, of the Acts, Epistles, and Revelation, dated A. D. 1342. See Dr. Marsh's notes to Michaelis, Vol. III. p. 608. This version is supposed to have been formed immediately from the *Greek*; but interpolated in many places from the *Syriac*. This of *Erpen* is the most valuable and genuine edition of the Arabic Testament. These three editions are quoted in Griesbach, and in the following Notes. The first, *Ar. Rom.* the Arabic Gospels, printed at Rome in 1591. 2. *Ar. Pol.* the Arabic, printed in the *London Polyglott*, 1657. 3. *Erp.* the Arabic New Testament, printed by *Erpen* in 1616. When all these editions agree in the same reading, Griesbach signifies it by *Arr.* and I mean the same in these Notes, when I say *all the Arabic*.

THE ARMENIAN.

This version was probably made in the fifth century, or about the year 410; according to the Armenians themselves. The author is universally allowed to have been *Micserob*, the same who invented the *Armenian alphabet*. It appears to have been first made from the *Syriac*; but having been twice translated from that language, it was last of all translated from the *Greek*. This is allowed by learned men to be a very valuable version; and contains various readings of great importance: but it has not as yet, been accurately collated.

THE BOHEMIAN.

The sacred writings were translated into the Bohemian language by eight Bohemian doctors, who had been sent to Wittemberg and Basil to study the original languages for this purpose. This translation was printed in Moravia, in the year 1539. I know nothing of the merit of this version: Griesbach has given a few readings from it, which he received from professor *Dobrowsky*, of Moscow.

THE COPTIC.

The *Coptic* was the common language of *Ægypt* before the invasion of the Sarazens; it is a mixture of the Old *Ægyptian* and the *Greek*. Into this language the Scriptures appear to have been translated at a very early period; probably between the third and fifth centuries. The readings of this version are allowed to have a striking affinity to those of the *Latin* version; and sometimes to those of the *Codex Bezae*; and, according to Wetstein, with Origen, Eusebius, Cyril, and the Alexandrian MS. See SAHIDIC.

THE GOTHIC.

The people to whom the version called *Gothic*, belonged, had their ancient habitation to the east of the *Borysthènes*; but, wandering westward, they settled in Wallachia. Ulphilas, a Cappadocian by birth, who

lived under the emperors *Valens* and *Valentinian*, made this translation immediately from the Greek, (though occasionally, in reference to the Latin versions,) about the middle of the fourth century. Of this version only a mutilated copy of the *four Gospels*, and a few chapters of *St. Paul's Epistle to the Romans*, remain. This MS. which was all written in *silver* letters, and hence called *Codex Argentus*, was first discovered in the abbey of *Werden* in *Westphalia*; it got afterwards to *Sweden*, then to the *Netherlands*; and is now in the university of *Upsal*. A fine edition of the Gothic Gospels was published by *Marshall*, together with the *Anglo-Saxon*, at *Dort*, 1665, 4to. with a *glossary*, by *Junius*: but a better edition was published by *Dr. E. Lye*, Oxon. 1750. 4to. The fragments of the eleventh, twelfth, thirteenth, fourteenth, and fifteenth chapters to the *Romans*, edited by *Knittel*, from the *Wolfenbuttle* MS. may be found at the end of Vol. II. of *Dr. Lye's Saxon, Gothic, and Latin dictionary*.

THE ITALA, OR ANTEHIERONYMIAN.

Previously to the time of *St. Jerome*, a great variety of Latin versions of *parts* or the *whole* of both the Old and New Testaments, had been made by different persons for their own use; and these appear to have been as various as the skill and talents of the translators. As none of these had been received into public use in the church, so it is not likely that they had any particular name: but modern times have given the title of *Italac*, *Itala* or *Antehieronymian*, to all such Latin versions. Though the word *Itala* be of the most dubious authority, yet all allow that, by *it*, a very ancient *Latin* translation is intended; but how such a translation became thus denominated, no person can tell; if, indeed, it have had any such title in ancient times. This title is supposed to be mentioned by *St. Augustin*, where, speaking of the great variety of Latin versions in early use, he says: *In ipsis autem interpretationibus Itala, cæteris præferatur; nam est verborum tenacior cum perspicuitate sententiæ.* "Among the versions, the *Itala* is to be preferred, as being more literal, and more perspicuous." *De Doctr. Christ.* lib. ii. cap. 11. *Dr. Lardner* supposes that *Itala* here, is a mistake for *et illa*, and reads the passage thus; "and among the translations, *let that* be preferred which is most literal and most perspicuous." *Dr. Bentley*, and some others, were nearly of the same mind. *Potter* thinks that *Itala* is an early mistake for *usitata*, which mistake may be accounted for thus: in ancient times, when MSS. were written in *uncial* characters, without distinction of words or sentences, a copyist having written—

IN IPSIS AUTEM INTERPRETATIONIBUS USITATA CÆTERIS PRAEFERATUR NOME EST VERBORUM TENACIOR CUM PERSPICUITATE SENTENTIÆ; took the *first syllable* of *usitata*, on returning to his MS. for the *last syllable* of the word *interpretationibus*, which he had just written, and of course read the word *itata*, which he concluded to be an error for *itala*; and hence came the present spurious reading." See *Dr. Marsh's* notes to *Michaelis*. This is the most likely of all the conjectural emendations of *St. Augustin's* text, yet made. This ancient *Latin* version, by whatever name it is called, is supposed to be the *same* which is annexed to the Greek text in the *Codex Boernerianus*, *Claramontanus*, and *Cantabrigiensis*. But besides these, there are more than twenty others which *Griesbach* has noted in his Greek Testament, which contain the *same version*, or rather a version or versions made *before* the time of *St. Jerome*. See the catalogue of them in *Griesbach's Testament*, Vol. I. Prolegom. pag. xcvi. All these I have quoted under the general name *Itala*, or *Antehieronymian*, without specifying the different MSS. in which the reading is contained, *e. g.* *Six copies of the ITALA—several copies of the Itala—all the Itala, &c.* The principal fragments of this version which still remain, have been carefully collected by *Sabatier*, in his *Bibliorum Sacrorum Latinæ Versiones Antiquæ*, fol. Rom. 1743, three vols.; and by *Blanchini*, in his *Evangeliorum Quadruplex Latinæ Versionis Antiquæ, seu Italicæ*, fol. Rom. 1749, four vols. The various readings of these versions, both in those MSS. edited by these learned men, and in the writings of the *Latin Fathers*, are of great utility in ascertaining the readings of the ancient Greek text, from which they were made; for many excellent readings abound in these versions, which agree not only with the most ancient Greek MSS. but also with the best versions, particularly the *Syriac* and the *Coptic*. It was out of these versions that *St. Jerome* formed the *Vulgate*. See VULGATE.

THE PERSIAN.

We have no very ancient version of the New Testament in Persian. Hitherto we have had only the *four Gospels* in this language, which are printed with the Latin translation of Dr. Sam. Clarke, in the fifth vol. of the London Polyglott. This translation was finished about the year 1341, by *Simon ibn Yuseph ibn Abraheem al Tabreezy*; who is said to have taken it immediately from the *Syriac*. This Version was made, most evidently, by a Christian of the *Roman Catholic* persuasion, who acted under the most predominating influence of his own peculiar *creed*; for it is not only interpolated with readings from the *Vulgate*, but with readings from *rituals* and *legends*. The Persian Gospels do not appear to have been carefully collated by Mill, Wetstein, or Griesbach: scarcely any of the many peculiarities of this Version having been noticed. To satisfy myself of its nature and origin, I have read the whole of it over *twice*; and shall extract from the remarks I then made, such *proofs* as appeared to me to warrant its *Catholic* origin; and how little the translator regarded the text on which he formed his Version, *c. g.*

Mitigation of punishment promised to Tyre and Sidon in the day of judgment.

“Now I say unto you, O cities, that in the day of judgment, to Tyre and Sidon, *باشد* *there shall be REPOSE, which shall not be to you.*” Matt. xi. 22.

The *supremacy* of Peter most formally asserted, and the text corrupted to support it: *And I say unto thee, Thou art the ROCK OF MY RELIGION* (that is, a stone), *and the FOUNDATION OF MY CHURCH shall be a building upon thee.* Matt. xvi. 18.

To weaken the *reproof* given by our Lord to Peter, which the translator probably thought too *degrading*, the offensive epithet *Satan* is omitted, Matt. xvi. 23.

Jesus turned back, and said unto Peter, get behind me, بي ايمان O thou unbeliever!

Popish saying about hell, Mark ix. 46. for, *where their worm dieth not, and the fire is not quenched*, Al Tabreezy translates *که رستگاری از انجا ممکن نیست* *Because, from thence liberation is impossible.*

And in ver. 48. he translates the same passage *که هرگز خلاص نیابی* *From whence thou shalt never find redemption.*

In Luke ii. 7. the blessed Virgin is called *مریم ناک* *Mareem pak, SAINT Mary.*

The title to the paragraph, Luks v. 18, &c. is “The raising of that paralytic person, who had lain thirty-two years *که نامش الیتودیموس* *whose name was Alekudemus.*

Luke vii. 12. *Prayer for the dead.* “And when he approached the gate, he saw a dead man, whom they were carrying out, *بنماز وزاری* with *PRAYER and lamentation.*

Doctrine of the *merit* of good works and repentance, for the *purchase* of the remission of sins. *And I say unto thee, that as a RECOMPENCE* (*عوض* *awaz*) *for what she has done, her sins, which are many, are forgiven; for that very cause, that she was worthy of much, or has much merit.* *پسار سزاوار شد* *But little shall be forgiven to him, who has little merit.* Luke vii. 47. The same doctrine is taught chap. xvi. 9.

The doctrine of *supererogation* is glanced at, Luke xix. 9. *Jesus said to the multitude, and to his disciples, To-day indeed there is a great salvation to this house, because this man is of the sons of Abraham.* That is, he is saved through Abraham’s merit, and his own alms-giving: so I understand the intention of the original.

There is a remarkable *addition*, Matt. xxvi. 75. which is found in no other Version, nor in any MS. and is not noticed by Griesbach. *And he (Peter) went out from thence, and wept bitterly, و گناه او عفو* *and his sin was forgiven him.*

Matt. xxvii. 52. is thus rendered: *And the graves were opened, and the rocks rent, که شهید کشته بودند* *and the bodies of many saints, WHO HAD SUFFERED MARTYRDOM, rose from their graves.* All these examples, (and their number might be easily increased) shew the family whence this Version sprang; and how little regard, in all these cases, was paid to the *Syriac*, from which it is said to have been taken; or indeed to any other Version: for these, and such like renderings, are evidently made to serve a *party*, and support a *creed.* From

all this, it appears that much dependance cannot be safely placed on this Version; and that its various readings, except where they agree with more authentic Versions, are worthy of little credit.

There is a *second* Persian Version of the four Gospels, which Mr. Abraham Wheeloc, professor of Arabic in the University of Cambridge, translated into Latin, and prepared for the press, and actually began to print in 1652; but dying shortly after, it was patronized by Thomas Adams, Lord Mayor of London, and finished under the care of Mr. Pierson, at the press of J. Flesher, 1657. fol. It seems that Mr. Wheeloc had designed to affix critical notes to each chapter; and this we find done to the end of the seventeenth chapter of Matthew, about which time it is likely he died; for Mr. Pierson, the continuator of his work, says, *INITIO operis, præmaturâ morte ereptus*: death snatched him away at the commencement of his work. And as the regular comment of Mr. Wheeloc appears to have been prepared no farther than to the seventeenth chapter of Matthew, the notes which the continuator found after the close of that chapter, and which most probably Wheeloc designed to be the foundation of more diffuse observations, are all printed at the conclusion of the work.

It appears that neither Wheeloc nor Walton knew of more than *three* MSS. of the Persian Gospels; one of *Oxford*, one of *Cambridge*, and one belonging to Dr. *Pocock*. It has been supposed, I think without sufficient evidence, that Wheeloc compiled his Persian text from these three MSS. After carefully collating both *this* and *Walton's* edition, in many places, I think I may safely state, that Wheeloc printed his edition from the *Oxford* MS. as Walton printed his from that of *Pocock*. In a few cases, he introduces in *brackets*, or with an *asterisk*, a various reading from the *Cambridge* MS. rarely from that of *Pocock*: but in his comment or critical notes, he refers often to both these MSS. giving the most remarkable readings where they differ from the *Oxford* MS. which he has most evidently followed as his text. That the MS. of *Pocock*, from which Mr. Wheeloc gives the principal various readings, was the *same* which Walton printed in the *fifth* volume of the *Polyglott*, is demonstrable from a collation of those various readings extracted by Wheeloc from the *Pocock* MS. which are found to be precisely the same with those in the text and rubrics of that printed in the *Polyglott*. And that Wheeloc took the *Oxford* MS. for his text, is evident from this, that his various readings are extracted only from the *Cambridge* and *Pocock* MSS. collated with that of *Oxford*. The text therefore of Wheeloc is not a *corrupted* text, or one *made up* from different MSS. It is much more simple and much purer than that in the *Polyglott*, and appears to have been made by one not warped by any religious system, as *Al Tabreezy* certainly was; and by one who better understood the genius and composition of the Persian language. As far as I have had the opportunity of examining this Version, it appears to me to be taken verbatim from the Latin *Vulgate*; and not from the *Greek* as some, or the *Syriac* as others, have supposed.

Jeronymo Xavier, missionary to the Indians, was commanded by the Emperor Akbar, to translate the four Gospels into Persian, that he might examine their importance as a system of religion. Xavier undertook this work, and by the assistance of a person named *Moulanee Aboos Sitar*, a native of *Lahoe*; made a history of the life of our Lord, compiled out of the Gospels, and from *Popish legends*, and presented it to the emperor in 1602, who is said to have smiled at it; and well he might, as the genuine history was disgraced with fables. The MS. formed for the emperor's use, is now before me; but such a Version can be of no importance in Biblical criticism. The work of Xavier was published with a Translation and Notes by *L. De Dieu*.

THE SAHIDIC.

UPPER Egypt, or the part that lies between *Cahira* and *Assuan*, had a particular dialect, which in many respects differed from that spoken in *Lower Egypt*. As this Upper Egypt was called in Arabic *سعيد* *sâeed*, the dialect has been called *Sahidic*. See *Michaelis*. At a very early period, a translation of the New Testament was made into this dialect; but the remains of this venerable Version have long been confined to perishing MSS. till *Münter* published some fragments of the Epistles of Paul to Timothy, 4to. *Hafnia*, 1789.

And *Georgius*, in the same year, printed at Rome, a fragment of the Gospel of John in the same dialect; which the Reader will find described under Codex T. in the account of the MSS. in uncial characters.

Dr. *Woide*, late of the British Museum, had prepared an edition of several fragments, containing about one-third of the New Testament, which he did not live to finish: but the task has been ably executed by Dr. *Ford*, of Oxford, who has printed it at the Clarendon press, 1799, fol. as an *Appendix* to the *Codex Alexandrinus*, by Dr. *Woide*. This work, which is done with elegance and correctness, has three copper-plates, on which there are *nineteen fac similes* of the MSS. from which Dr. *Ford* has printed these fragments. In carefully considering this venerable Version, there appear to be arguments to prove its very high antiquity, which Dr. *Woide* refers even to the beginning of the *second* century! The parts already published, exhibit some invaluable readings; and these prove that it has a striking affinity to the *Codex Bezae*. It is doubtless one of the *oldest* Versions in existence; and it is to be hoped that every fragment of it will be collected and published, till, if possible, we get the whole of the New Testament in this most ancient and invaluable Version. The *Coptic* and *Sahidic* are independent Versions, both made from the Greek, and probably at different times; and both contain different readings. See *COPTIC*.

THE SAXON, OR ANGLO-SAXON.

It is said that *Alfred* the Great, translated the greater part of the New Testament into the Anglo-Saxon. The *Four Gospels* in this language were published under the direction of Abp. *Parker*, with a dedication to Queen *Elizabeth*, by Mr. *John Fox*, the Martyrologist, 4to. Lond. 1571. *William Lisle* published fragments of the Old and New Testament, London, 4to. 1638. Mr. *T. Marshall* published the Gospels with the *Mæso-Gothic* Version, Dodrecht. 4to. 1665, which was reprinted at Amsterdam, in 1684. See *GOTHIC*. The Saxon Version appears to have been made from MSS. of the old *Itala* Version, (see *ITALA*) some time in the *seventh* or *eighth* century. See the account in the General Preface to the Book of Genesis, p. xxx. and xxxi. From this Version I have made many extracts in these *Notes*; as may be seen in different parts of the *Four Gospels*. The use I have made of *Thwaites'* Octateuch, may be seen in the Notes on the five Books of Moses. No part of the New Testament, besides the four Gospels, has been published in this language.

THE SLAVONIAN, OR RUSSIAN.

This Version, the importance of which in the criticism of the New Testament, has been but lately known, was made in the ninth century, by two brothers, *Methodius* and *Cyril*, natives of *Thessalonica*, and apostles of the *Slavonians*. It was taken immediately from the *Greek*, of which it is a *literal* Version, and first printed in 1581. In the *Catholic Epistles*, and in the *Apocalypse*, it agrees generally with the *Codex Alexandrinus*. It is remarkable, that, of the readings which Griesbach has adopted in his edition of the Greek Testament, the *Slavonian* Version has at least *three-fourths*. Where the united evidence of *ancient MSS.* is against a *common* reading, the *Slavonian* agrees with these MSS. There is ample proof that it has not been altered from either the *Vulgate*, or any other *Version*. The learned *Dobrowsky* has given an excellent description of this Version, an extract from which may be seen in Dr. Marsh's *Notes to Michaelis*, Vol. III. p. 634. As it appears that this Version has been taken from ancient and valuable Greek MSS. it deserves to be better known, and more carefully collated.

THE SYRIAC.

There are two principal Versions which go under this name. 1. The *Peshito*, which signifies *literal* or *correct*, and is the most *ancient*, and the most important. 2. That which is called *Philoxenian*, from *Philoxenus*, Bishop of *Hierapolis*, or *Mabug*; who employed *Polycarp*, his rural bishop, to make this Version, which he finished A. D. 508.

The *Peshito* was first known in Europe by *Moses of Mardin*; who was sent by *Ignatius*, Patriarch of the

Maronite Christians, in the year 1552, to Pope *Julius III.* to acknowledge, in the name of the Syrian church, the *supremacy* of the Roman Pontiff; and to have the *New Testament* printed in Europe. The emperor *Ferdinand I.* bore the expence of the impression; and *Albert Widmanstad*, in conjunction with *Moses and Postell*, edited the work; which was printed at Vienna, 1555, 4to. This edition, from which all succeeding editions have been taken, contains the *Four Gospels*, the *Acts*, all *St. Paul's Epistles*, the first *Epistle of John*, the first of *Peter*, and the *Epistle of James*. The second and third of *John* are wanting; the second of *Peter*, the *Epistle of Jude*, and the *Revelation*. None of these is acknowledged by any copy of the ancient *Syriac Version*. This *Version* was made probably between the second and third centuries.

The *Philoxenian* we have seen was made in the beginning of the sixth century by *Polycarp*, the rural bishop of *Philoxenus*, or *Xenyas*, Bishop of *Mabug*; and we find that *Thamas of Charkel*, or *Heraclea*, about the year 616, corrected this *Version*, and compared it with some principal *MSS.* in the *Alexandrian Library*: hence it has been called the *Heracleian*, as well as the *Philoxenian Version*. This *Version* has been printed from *Dr. Ridley's MSS.* by *Dr. White*, of *Oxford*, 4to. 1778, &c. The *Philoxenian Version* contains all the canonical *Books of the New Testament*, even those omitted by the *Peshito Version*; from which it differs not only in the language, but in many other respects. Those who wish for farther information on this point, must consult *Michaelis' Lectures*, Vol. II. p. 1, &c. and the notes of his learned annotator, *Dr. Herbert Marsh*.

THE VULGATE.

We have already seen, under the article *ITALA*, that in the earliest ages of Christianity, the *New Testament* had been translated into *Latin*. These translations were very numerous; and, having been made by a variety of hands, some *learned*, and others *not so*; they not only disagreed among themselves, but appeared, in certain cases, to contradict each other. This induced Pope *Damasus* to employ *St. Jerome*, one of the most learned of the primitive *Latin Fathers*, to correct the ancient *Itala*. Though, in the *Old Testament*, he is supposed simply to have collated the *Itala* with the *Hebrew*, yet in the *New*, he asserts, *Novum Testamentum Græcæ fidei reddidi*. "I have translated the *New Testament* according to the original *Greek*." However, it appears, that, in many cases, he altered the *Itala* for the worse, as the remaining fragments of that *Version* sufficiently testify. This important work, which, in process of time, supplanted the *Itala*, was finished A. D. 384. and was called *Versio Vulgata*, the *VULGATE*, or *COMMON Version*, because received into *general use*. No *Version* of the *Sacred Writings* was more generally received than this; and copies of it were multiplied beyond calculation. And perhaps scarcely any book has been more corrupted by frequent and careless transcription, than the *Vulgate*, from the year 384 till the invention of printing, about the middle of the fifteenth century. The first edition of this *Version* was printed by *Guttenburg and Fust*, at *Mayence*, in large fol. *sine titulo, et sine ullâ notâ*, somewhere between 1450 and 1457. By the order of Pope *Sixtus Quintus*, a complete edition of the *Vulgate* was printed at *Rome* in 1588, but not published till 1593. This, though stamped with the infallible authority of the Pope, *apostolicâ nobis à Domino, tradita auctoritate*; to be the *authentic Vulgate*, which he stiles *perpetuò valituram constitutionem*, a decree that shall for ever remain in force; yet, on examination, it was found to be so excessively erroneous and self-contradictory, that another corrected edition was undertaken by the authority of Pope *Clement VIII.* widely differing from that of *Sixtus*. This is the edition, from which all those were formed, which are now in common use.

I have already stated, that copies of this *Version* have been often corruptly transcribed, and hence the amazing disagreement between different *MSS.* The *Version* being so much in request, and so many persons being copyers by trade, in order to save time and vellum, they wrote the words in contractions, wherever it was possible: and by this means, the original reading, in various instances, was lost. All these causes conspired, with the ignorance of the original tongues, which almost universally prevailed in the middle ages, in the *Latin church*, to bring this venerable *Version* into a state of great imperfection; from which it has not, as yet, wholly emerged.

I have several MSS. of this work, written from the twelfth to the fifteenth century, which are exceedingly *discordant* among themselves. Pope Clement VIII. has certainly done much to restore it to primitive purity; but *much* still remains to be done. The text should be settled by a further *collation* of the most *ancient* MSS. When this is done, the Latin church may be vindicated in that *boasting*, in the Vulgate, which at present, is but incautiously applied to this Version.

I have often quoted this Version, which I consider to be equal to a MS. of the fourth century. I must, however, add, that, with all its imperfections, there is nothing essential to the *faith* or *practice* of a genuine Christian, that may not be proved by it; but it certainly can never come into competition with the *original* Greek text; nor indeed with several of the ancient Versions.

An account of the Versions, as far as they concern the Old Testament, may be seen in the *General Preface* to the Book of *Genesis*. I have sometimes quoted these *Versions* collectively, with VV. by which I mean the *Versions* in general.

AN ALPHABETICAL
LIST
OF THE
PRIMITIVE FATHERS, AND ECCLESIASTICAL WORKS

REFERRED TO IN THE

Various Readings, quoted occasionally in these Notes.

- AMBROSIUS, Archbishop of Milan, born A. D. 340; died A. D. 397.
- AMBROSIUS, Deacon of Alexandria, and intimate friend of Origen, died A. D. 250.
- AMBROSIASTER: this writer is *supposed* to be author of a Commentary on St. Paul's Epistles; and to have flourished about A. D. 354.
- ATHANASIUS, was Bishop of Alexandria, A. D. 326; died in 375.
- ATHENAGORAS, a Christian philosopher of Athens, flourished in A. D. 178.
- BASIL the Great, Bishop of Cæsarea, born in Cappadocia, A. D. 329; died 379.
- BASIL, Bishop of Seleucia, flourished in 450.
- BEDE the Venerable, born at Wermouth, in the diocese of Durham, A. D. 673.
- CLEMENS ALEXANDRINUS, Clement of Alexandria, the preceptor of Origen, died A. D. 220.
- CLEMENS ROMANUS, Clement of Rome, *supposed* to have been fellow-labourer with Peter and Paul, and Bishop of Rome, A. D. 91.
- CHROMATIUS, Bishop of Aquileia, and friend of St. Jerome, flourished about A. D. 370.
- CHRONICON PASCALE, the Paschal Chronicle: this Chronicle extends from the creation to the twentieth year of Heraclius. A. D. 630.
- CHRYSOSTOM, Bishop of Constantinople, born A. D. 344; died 407.
- CONSTITUTIONS OF THE APOSTLES, certain canons for the government of the Christian church, formed at different times, and certainly long posterior to the times of the Apostles.
- CYPRIAN, Bishop of Carthage, in 248; was martyred, A. D. 258.
- CYRILLUS ALEXANDRINUS. This Cyril was patriarch of Alexandria A. D. 412; died 444.
- CYRILBUS HIEROSOLYMITANUS, Cyril, Bishop of Jerusalem, was born A. D. 315; died 386.

- DAMASCENUS JOANNES**, John of Damascus, born about A. D. 676.
- DIONYSIUS ALEXANDRINUS**, Dionysius, patriarch of Alexandria, flourished in 247.
- DIONYSIUS AREOPAGITA**, Dionysius the Areopagite, falsely so called, flourished about A. D. 490.
- EPHRAIM SYRUS**, Ephraim the Syrian, was Deacon of Edessa ; and died about A. D. 379.
- EPIPHANIUS**, Bishop of Salamis, born about A. D. 320.
- EUSEBIUS**, Bishop of Antioch, flourished in 331.
- EUTHALIUS** : this writer flourished about A. D. 458. and wrote a critical work on the Acts of the Apostles. He is supposed to have been bishop of Sulca, in Egypt.
- EUTHYMIUS ZIGABENUS**, a monk who flourished in the *twelfth* century.
- GAUDENTIUS**, Bishop of Brescia, flourished in 410.
- GREGORY the Great**, Bishop of Rome, flourished in 590.
- GREGORY THAUMATURGUS**, was a disciple of Origen, and Bishop of Neocæsarea in 240.
- GREGORY NAZIANZEN**, born A. D. 328 ; died in 389.
- GREGORY NYSSEN**, born in Cappadocia A. D. 331 ; died 396.
- HIERONYMUS**. See *Jerome*.
- HILARY PICTAVENSIS**, Hilary Bishop of Poitiers, flourished A. D. 350.
- HIPPOLYTUS**, a Christian bishop, flourished A. D. 230.
- JEROME**, one of the most eminent of the Latin Fathers ; author of the translation of the Scriptures called the Vulgate ; born about A. D. 342. and died in 420.
- IGNATIUS**, Bishop of Antioch, was martyred about A. D. 107.
- IRENEUS**, disciple of Polycarp ; born in Greece about A. D. 130. martyred 202.
- ISIDORE**, of PELUSIUM, flourished in 431.
- JUSTIN MARTYR**, a Christian philosopher, martyred A. D. 167.
- JUVENCUS**, one of the first Christian poets, flourished about A. D. 329.
- LUCIFER CALARITANUS**, Lucifer, Bishop of Cagliari, in Sardinia ; died A. D. 370.
- MACARIUS**, an Egyptian monk, born at Alexandria, A. D. 300.
- MAXIMUS**, a native of Constantinople : he died about A. D. 652.
- MAXIMUS TAURINENSIS**, Maximus of Touars, died A. D. 662.
- NONNUS**, flourished in A. D. 410, and wrote a paraphrase of St. John's Gospel in Greek Hexameters.
- OPUS IMPERFECTUM**, an ancient unfinished Commentary on St. Matthew's Gospel, written about A. D. 560.
- ORIGEN**, one of the most eminent of the Greek Fathers, born at Alexandria, A. D. 185.
- PACIANUS**, Bishop of Barcelona, died A. D. 390.
- PRÆBADIUS**, or PHEGADIUS, was of the province of Aquitain, of which he was Bishop : he flourished about A. D. 359.
- PHOTIUS**, Patriarch of Constantinople, A. D. 857.
- PRUDENTIUS** (Clemens Aurelius) of Saragossa, in Spain, flourished about A. D. 405.
- RUFINUS**, Presbyter of Aquileia, an eminent translator of Greek authors into Latin : he died A. D. 410.
- SCHOLIA**, or SCHOLIASTÆ, Marginal Notes in some ancient MSS. &c.
- TERTULLIAN**, a most eminent Latin Father, died about A. D. 216.
- THEOPHILUS**, Bishop of Antioch, flourished about A. D. 180.
- THEOPHYLACT**, Archbishop of Acris, in Bulgaria, died A. D. 1100.
- THEOPHANES CERAMEUS**, Bishop of Tauromine, in Sicily, flourished in the *eleventh* century.
- TITUS BOSTRENSIS** : he was Bishop of Bostria some time in the *fourth* century.

VICTOR ANTIQCHENUS, flourished about A. D. 400: he wrote on St. Mark's Gospel, and on the Catholic Epistles.

VICTOR TUNUNENSIS, Bishop of Tunis, in Africa, flourished about 555.

VICTORINUS AFER (C. M.) was an African, and flourished in A. D. 360.

VIGILIUS TAPSENSIS, Bishop of Tapsum, in Africa, flourished about A. D. 484.

For farther information concerning these and other writers mentioned in the Work, see *Cave's Historia Literaria*, and Dr. *Lardner's Works*.

GENERAL OBSERVATIONS.

THE above writers are only referred to for the quotations from the Sacred Writings found in their works. The *Latin Fathers*, before the time of Jerome, i. e. before the fourth century, quote from the *Itala Version*; Those after his time, generally make their quotations from the *Vulgate*. The *Greek Fathers* quote from the different editions of the Greek text in their respective countries. *Ephraim Syrus*, and probably some others, from the ancient *Syriac Version*.

Of the *Fathers in general*, it may be said, they often quote from *memory*; not giving the exact *words* of the sacred writers, but the *sense*: and often rendering a word by another *equivalent* to it, in the same language. This sort of quotation has given rise to a vast number of various readings, which should never encumber the margins of our critical editions of the Greek text; though many of them may be of use as fixing the *sense* in which the writers understood the original text. Those *Fathers* who *comment* on the sacred writings, are most valuable, such as Origen, Ambrosiaster, Euthalius, Chrysostom, Jerome, Theophylact, &c. because it may be always supposed they had the copies *before them*, from which they quoted; and that these copies were such as were held to be *authentic* in the churches to which they respectively belonged. But even here we find the same *Father inconsistent* with himself, in *repeated* quotations of the same words; which is perhaps not so much to be attributed to quoting from *memory*, as to mistakes made by succeeding copyists of the works of these authors. The different MSS. of the Greek and Latin Fathers, stand as much in need of collation as any other works; and some of them need this as much as the Greek text itself.

In quoting the Greek text, I have generally followed the second edition of Griesbach, occasionally consulting Mill, Wetstein, and Bengel: for the different Versions, as far as they are extant in it, I have followed the London Polyglott, occasionally consulting both the Complutensian and Antwerp editions. The Coptic, Gothic, Sahidic, Philoxenian Syriac, and Anglo-Saxon, which are not in the Polyglotts, I have consulted in the editions to which they are confined. The *Vulgate* I have frequently consulted in my own MSS. of that Version. The *Codex Alexandrinus* and the *Codex Bezae*, I have often quoted from the editions of *Woide* and *Kipling*. I have taken a few readings from some fragments of St. Matthew's Gospel, engraven and published from a *Codex Rescriptus* in Trinity College, Dublin, by the very learned Dr. Barrett, Vice-Provost and Librarian of that University. This MS. written in uncial letters, and perhaps one of the oldest extant, I have not mentioned among the MSS. described p. xi. &c. because it has not been quoted by Griesbach, not being published when the first volume of his Testament went to the press. The work in which Dr. Barrett has described this, I have quoted largely in the notes on the genealogy of our Lord, at the end of Luke, chap. iii.

Every biblical student, in consulting the sacred writings of the New Testament, should have at hand, if possible, the second edition of Griesbach; I mean that printed at *Halle*, two volumes 8vo. 1796, &c. On the late London edition of that work, equal dependance cannot be placed. A learned American Clergyman, the Rev. Sam. F. Jarvis, Rector of St. Michael's, &c. New York, has published proposals for a new, and, as far as I can learn from the prospectus, &c. an improved edition of Griesbach's work: and in so important and useful an undertaking, it is to be hoped he will meet with due encouragement.

Those who have not a Polyglott, to refer to the Syriac Version, will find *Schaaf's* edition to answer every purpose: it is generally very correct, and very valuable. A new edition of the Syriac Testament is now in the press, at the expence of the *British and Foreign Bible Society*, under the direction of the Rev. Dr. *Claudius Buchanan*, who has made this text his particular study; and has brought from the East, some valuable MSS. of this important and ancient Version.

While the critical enquirer is availing himself of every *help* within his reach, let him not forget humbly and fervently to implore the help and teaching of Almighty God; without whom, nothing is wise, nothing strong. It is only when He opens our eyes, that we behold wonders in his law. He who does not *pray*, is not *humble*; and, an *unhumbled* searcher after truth, never yet found it to the salvation of his soul. In such a work, the following inimitable Prayer cannot be used in vain. "Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them; that by patience and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ." Amen.

London, Feb. 21, 1814.

Collect for the second Sunday of Advent.

Chronological Arrangement of the Books of the New Testament; the Places where written, according to Dr. LARDNER; and the enumeration of all the Books, Chapters, and Verses.

Number of Books, Chapters, and Verses in the New Testament.			
	Books	Chapters.	Verses.
Matthew		28	1071
Mark		16	678
Luke		24	1151
John		21	880
Acts		28	1006
Romans		16	434
I Corinthians		16	437
II Corinthians		13	256
Galatians		6	149
Ephesians		6	155
Philippians		4	104
Colossians		4	95
I Thessalonians		5	89
II Thessalonians		3	47
I Timothy		6	113
II Timothy		4	83
Titus		3	46
Philemon		1	25
Hebrews		13	303
James		5	108
I Peter		5	105
II Peter		3	61
I John		5	105
II John		1	13
III John		1	15
Jude		1	25
Apocalypse		22	405
<i>Total</i>	<i>27</i>	<i>260</i>	<i>7959</i>

THE GOSPELS.		
Books.	Places where written.	Time when written.
Matthew	Judea	A. D. 64
Mark	Rome	64
Luke	Greece	63 or 64
John	Ephesus	68
Acts	Greece	63 or 64

ST. PAUL'S EPISTLES.		
Books.	Places where written.	Time when written.
I Thessalonians	Corinth	52
II Thessalonians	Corinth	52
Galatians	Corinth, or Ephesus	52 or 53
I Corinthians	Ephesus	beginning of 56
I Timothy	Macedonia	56
Titus	Macedonia, or near it	before end of 56
II Corinthians	Macedonia	October 57
Romans	Corinth	February 58
Ephesians	Rome	April 61
II Timothy	Rome	May 61
Philippians	Rome	End of 62
Colossians	Rome	End of 62
Philemon	Rome	End of 62
Hebrews	Rome, or Italy	Spring of 63

THE CATHOLIC EPISTLES.		
Books.	Places where written.	Time when written.
James	Judca	61 or 62
I & II Peter	Rome	64
I John	Ephesus	80
II & III John	Ephesus	between 80 & 90
Jude	unknown	64 or 65
Apocalypse	Patmos, or Ephesus	95 or 96

N. B. This Introduction is to be placed before the Notes on St. Matthew's Gospel.

PREFACE

TO THE

ACTS OF THE APOSTLES.

THE Book of the **ACTS OF THE APOSTLES** forms the *fifth*, and last, of the Historical Books of the New Testament. And on this account, it has been generally placed at the end of the four Gospels; though in several MSS. and Versions, it is found at the end of St. Paul's Epistles, as many circumstances in them, are referred to by the narrative contained in this Book; which is carried down almost to the Apostle's death.

This Book has had a variety of names: *Πραξεις των Αποστολων*, the *Res gestæ*, *Acts or Transactions of the Apostles*, is the title it bears in the *Codex Bezae*. *Πραξεις των Αγίων Αποστολων*, *The Acts of the holy Apostles*, is its title in the *Codex Alexandrinus*, and several others; as well as in several of the ancient Versions, and in the Greek and Latin Fathers. One or other form of the above title, is followed by almost all the editors of the Greek Testament, and translators and commentators in general. By some it has been reckoned a *fifth* Gospel; and by *Æcumenius* it is termed, *The Gospel of the Holy Spirit*; and by *St. Chrysostom*, *Το Βιβλιον, Αποδειξις αναστασεως*, *The Book, The Demonstration of the Resurrection*. These two last characters are peculiarly descriptive of its contents. All the promises which Christ gave of the gifts and graces of the Holy Spirit, are shewn here to have been fulfilled in the most eminent manner: and by the effusion of the Holy Spirit, the *resurrection* of our blessed Lord has been fully demonstrated. The *calling of the Gentiles*, is another grand point, which is here revealed and illustrated. This *miracle of miracles*, as one terms it, which had been so frequently foretold by the Prophets and by Christ himself, is here exhibited; and by this grand act of the power and goodness of God, the Christian church has been founded; and thus the tabernacle and kingdom of God have been immutably established among men. It is truly a *fifth* Gospel, as it contains the glad tidings of peace and salvation to the whole Gentile world.

All antiquity is unanimous in ascribing this book to St. Luke as the author; and from the commencement of it, we see plainly that it can be attributed to no other; and it seems plain that St. Luke intended it as a continuation of his Gospel, being dedicated to Theophilus, to whom he had dedicated the former; and to which, in the introduction to this, he expressly refers: indeed he has taken up the narrative in this Book, precisely in the place where he had dropped it in the other; *The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until*

the day in which he was taken up, &c. and from this we may form a safe conjecture, that the two Books were written at no greater a distance from each other, than the time of the last occurrence recorded in this Book. Some have supposed that this Book was written from Alexandria; but this does not appear to be probable. The conjecture of Michaelis is much more likely, viz. that it was written from Rome, at which place St. Luke mentions his arrival in company with St. Paul, shortly before the close of the Book. See Acts xxviii. 16.

Though the time in which the Book of the Acts was written, is not recorded, yet the same writer observes, that as it is continued to the end of the second year of St. Paul's imprisonment, it could not have been written *before* the year 63; and had it been written *after* that year, it is reasonable to conclude that it would have related some farther particulars relative to St. Paul; or would at least have mentioned the event of his imprisonment, in which the Reader is so much interested. This argument seems conclusive, in reference to the date of this Book.

St. Luke's long attendance upon St. Paul, and his having been himself eye-witness to many of the facts which he has recorded, independently of his divine inspiration, render him a most respectable and credible historian. His medical knowledge, for he is allowed to have been a physician, enabled him, as Professor Michaelis has properly observed, both to form a proper judgment of the miraculous cures which were performed by St. Paul, and to give an account and authentic detail of them. It is worthy also of observation, that St. Luke himself does not appear to have possessed the gift of miraculous healing. Though there can be no doubt, that he was with St. Paul when shipwrecked at Malta, yet he was not concerned in healing the father of Publius the governor; nor of the other sick persons mentioned Acts xxviii. 8, 9. These were all healed by the prayers of St. Paul, and the imposition of his hands; and consequently miraculously: nor do we find any evidence that St. Luke was ever employed in this way. This is another proof of the wisdom of God: had the physician been employed to work miracles of healing, the excellence of the power would have been attributed to the *skill* of the man, and not to the *power* of his Maker.

The Acts of the Apostles have been generally considered in the light of a *Church History*, and, consequently, the first ecclesiastical history on record: but Professor Michaelis very properly contends that it cannot have been intended as a general history of the Christian church; even for the period of time it embraces, as it passes by all the transactions of the church at Jerusalem, after the conversion of St. Paul; the propagation of Christianity in Egypt; Paul's journey into Arabia; the state of Christianity at Babylon, (1 Pet. v. 13); the foundation of the Christian church at Rome; several of St. Paul's voyages; his thrice suffering shipwreck, &c. &c. See more particulars in Lardner and Michaelis.

The object of St. Luke appears to have been twofold, 1. To relate in what manner the gifts of the Holy Spirit were communicated on the day of Pentecost, and the subsequent miracles performed by the Apostles, by which the truth of Christianity was confirmed. 2. To deliver such accounts as proved the claim of the Gentiles to admission into the church of Christ; a claim disputed by the Jews, especially at the time when the Acts of the Apostles were written. Hence we see the reason why he relates, chap. viii. the conversion of the Samaritans; and chap. x. xi. the story of Cornelius, and the determination of the Council in Jerusalem, relative to the Levitical law; and for the same reason he is more diffuse in his account of St. Paul's con-

version, and his preaching to the Gentiles, than he is on any other subject. In such a restricted manner has St. Luke compiled his history, that Michaelis is of opinion, that it was the intention of this Apostle to record only those facts which he had either seen himself, or heard from eye-witnesses. *Introduct.* vol. v. p. 326, &c.

The Book of the Acts has been uniformly and universally received by the Christian church in all places and ages: it is mentioned and quoted by almost every Christian writer, and its authenticity and importance universally admitted. Arator, a subdeacon in the church at Rome in the sixth century, turned it into verse. In ancient times, personal history and important transactions, in most nations, were generally thus preserved; as the facts, through the medium of *verse*, could be the more easily committed to memory.

St. Luke's narration bears every evidence of truth and authenticity. It is not a *made up* history. The language and manner of every speaker are different; and the same speaker is different in his manner, according to the audience he addresses. The speeches of Stephen, Peter, Cornelius, Tertullus, and Paul, are all different, and such as we might naturally expect from the characters in question, and the circumstances in which they were at the time of speaking. St. Paul's speeches are also suited to the occasion, and to the persons before whom he spoke. When his audience was *heathen*, though he kept the same end steadily in view, yet how different is his mode of address from that used when before a *Jewish* audience. Several of these peculiarities, which constitute a strong evidence of the authenticity of the work, shall be pointed out in the Notes. See some good remarks on this head, in *Michaelis' Introduction*, ubi supra.

As St. Luke has not annexed any date to the transactions he records, it is not a very easy matter to adjust the chronology of the Acts; but, as in some places he refers to political facts, the exact times of which are well known, the *dates* of several transactions in his narrative may be settled with considerable accuracy. It is well known, for instance, that the *famine* mentioned chap. xi. 29, 30. happened in the *fourth* year of the Emperor Claudius, which answers to the *forty-fourth* of the Christian æra. From facts of this nature, dates may be derived with considerable accuracy: all such dates are carefully noted at the top of the column, as in the preceding parts of this Commentary; and the chronology is adjusted in the best manner possible. In some cases, *conjecture* and *probability* are the only lights by which this obscure passage can be illuminated. The dates of the *commencement* and the *end* of the Book are tolerably certain; as the work certainly begins with the *twenty-ninth* year of the Christian æra, chap. i. and ii. and ends probably with the *sixty-third*, chap. xxviii. 30.

In the Book of the Acts we see how the church of Christ was formed and settled. The Apostles simply proclaim the truth of God relative to the passion, death, resurrection, and ascension of Christ; and God accompanies their testimony with the demonstration of his Spirit. What was the consequence? Thousands acknowledge the truth, embrace Christianity, and openly profess it at the most imminent risk of their lives. The change is not a change of merely one religious sentiment or mode of worship for another; but a change of *tempers, passions, prospects, and moral conduct*. All before was *earthly, or animal, or devilish*; or all these together: but now all is *holy, spiritual, and divine*—the heavenly influence becomes extended, and *nations* are born unto God. And how was all this brought about? Not by might nor power: not by the sword nor by secular authority; not through worldly motives and prospects; not by pious frauds or cunning

craftiness; not by the force of persuasive eloquence: in a word, by nothing but the sole influence of truth itself, attested to the heart by the power of the Holy Ghost. Wherever religious frauds and secular influence have been used to found or support a church, professing itself to be *Christian*, *there*, we may rest assured, is the fullest evidence that that church is wholly *antichristian*: and where such a church, possessing *secular* power, has endeavoured to support itself by *persecution*, and persecution unto privation of *goods*, of *liberty*, and of *life*, it not only shews itself to be *antichristian*, but also *diabolic*. The religion of Christ stands in no need either of human cunning or power. It is the religion of God, and is to be propagated by *his* power: this the Book of the Acts fully shews; and in it we find the true model, after which every Christian church should be builded. As far as any church can shew that it has followed this model, so far it is holy and apostolic. And when *all* churches or congregations of people, professing Christianity, shall be founded and regulated according to the *doctrines* and *discipline* laid down in the Book of the Acts of the Apostles, then, the *aggregate body* may be justly called *The Holy, Apostolic, and Catholic Church*.

The *simplicity* of the primitive Christian worship, as laid down in the Book of the Acts, is worthy of particular notice and admiration. Here are no expensive ceremonies; no apparatus calculated merely to impress the senses, and produce emotions in the animal system, "to help," as has been foolishly said, "the spirit of devotion." The *heart* is the subject in which this spirit of devotion is kindled; and the *Spirit* of God alone is the agent that communicates and maintains the celestial fire: and God, who knows and searches that heart, is the object of its adoration, and the only source whence it expects the grace that pardons, sanctifies, and renders it happy. No strange fire can be brought to this altar; for the God of the Christians can be worshipped only in *spirit* and *truth*: the truth revealed, directing the worship; and the Spirit given, applying that truth, and giving life and energy to every faculty and power. Thus God was worshipped in his own way, and through his own power: every religious act thus performed, was acceptable to him: the praises of his followers rose up as incense before the throne, and their prayers were heard and answered. As they had but one God, so they had but one Mediator between God and man, the Lord Jesus Christ. They received him as the gift of God's eternal love; sought and found redemption in his blood; and in a holy and useful life, shewed forth the virtues of him who had called them from darkness into his marvellous light: for, no profession of faith was then considered of any worth, that was not supported by that love to God and man, which is the fulfilling of the law, which is the life and soul of obedience to the divine testimonies, and the ceaseless spring of benevolence and humanity. This is the religion of Jesus Christ, as laid down and exemplified in this blessed Book.

"Ye different sects who all declare,
 "Lo! CHRIST is *here*, and CHRIST is *there*:
 "Your stronger proofs divinely give,
 "And shew me *where* the Christians *live*."

THE ACTS OF THE APOSTLES.

Ussherian year of the world, 4033—Alexandrian æra of the world, 5531—Antiochian year of the world, 5521—Constantinopolitan year of the world, 5537—Year of the æra of the Seleucidæ, 341—Year of the Spanish æra, 67—Year of the Christian æra, 29—Year of the Pascal Cycle, 30—Year of the Jewish Cycle, 11—Golden Number, 8—Solar Cycle, 10—Dominical Letter, B—Jewish Pass-over, April 15—Epact, 20—Year of the reign of the emperor Tiberius Cæsar, 18—Year of the CCII. Olympiad, 1—Year of Rome, 782—Consuls from Jan. 1 to July 1, L. Rubellius Geminus and C. Rufus Geminus; and for the remainder of the year, Aulus Plautius and L. Nonius Asprenas.

For an explanation of these æras, see the *Advertisement* prefixed to the Comment on the Gospel of St. Matthew.

CHAPTER I.

St. Luke's prologue, containing a repetition of Christ's history from his passion till his ascension, 1—9. Remarkable circumstances in the ascension, 10, 11. The return of the disciples to Jerusalem, and their employment there, 12—14. Peter's discourse concerning the death of Judas Iscariot, 15—20. and the necessity of chusing another apostle in his place, 21, 22. Barnabas and Matthias being set apart by prayer, the apostles having given their votes, Matthias is chosen to succeed Judas, 23—26.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

THE former treatise have I made,
O Theophilus, of all that Jesus
began both to do and teach,
2^b Until the day in which he was taken up,

after that he, through the Holy Ghost, A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

had given commandments unto the
apostles whom he had chosen :
3^d To whom also he shewed himself alive after

^a Luke 1. 3. — ^b Mark 16. 19. Luke 9. 51. & 24. 51. ver. 9. 1 Tim. 3. 16.
^c Matt. 28. 19. Mark 16. 15. John 20. 21. ch. 10. 41, 42.

^a Mark 16. 14. Luke 24. 36. John 20. 19, 26. & 21. 1, 14. 1 Cor. 15. 5.

NOTES ON CHAP. I.

Verse 1. *The former treatise*] The Gospel according to Luke; which is here most evidently intended.

O *Theophilus*] See the note on Luke i. 3.

To do and teach] These two words comprise his *miracles* and *sermons*. This introduction seems to intimate, that as he had already in his *Gospel*, given an account of the *life* and *actions* of our Lord; so in this *second treatise*, he

was about to give an account of the *lives* and *acts* of some of the *chief apostles*, such as *Peter* and *Paul*.

Verse 2. *After that he, through the Holy Ghost, &c.*] This clause has been variously translated: the simple meaning seems to be this: that Christ communicated the Holy Spirit to his disciples after his resurrection, as he had not done before. In Luke xxiv. 45. it is said, that *he opened their understanding, that they might understand the scriptures*;

A. M. 4033. his passion by many infallible proofs,
 A. D. 29. being seen of them forty days, and
 An. Olymp. speaking of the things pertaining to
 CCII. 1. the kingdom of God :

4 ^a And, ^b being assembled together with

^a Luke 24. 43, 49.—^b Or, *eating together with them*.—^c Luke 24. 49.
 John 14. 16, 26, 27. & 15. 26. & 16. 7. ch. 2. 33.

and in John xx. 22. that he *breathed on them*, and said, *receive ye the Holy Ghost*. Previously to this, we may suppose, that the disciples were only on particular occasions made partakers of the Holy Spirit: but from this time it is probable, that they had a measure of this supernatural light and power *constantly resident* in them. By this, they were not only able to proclaim the truth, but to discern the meaning of all the Old Testament scriptures, which referred to Christ; and to appoint whatever rites or ordinances were necessary for the establishment of his church. There were many things which the apostles *said, did, and decreed*, for which they had no verbal instructions from our Lord; at least, none that are recorded in the Gospels: we may therefore conclude, that these were suggested to them by that Holy Spirit which now became resident in them; and that it is to this, that St. Luke refers in this verse, *After that he, through the Holy Ghost, had given commandments unto the apostles*.

Verse 3. *To whom—he shewed himself alive—by many infallible proofs*] Πολλοις τεκμηριοις; by many proofs of such a nature, and connected with such circumstances, as to render them *indubitable*; for this is the import of the Greek word τεκμηριον. The proofs were such as these: 1. Appearing to several different persons at different times. 2. His eating and drinking with them. 3. His meeting them in Galilee, according to his own appointment. 4. His subjecting his body to be touched and handled by them. 5. His instructing them in the nature and doctrines of his kingdom. 6. His appearing to upwards of five hundred persons at once, 1 Cor. xv. 6. And 7. Continuing these public manifestations of himself for *forty days*.

The several appearances of Jesus Christ, during the forty days of his sojourning with his disciples, between his resurrection and ascension, are thus enumerated by Bishop Pearce: The *first* was to Mary Magdalene, and the other Mary, Matt. xxviii. 1—9. The *second*, to the two disciples on their way to Emmaus, Luke xxiv. 15. The *third*, to Simon Peter, Luke xxiv. 34. The *fourth*, to ten of the apostles, Thomas being absent, Luke xxiv. 36. and John xx. 19. (All these four appearances took place on the day of his resurrection.) The *fifth* was to the eleven disciples, Thomas being then with them, John xx. 26. The *sixth*, to seven of the apostles in Galilee, at the sea of Tiberias, John xxi. 4. The *seventh*, to James, 1 Cor. xv. 7. most probably in Jerusa-

them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father,

A. M. 4033.
 A. D. 29.
 An. Olymp.
 CCII. 1.

^c which, *saieth he*, ye have heard of me.

5 ^d For John truly baptized with water; ^e but

^d Matt. 3. 11. ch. 11. 16. & 19. 4.—^e Joel 3. 18. ch. 2. 4. & 11. 15.

lem, and when Jesus gave an order for all his apostles to *assemble together*, as in Acts i. 4. The *eighth*, when they were assembled together, and when he led them unto Bethany, Luke xxiv. 50. from whence he ascended to heaven. But see the note on John xxi. 14. for farther particulars.

Pertaining to the kingdom of God] Whatever concerned the doctrine, discipline, and establishment of the Christian church.

Verse 4. *And, being assembled together*] Instead of συναλιζομενος, *being assembled together*, several good MSS. and Versions read συναυλιζομενος, *living or eating together*, which refers the conversation reported here to some particular time, when he *sat at meat* with his disciples. See Mark xvi. 14. Luke xxiv. 41—44. See the *Margin*. But probably the common reading is to be preferred; and the meeting on a mountain of Galilee is what is here meant.

The promise of the Father] The HOLY SPIRIT, which indeed was the grand promise of the New Testament, as JESUS CHRIST was of the Old. And as Christ was the grand promise of the Old Testament, during the whole continuance of the Old Covenant; so is the Holy Ghost, during the whole continuance of the New. As every pious soul that believed in the coming *Messiah*, through the medium of the *sacrifices* offered up under the law, was made a partaker of the merit of his death; so every pious soul that believes in Christ crucified, is made a partaker of the *Holy Spirit*. Thus, as the benefit of the death of Christ extended from the foundation of the world till his coming in the flesh, as well as after; so the *inspiration of the Holy Spirit* has been, and will be continued through the whole lapse of time, till his coming again to judge the world. It is by this Spirit that sin is made known, and by it the blood of the covenant is applied; and indeed, without this, the *want* of salvation cannot be discovered, nor the *value* of the blood of the covenant duly estimated. How properly do we still pray, and how necessary is the prayer, "*Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy name, through Jesus Christ our Lord! Amen.*"—*Communion Service*.

Ye have heard of me.] In his particular conversations with his disciples, such as those related John xiv. 16—26. xv. 26. xvi. 7—15. to which passages, and the notes on them, the Reader is requested to refer: but it is likely that our Lord alludes more particularly to the conversation he had with them on one of the mountains of Galilee.

A. M. 4033. ye shall be baptized with the Holy
A. D. 29. Ghost not many days hence.
An. Olymp. CCII. 1.

6 When they therefore were come together, they asked of him, saying, ' Lord, wilt thou at this time, ' restore again the kingdom to Israel?

A. M. 4033. 7 And he said unto them, * It is
A. D. 29. not for you to know the times or the
An. Olymp. seasons, which the Father hath put in
CCII. 1. his own power;

8 ' But ye shall receive ' power, ' after that the Holy Ghost is come upon you: and ' ye shall be

* Matt. 24. 3. —^b Isai. 1. 26. Dan. 7. 27. Amos 9. 11. —^c Matt 24. 36.
Mark 13. 32. 1 The. 5. 1. —^d ch. 2. 1, 4.

* Or, the power of the Holy Ghost coming upon you. —^f Luke 24. 49.
^e Luke 24. 48. John 15. 27. ver. 22. ch. 2. 32.

Verse 5. *Ye shall be baptized with the Holy Ghost not many days hence.*] This must refer to some conversation that is not distinctly related by the evangelists; as these identical words do not occur in any of the preceding histories. The *Codex Bezae* reads this passage thus: *but ye shall be baptized with the Holy Ghost, which ye shall receive, not many days hence.* John baptized with water, which was a sign of penitence, in reference to the remission of sin; but Christ baptizes with the Holy Ghost, for the destruction of sin, the illumination of the mind, and the consolation of the heart. John's baptism was *in reference* to the spiritual kingdom; but Christ's baptism *established and maintained* that kingdom. From this passage we may also learn, that baptism does not always mean, being *plunged* or *immersed* in water; for as this promise most evidently refers to the communication of the Holy Spirit on the following pentecost, and then he *sat upon each as a cloven tongue of fire*; this certainly has more affinity to *sprinkling* than to *plunging*. However, the mode of administering the sign is of very little consequence; and which is the best mode, is exceedingly dubious—the stress should be laid on receiving the *thing signified*—the Holy Ghost, to *illuminate, regenerate, refine, and purify* the heart. With this, sprinkling or immersion are equally efficient: without this, both are worth nothing.

Verse 6. *When they therefore were come together*] It is very likely that this is to be understood of their assembling on one of the mountains of Galilee, and there meeting our Lord.

At this time restore again the kingdom] That the disciples, in common with the Jews, expected the Messiah's kingdom to be at least in part *secular*, I have often had occasion to note. In this opinion they continued less or more till the day of pentecost; when the mighty out-pouring of the Holy Spirit taught them the spiritual nature of the kingdom of Christ. The kingdom had now for a considerable time been taken away from Israel; the Romans, not the Israelites, had the government. The object of the disciples' question seems to have been this: to gain information from their all-knowing Master, whether the time was now fully come, in which the Romans should be thrust out, and Israel made as formerly, an independent kingdom. But though the verb *ανακαθισταειν* signifies to *reinstale, to renew, to restore to a former state, or master*, of which numerous

examples occur in the best Greek writers; yet it has also another meaning, as *Schoettgen* has here remarked, viz. of *ending, abolishing, blotting out*—so *Hesychius* says, *αποκαταστασις* is the same as *τελειωσις*, *finishing, making an end* of a thing. And *Hippocrates*, Aph. vi. 49. uses it to signify the *termination* of a disease. On this interpretation the disciples may be supposed to ask, having recollected our Lord's prediction of the destruction of Jerusalem, and the whole Jewish commonwealth, *Lord, wilt thou at this time destroy the Jewish commonwealth*, which opposes thy truth, that thy kingdom may be set up over all the land? This interpretation agrees well with all the parts of our Lord's answer, and with all circumstances of the *disciples, of time, and of place*; but still, the first is most probable.

Verse 7. *The times or the seasons*] *Χρονους η καιρους*. *Times* here may signify any large portion of a *period, era, or century*; such as an *Olympiad, lustrum, or year*—and *seasons*, the particular *part, season or opportunity* in that period, &c. in which it might be proper to do any particular work. God has not only fixed the great *periods* in which he will bring about those great revolutions, which his wisdom, justice, and mercy have designed; but he leaves himself at full liberty to chuse those particular portions of such periods, as may be best for the accomplishment of those purposes. Thus God is no necessary agent—every thing is *put in his own power*, *εν τη ιδια εξουσια*, under his control and authority; nor will he form decrees, of which he must become the *necessary* executor. The infinite *liberty* of acting or not acting, as wisdom, justice, and goodness shall see best, is essential to God; nor can there be a point in the whole of his eternity, in which he *must* be the *necessary agent* of a fixed and unalterable *fate*. Infinite, eternal liberty to act or not to act, to create or not create, to destroy or not destroy, belongs to God alone: and we must take care how we imagine decrees, formed even by his own prescience, in reference to futurity; which his power is from the moment of their conception, laid under the *necessity* of performing. In every point of time and eternity, God must be *free* to act or not to act, as may seem best to his godly wisdom.

Verse 8. *But ye shall receive power*] *ληψετε δυναμιν*. Translating different terms of the original by the same Eng-

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

• Luke 24. 51. John 6. 62.—^b ver. 2.—^c Matt. 28. 3. Mark 16. 5.

lish word, is a source of misapprehension and error. We must not understand *δυναμις*, which we translate *power*, in this verse, as we do *ἐξουσία*, translated by the same word, in the preceding verse. In the one, God's infinite authority over all times and seasons, and his uncompellable liberty of acting or not acting, in any given case, are particularly pointed out: in the other, the *energy* communicated by him to his disciples, through which they were enabled to work miracles, is particularly intended; and *δυναμις*, in general, signifies such power; and is sometimes put for *that*, of which it is the cause, viz. a *miracle*. See Matt. vii. 22. xi. 20—23. xiii. 54, 58. Mark vi. 5. Luke x. 13. and Acts ii. 22. The disciples were to be made instruments in the establishment of the kingdom of Christ; but this must be by the *energy* of the Holy Ghost sent down from heaven; nevertheless this energy would be given in such times and seasons, and in such measures, as should appear best to the infinite wisdom of God. Christ does not immediately answer the question of the disciples, as it was a point savouring too much of mere *curiosity*; but he gave them such information, as was calculated to bring both their faith and hope into action. St. Chrysostom has well observed, “that it is the prerogative of an instructor to teach his disciple, not what he wishes to learn, but what his *master* sees best for him:” *Διδασκαλου τουτου εστι μη α βουλεται ο μαθητης, αλλ' α συμφερει μαθειν, διδασκειν.*

Ye shall be witnesses—in all Judea, &c.] Though the word *earth*, *η γη*, is used often to denote Judea alone, yet here, it is probable, it is to be taken in its largest extent. All the inhabitants of the globe, might at that period be considered divisible into three classes. 1. The JEWS, who adhered to the law of Moses, and the prophetic writings; worshipping the true God only, and keeping up the temple service, as prescribed in their law. 2. The SAMARITANS, a mongrel people, who worshipped the God of Israel in connexion with other gods, 2 Kings xvii. 5, &c. and who had no kind of religious connexion with the Jews. See on Matt. x. 5. And, 3. The GENTILES, the *heathens* through all other parts of the world, who were addicted to *idolatry* alone; and had no knowledge of the true God. By the terms in the text we may see the extent to which this commission of instruction and salvation was designed to reach: to the *Jews*; to the *Samaritans*, and the *uttermost part of the earth*, i. e. to the

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same

Lake 24. 4. John 20. 12. ch. 10. 3, 30.—^d ch. 2. 7. & 13. 31.

Gentile nations: thus, to the whole human race, the gospel of the kingdom was to be proclaimed. When the twelve disciples were sent out to preach, Matt. x. 5. their commission was very limited—they were not to go in the way of the *Gentiles*, nor enter into any city of the *Samaritans*, but preach the gospel to the *lost sheep of the house of Israel*: but here their commission is enlarged, for they are to go into all the world, and preach the gospel to every creature. See Matt. xxviii. 18.

Verse 9. *He was taken up*] He was speaking face to face with them, and while they beheld, he was taken up; he began to ascend to heaven, and they continued to look after him, till a cloud received him out of their sight—till he had ascended above the region of the clouds, by the density of which, all farther distinct vision was prevented. These circumstances are very remarkable, and should be carefully noted. They render insupportable the theory that states, “that our Lord did not ascend to heaven; that his being taken up, signifies his going into some mountain, the top of which was covered with clouds, or thick vapours; and that the two men in white garments were two priests, or Levites, who simply informed the disciples of his revisiting them again at some future time.” One would suppose, that an opinion of this kind could hardly ever obtain credit among people professing *Christianity*: and yet it is espoused by some men of considerable learning and ingenuity. But the mere letter of the text, will be ever sufficient for its total confutation. He that believes the text, cannot receive such a miserable comment. *Foreign* critics and divines take a most sinful latitude on subjects of this kind.

Verse 10. *Looked stedfastly*] Keeping their eyes intensely fixed on their ascending Lord; continuing to look even after he had ascended above the region of the inferior clouds.

Two men stood by them] Doubtless angels in human shape.

In white apparel] As emblematical of their purity, happiness, and glory.

Verse 11. *Gazing up into heaven*] Not to the top of a mountain, to which an unbridled fancy, influenced by infidelity, would intimate he had ascended, and not to heaven.

This same Jesus] Clothed in human nature, shall so come in like manner—with the same body, descending from heaven by his own sovereign and all-controlling power, as ye have seen him go into heaven. Thus shall he come again to judge the quick and the dead. It was a very ancient opinion among

A. M. 4033. A. D. 29. An. Olymp. CCII. 1. Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

12 ¶ Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Mat-

thew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together, were about a hundred and twenty,)

• Dan. 7. 13. Matt. 24. 30. Mark 13. 26. Luke 21. 27. John 14. 3. 1 Thea. 1. 10. & 4. 16. 2 Thea. 1. 10. Rev. 1. 7. — Luke 24. 52.

• Ch. 9. 37, 39. & 20. 8. — Matt. 10. 2, 3, 4. — Luke 6. 15. — Jude 1. c. 2. l. 46. — Luke 23. 49, 55. & 24. 10. — Matt. 13. 55. — Rev. 3. 4

Christians, that when Christ should come again to judge the world, he would make his appearance on mount Olivet. Some think that his coming again to destroy the Jewish nation is what the angels refer to. See a connected account of the different appearances of Christ, at the end of this chapter.

Verse 12. *A sabbath day's journey.*] See the difficulties in this verse explained in the note on Luke xxiv. 50. A sabbath day's journey was seven furlongs and a half. Olivet was but five furlongs from Jerusalem; and Bethany was fifteen. The first region or tract of mount Olivet, which was called Bethany, was distant from the city, a sabbath day's journey, or seven furlongs and a half; and the same distance did that tract called Bethphage, extend from the city. When therefore, our Lord came to the place where these two tracts touched each other, he there ascended, which place was distant from Jerusalem a sabbath day's journey, as St. Luke here remarks. See the notes referred to above.

Verse 13. *They went up into an upper room*] This was either a room in the temple, or in the house of one of the disciples, where this holy company was accustomed to meet. In Luke xxiv. 53. it is said, that after their return from mount Olivet, they were continually in the temple praising and blessing God: it is probable therefore, that the upper room, mentioned in this verse, is that apartment of the temple mentioned above. But still it is not certain that this place should be so understood; as we have the fullest proofs that the upper rooms in private houses were used for the purpose of reading the law, and conferring together on religious matters. See several proofs in Lightfoot. Add to this, that the room here mentioned seems to have been the place where all the apostles lodged, οὐ ἦσαν καταμενοντες, and therefore most probably a private house.

Verse 14. *These—continued—in prayer and supplication*] Waiting for the promise of the Father, according to the direction of our Lord, Luke xxiv. 49. The words και τη δεησει and in supplication, are omitted by ABC*DE. both the

Syriac, the Coptic, Ethiopic, Armenian, Vulgate, Itala; and some of the primitive Fathers. On this evidence, Griesback has left them out of the text: and others contend for the propriety of this omission, because say they, τε προσευχη and τη δεησει prayer and supplication, mean the same thing. Whether the reading be genuine or spurious, this inference is not just. Prayer, may simply imply any address to God, in the way of petition, or request; supplication, the earnest, affectionate, and continued application to God for the blessings requested from him by prayer. Prayer asks, supplication expostulates, intreats, urges and re-urges the petition.

With the women] Probably those who had been witnesses of his resurrection, with the immediate relatives of the apostles. Peter we know was married, Matt. viii. 14. and so might others of the disciples; and therefore the wives of the apostles as well as of other pious men, may be here intended.

Verse 15. *In the midst of the disciples*] Μαθητων; but instead of this αδελφων brethren, is the reading of ABC. a few others, with the Coptic, Ethiopic, Armenian, and Vulgate. This seems the best reading, because of what immediately follows; for it was not among the disciples merely that he stood, but among the whole company which amounted to one hundred and twenty. It is remarkable, that this was the number which the Jews required to form a council in any city: and it is likely that in reference to this, the disciples had gathered together with themselves, the number of one hundred and twenty, chosen out of the many who had been already converted by the ministry of our Lord, the twelve disciples, and the seventy-two whom he had sent forth to preach, Luke x. 1, &c. thus they formed a complete council, in presence of which, the important business of electing a person in the place of Judas, was to be transacted.

Verse 16. *The Holy Ghost by the mouth of David*] This is a strong attestation to the divine inspiration of the book of Psalms. They were dictated by the Holy Spirit; and spoken by the mouth of David.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1. 16 Men and brethren, this scripture must needs have been fulfilled, ^a which the Holy Ghost by the mouth of David spake before concerning Judas, ^b which was guide to them that took Jesus.

17 For ^c he was numbered with us, and had obtained part of ^d this ministry.

18 ^e Now this man purchased a field with ^f the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

^a Ps. 41. 9. John 13. 18.—^b Luke 22. 47. John 18. 3.—^c Matt. 10. 4. Luke 6. 16.—^d ver. 25. ch. 12. 25. & 20. 24. & 21. 19.

Verse 17. *Obtained part of this ministry.*] *Ελαχε τον κληρον*; he obtained the lot of this ministry—not that he, or any of the twelve apostles was chosen to this ministry by lot, but as lot signifies the portion a man has in life, what comes to him in the course of the divine providence, or as an especial gift of God's goodness, it is used here, as in many other parts of the sacred writings, to signify office or station. On this subject the Reader is referred to the notes on Lev. xvi. 8, 9. Josh. xiv. 2. see also, this chap. ver. 26.

Verse 18. *Purchased a field with the reward of iniquity*] Probably Judas did not purchase the field himself, but the money for which he sold his Lord, was thus applied, see Matt. xxvii. 6—8. It is possible however, that he might have designed to purchase a field, or piece of ground with this reward of his iniquity, and might have been in treaty for it, though he did not close the bargain, as his bringing the money to the treasury proves: the priests knowing his intentions, might have completed the purchase, and as Judas was now dead, applied the field thus bought, for the burial of strangers, i. e. Jews from foreign parts, or others who visiting Jerusalem, had died there. Though this case is possible, yet the passage will bear a very consistent interpretation without the assistance of this conjecture: for in ordinary conversation, we often attribute to a man what is the consequence of his own actions, though such consequence was never designed nor wished for by himself: thus we say of a man embarking in a hazardous enterprize, *he is gone to seek his death*; of one whose conduct has been ruinous to his reputation, *he has disgraced himself*; of another who has suffered much in consequence of his crimes, *he has purchased repentance at a high price*, &c. &c. All these, though undesigned, were consequences of certain acts, as the buying of the field, was the consequence of Judas' treason.

And falling headlong, he burst asunder] It is very likely that the 18th and 19th verses are not the words of Peter, but of the historian St. Luke; and should be read in a parenthesis, and then the 17th and 20th verses will make a

A. M. 4033. A. D. 29. An. Olymp. CCII. 1. 19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, The field of blood.

20 For it is written in the book of Psalms, ^a Let his habitation be desolate, and let no man dwell therein: and ^b his ^c bishoprick let another take.

21 Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us,

^a Matt. 27. 5, 7, 8.—^b Matt. 26. 15. 2 Pet. 2. 15.—^c Ps. 69. 25.—^d Ps. 109. 8.—^e Or, office, or, charge.

connected sense. On the case of Judas, and the manner of his death, see the observations at the end of this chapter.

Verse 19. *It was known unto all the dwellers at Jerusalem*] The repentance of Judas, his dying testimony in behalf of our Lord's innocence, and his tragical death, were publicly known; as was also the transaction about the purchase of the field; and hence arose the name by which it was publicly known. These circumstances must have lessened the credit of the chief priests; and have prepared the public mind to receive the gospel of the kingdom, when preached to them after the day of pentecost.

The field is called in their proper tongue, Aceldama] This proper tongue was not the Hebrew; that had long ceased to be the proper tongue in Palestine: it was a sort of Chaldaio-Syriac which was commonly spoken. The word in the Syriac version is *ܚܘܠܐ ܕܥܘܠܐ* *chacal-demo*, and literally signifies the field of blood; because it was bought by the price of the life or blood of the Lord Jesus.

Verse 20. *For it is written in the book of Psalms*] The places usually referred to are Psal. lxxix. 25. *Let their habitation be desolate, and let none dwell in their tents.* And Ps. cix. 8. *Let his days be few, and let another take his office; or superintendence,* translated by the SEPTUAGINT, *την επισκοπην*, VULGATE, *episcopatum*; and we following both, *bishoprick*, but not with sufficient propriety; for surely the office or charge of Judas, was widely different from what we call *bishoprick*, the diocese, estate and emoluments of a bishop. *Επισκοπος* *episcopos*, which was corrupted by our Saxon ancestors into *bishop*, and by us into *bishop*, signifies literally an overseer or superintendent, from *επι* *over*, and *σκοπομαι* *I see*, a person who had the inspection, overseeing or superintendence of others. The ancient *επισκοποι* were persons who had the care of different congregations of the church of Christ; who travelled, preached, enforced the discipline of the church, and took care to prevent false doctrines, heresies, &c. Those who still deserve this title, and it is an august

A. M. 4033. A. D. 29. An. Olymp. CCII. 1. 22 ^a Beginning from the baptism of John, unto that same day that ^b he was taken up from us, must one be ordained ^c to be a witness with us of his resurrection.

23 And they appointed two, Joseph called

^a Mark 1. 1. —→ ver. 9. —→ John 15. 27. ver. 8. ch. 4. 33. ^b ch. 15. 22.

and noble one, walk by the same rule, and mind the same thing. *Επισκοπος*, *episcopus*, or *bishop*, is a scriptural and sacred title; was gloriously supported in the primitive church; and many to the present day are not less ornaments to the title, than the title is ornamental to them. The best defences of the truth of God, and the protestant faith, are in the works of the Bishops of the *British churches*.

The words quoted from the *Psalms*, were originally spoken against the enemies of David; and as David in certain particulars, was a type of Christ, the words are applied to *him* in an especial manner, who had sinned against his own soul and the life of his Master.

Verse 21. *Which have companied with us*] They judged it necessary to fill up this blank in the apostolate, by a person who had been an *eye-witness* of the acts of our Lord.

Went in and out] A phrase which includes all the actions of life.

Verse 22. *Beginning from the baptism of John*] From the time that Christ was baptized by John in Jordan; for it was at that time that his public ministry properly began.

Must one be ordained] This translation misleads every reader who cannot examine the original text. There is no term for *ordained* in the Greek, *γενησθαι* to be, is the only word in the verse to which this interpretation can be applied. The New Testament printed at London, by Robert Barker, the King's printer, in 1615, renders this and the preceding verse more faithfully and more clearly, than our common version: *Wherefore of these men who have companied with us, all the time that the Lord Jesus was conversant among us, beginning from the baptism of John, unto the day he was taken up from us, must one of them BE MADE a witness with us of his resurrection.* The word *ordained* would naturally lead most readers to suppose that some ecclesiastical *rite* was used on the occasion, such as *imposition of hands*, &c. although nothing of the kind appears to have been employed.

Verse 23. *They appointed two*] These two were probably of the number of the seventy disciples; and in this respect, well fitted to fill up the place. It is likely, that the disciples themselves were divided in opinion which of these two was the most proper person; and therefore laid the matter before God, that he might decide it by the *lot*. No more than *two candidates* were presented; probably because the attention of the brethren had been drawn to those two alone,

^d Barsabas, who was surnamed Justus, and Matthias. A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

24 And they prayed, and said, Thou, Lord, ^e which knowest the hearts of all men, shew whether of these two thou hast chosen,

^e 1 Sam. 16. 7. 1 Chron. 28. 9. & 29. 17. Jer. 11. 20. & 17. 10. ch. 15. 8. Rev. 2. 23.

as having been most intimately acquainted with our Lord; or, in being better qualified for the work than any of the rest, but they knew not which to prefer.

Joseph called Barsabas] Some MSS. read *Joses Barnabas*, making him the same with *Joses Barnabas*, chap. iv. 36. But the person *here*, is distinguished from the person *there*, by being called *Justus*.

Verse 24. *Thou, Lord, which knowest the hearts*] *Ευ Κυρις καρδιογνωστης*. The word *καρδιογνωστης*, the *searcher of hearts*, seems to be used here as an *attribute* of God, he *knows the hearts*, the most *secret purposes, intentions, and dispositions* of all men: and because he is the *knower of hearts*, he knew which of these men he had qualified the best, by *natural and gracious dispositions and powers*, for the important work, to which one of them was now to be appointed.

Verse 25. *That he may take part of this ministry, &c.*] Instead of *τον κληρον* the *lot*, which we translate *part*, *τον τοπον* the *place*, is the reading of ABC* *Coptic, Vulgate*, and the *Itala* in the *Codex Bezae*, and from them, the verse may be read thus, *That he may take the place of this ministry and apostleship, (from which Judas fell) and go to his own place*; but instead of *ιδιον own*, the *Codex Alexandrinus*, and one of *Matthai's MSS.* read *δικαιον just*; that *he might go to his just, or, proper place*.

This verse has been variously expounded: 1. Some suppose that the words *that he might go to his own place*, are spoken of Judas, and his punishment in *hell*, which they say must be the *own place* of such a person as Judas.

2. Others refer them to the purchase of the field, made by the thirty pieces of silver, for which he had sold our Lord. So he abandoned *the ministry and apostolate, that he might go to his own place*, viz. that which he had purchased.

3. Others with more seeming propriety state, that his *own place*, means his *own house, or former occupation*, he left this ministry and apostleship, that he might resume his former employment in conjunction with his family, &c. This is primarily the meaning of it in Num. xxiv. 25. *And Balaam returned to HIS OWN PLACE*, i. e. to his own country, friends, and employment.

4. Others think it simply means the *state of the dead* in general, independently of either *rewards or punishments*; as is probably meant by Eccl. iii. 20. *All go unto ONE PLACE: all are of the dust, and all turn to dust again.*

A. M. 4033. 25 * That he may take part of this
A. D. 29. ministry and apostleship, from which
An. Olymp. Judas by transgression fell, that he
CCII. 1. might go to his own place.

* Ver. 17.

But, 5. Some of the best critics assert that the words (as before hinted) belong to Matthias—*his own place*, being the office to which he was about to be elected. Should any object, this could not be called *his own place*, because he was not yet appointed to it, but *hell* might be properly called Judas' own place, because by treason and covetousness, he was fully prepared for that place of torment; it may be answered, that the *own* or proper *place* of a man, is that for which he is *eligible* from being qualified for it; though he may not yet possess such a place; so St. Paul, *every man shall receive HIS OWN reward*, τὸν ἰδίον μισθόν, called there *his own*, not from his *having* it already in *possession*; for that was not to take place until the resurrection of the just; but from his being *qualified* in this life for the state of glory in the other. See the observations at the end of the chapter.

Verse 26. *They gave forth their lots*] In what manner this or any other question was decided by lot, we cannot precisely say. The most simple form was to put two *stones*, pieces of *board*, *metal*, or *slips of parchment*, with the names of the persons inscribed on them, into an urn; and after prayer, sacrifice; &c. to put in the hand and draw out one of the lots, and then the case was decided. I have considered this subject at large on Lev. xvi. 8, 9. and Josh. xiv. 2.

He was numbered with the eleven apostles.] The word συγκατεψηφισθη, comes from συν together with, κατὰ according to, and ψηφος; a *pebble*, or *small stone*, used for *lots*, and as a means of *enumeration* among the Greeks, Romans, and Egyptians; hence the words *calculate*, *calculation*, &c. from *calculus*, a small stone or pebble. From this use of the word, though it signifies in general *to sum up*, *associate*, &c. we may conjecture that the calculus or pebble was used on this occasion. The brethren agreed that the matter should be determined by lot; the lots were cast into the urn; God was intreated to direct the choice; one drew out a lot, the person whose name was inscribed on it, was thereby declared to be the object of God's choice, and accordingly associated with the disciples. But it is possible that the whole was decided by what we commonly call *ballot*, God inclining the hearts of the majority to ballot for Matthias. Nothing *certain* can, however, be stated on this head. Thus the number *twelve* was made up, that these might be the *fountains* under God of the whole *Christian church*; as the *twelve* sons of Jacob had been of the *Jewish church*. For it has already been remarked, that our Lord formed his church on the model of the Jewish. See the notes on John xvii. 1, &c. As the Holy Ghost, on the day of pentecost,

26 And they gave forth their ^b lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

^b Lev. 16. 8, 9. Josh. 14. 2.

was to descend upon them and endue them with power from on high, it was necessary that the number *twelve* should be filled up previously, that the newly elected person might also be made partaker of the heavenly gift. How long it was found necessary to keep up the number twelve, we are not informed—the original number was soon broken by persecution and death.

On the death of Judas there is a great diversity of opinions among learned men and divines.

1. It is supposed, following the bare letter of the text, that Judas *hanged himself*, and that the rope breaking, he fell down, was burst with the fall, and thus *his bowels gushed out*.

2. That having hanged himself, he was thrown on the *dunghill*, and the carcass becoming putrid, the abdomen which soonest yields to putrefaction, burst, and the bowels were thus shed from the body; and possibly torn out by dogs.

3. That being filled with horror and despair, he went to the top of the house, or to some eminence, and threw himself down; and thus *falling headlong*, his body was broken by the fall, and *his bowels gushed out*.

4. That Satan having entered into him, caught him up in the air, and thence precipitated him to the earth; and thus his body being broken to pieces, *his bowels gushed out*. This is Dr. Lightfoot's opinion, and has been noticed on Mat. xxvii. 5.

5. Others think that he died or was *suffocated* through excessive *grief*; and that thus the terms in the text and in Matt. xxvii. 5. are to be understood. The late Mr. Wakefield, defends this meaning with great learning and ingenuity.

6. Others suppose the expressions to be *figurative*: Judas having been *highly exalted* in being an apostle, and even the *purse-bearer* to his Lord and brother disciples; by his treason forfeited this honour, and is represented as *falling* from a state of the *highest dignity*, into the *lowest infamy*; and then dying through excessive grief. The Rev. John Jones, in his *Illustrations of the four Gospels*, sums up this opinion, thus: "So sensible became the traitor of the distinguished rank which he forfeited, and of the deep disgrace into which he precipitated himself, by betraying his Master, that he was seized with such violent grief, as occasioned the rupture of his bowels, and ended in suffocation and death." p. 571.

After the most mature consideration of this subject, on which I hesitated to form an opinion in the note on Matt. xxvii. 5. I think the following observations may lead to a proper knowledge of the most probable state of the case. 1. Judas, like many others, thought that the kingdom of the

Messiah, would be a *secular* kingdom; and that his own secular interests must be promoted by his attachment to Christ. Of this mind all the disciples seem to have been, previously to the resurrection of Christ. 2. From long observation of his Master's conduct, he was now convinced, that he intended to erect no such kingdom; and that consequently the expectations which he had built on the contrary supposition, must be ultimately disappointed. 3. Being *poor* and *covetous*, and finding there was no likelihood of his profiting by being a disciple of Christ, he formed the resolution (probably at the instigation of the chief priests) of betraying him for a sum of money sufficient to purchase a small inheritance, on which he had already cast his eye. 4. Well knowing the uncontrollable power of his Master, he might take it for granted, that though betrayed, he would extricate himself from their hands; and that they would not be capable of putting him either to *pain* or *death*. 5. That having betrayed him, and finding that he did not exert his power to deliver himself out of the hands of the Jews; and seeing from their implacable malice, that the murder of his most innocent Master was likely to be the consequence, he was struck with deep compunction at his own conduct, went to the chief priests, confessed his own profligacy, proclaimed the innocence of his Master, and returned the money for which he had betrayed him; probably hoping that they might be thus influenced to proceed no farther in this unprincipled business, and immediately dismiss Christ. 6. Finding that this made no impression upon them, from their own words, *What is that to us? See thou to that*; and that they were determined to put Jesus to death, seized with horror at his crime and its consequences, the remorse and agitation of his mind produced a violent dysentery attended with powerful inflammation (which in a great variety of cases, has been brought on by strong mental agitation) and while the distressful *irritation* of his bowels obliged him to withdraw for relief: he was overwhelmed with grief and affliction, and having fallen from the *seat*, his bowels were found to have gushed out, through the strong spasmodic affections with which the disease was accompanied. I have known cases of this kind, where the bowels appeared to come literally away by piece-meal.

Now, when we consider that the word *ἀπυξάρο*, Matt. xvii. 5. which we translate *hanged himself*, is by the very best critics thus rendered, *was choaked*; and that the words of the sacred historian in this place, *falling headlong, he burst asunder in the midst, and all his bowels gushed out*, may be no other than a *delicate* mode of expressing the circumstance to which I have alluded under observation 6. perhaps this way of reconciling and explaining the evangelist and historian, will appear not only probable, but the most likely. To strengthen this interpretation, a few facts may be adduced of deaths brought about in the same way with that, in which I suppose Judas to have perished. The death of *Jehoram* is thus related 2 Chron. xxi. 18, 19. *And after all this, the Lord smote him in his bowels with an in-*

curable disease: and it came to pass that, after the end of two years, HIS BOWELS FELL OUT, by reason of his sickness; so he died of sore diseases; בַּחֲלָלִים בְּתוֹרְחָאֵם bethachaluim, with inflammations, or ulcers. The death of Herod was probably of the same kind, Acts xii. 22. That of Aristobulus, as described by Josephus, WAR, book i. chap. 3. is of a similar nature: having murdered his mother and brother, his mind was greatly terrified, and his bowels being torn with excruciating torments, he voided much blood, and died in miserable agonies. Again, in his ANTIQ. book xv. chap. 10. sect. 3. he thus describes the death of Zenodorus: "His bowels bursting, and his strength exhausted by the loss of much blood, he died at Antioch in Syria."

Taking it for granted, that the death of Judas was probably such as related above; collating all the facts and evidences together, can any hope be formed that he died *within the reach of mercy*? Let us review the whole of these transactions.

I. It must be allowed that his crime was *one* of the most inexcusable ever committed by man: nevertheless, it has some *alleviations*. 1. It is possible that he did not think his Master *could be hurt* by the Jews. 2. When he found that he did not use his power to extricate himself from their hands, he deeply relented that he had betrayed him. 3. He gave every evidence of the *sincerity* of his repentance, by going openly to the Jewish rulers, (1.) Confessing his own guilt; (2.) Asserting the innocence of Christ; (3.) Returning the money which he had received from them; and then, (4.) the genuineness of his regret was proved by its being the cause of his death.

But, II. Judas might have acted a much *worse* part than he did, 1. By *persisting* in his wickedness. 2. By slandering the character of our Lord, both to the Jewish rulers and to the Romans; and had he done so, his testimony would have been credited, and our Lord would then have been put to death as a *malefactor*, on the testimony of one of his own disciples; and thus the character of Christ and his gospel must have suffered extremely in the sight of the world; and these very circumstances would have been pleaded against the authenticity of the Christian religion by every infidel, in all succeeding ages. And, 3. Had he persisted in his evil way, he might have lighted such a flame of persecution against the infant cause of Christianity, as must, without the intervention of God, have ended in its total destruction: now, he neither did, nor endeavoured to do any of these things. In other cases, these would be powerful pleadings.

Judas was indisputably a *bad man*; but he might have been *worse*: we may plainly see that there were *depths of wickedness* to which he might have proceeded, and which were prevented by his repentance. Thus things appear to stand previously to his end. But is there any room for *hope* in his *death*? In answer to this, it must be understood, 1. That there is presumptive evidence that he did not *destroy himself*; and, 2. that his repentance was sincere. If so, was

it not possible for the mercy of God to extend even to his case? It did so to the murderers of the Son of God; and they were certainly *worse* men (strange as this assertion may appear) than Judas. Even *he* gave them the fullest proof of Christ's innocence: their buying the field with the money Judas threw down, was the full proof of it; and yet, with every convincing evidence before them, they crucified our Lord. They excited Judas to betray his Master, and crucified him when they had got him into their power, and therefore St. Stephen calls *them* both the *betrayers and murderers of that Just One*, Acts vii. 52. in these respects they were more deeply criminal than Judas himself; yet even to those very betrayers and murderers, Peter preaches *repentance*, with the promise of *remission of sins*, and the gift of the *Holy Ghost*, Acts iii. 12—26. If then, *these* were within the reach of mercy, and we are informed that *a great company of the priests became obedient to the faith*, Acts vi. 7. then certainly Judas was not in such a state as precluded the *possibility* of his salvation. Surely the blood of the covenant could wash out even *his* stain, as it did that more *deeply engrained* one, of the other betrayers and murderers of the Lord Jesus.

Should the 25th verse be urged against this *possibility*, because it is there said that Judas *fell from his ministry and apostleship, that he might go to his own place*, and that this *place* is *hell*: I answer, 1. It remains to be proved that this *place* means *hell*; and, 2. It is not clear that the words are spoken of Judas at all, but of *Matthias: his own place* meaning that vacancy in the apostolate, to which he was then elected. See the note on ver. 25.

To say that the repentance of Judas was merely the effect of his *horror*; that it did not spring from compunction of *heart*; that it was *legal*, and not *evangelical*, &c. &c. is saying what none can with propriety say, but God himself, who searches the heart. What renders his case most desperate, are the words of our Lord, Matt. xxvi. 24. *Woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born!* I have considered this saying in a *general* point of view, in my note on Matt. xxvi. 24. and were it not a *proverbial* form of speech among the Jews to express the state of any *flagrant* transgressor, I should be led to apply it, in all its *literal* import, to the case of Judas, as I have done in the above note, to the case of *any* damned soul: but when I find that it was a *proverbial* saying, and that it has been used in many cases, where the fixing of the irreversible doom of a sinner is not implied, it may be capable of a more favourable interpretation than what is generally given to it. I shall produce a few of those examples from *Schoettgen*, to which I have referred in my note on Matt. xxvi. 24.

In CHAGIGAH, fol. ii. 2. it is said, "Whoever considers these four things, *it would have been better for him had he never come into the world*, viz. That which is *above*; that which is *below*; that which is *before*; and that which is *behind*.

And whosoever does not attend to the honour of his Creator, *it were better for him had he never been born.*"

In SHEMOTH RABBA, sect. 40. fol. 135. 1, 2. it is said, "Whosoever knows the law, and does not do it, *it had been better for him had he never come into the world.*"

In VAYIKRA RABBA, sect. 36. fol. 179. 4. and MIDRASH COHELETH, fol. 91. 4. it is thus expressed, "*It were better for him had he never been created; and it would have been better for him had he been strangled in the womb, and never have seen the light of this world.*"

In SOHAR GENES. fol. 71. col. 282. it is said, "If any man be parsimonious towards the poor, *it had been better for him had he never come into the world.*" *Ibid.* fol. 64. col. 333. "If any performs the law, not for the sake of the law, *it were good for that man had he never been created.*" These examples sufficiently prove that this was a common proverb, and is used with a great variety and latitude of meaning; and seems intended to shew, that the case of such and such persons was not only very deplorable, but extremely dangerous; but does not imply the positive impossibility either of their repentance or salvation.

The utmost that can be said for the case of Judas is this: he committed a heinous act of sin and ingratitude; but he repented, and did what he could to undo his wicked act: he had committed the sin unto death, *i. e.* a sin that involves the death of the body; but who can say, (if mercy was offered to Christ's murderers, and the gospel was first to be preached at Jerusalem, that *these* very murderers might have the first offer of salvation through him whom they had pierced,) that the same mercy could not be extended to wretched Judas? I contend, that the chief priests, &c. who instigated Judas to deliver up his Master, and who crucified him; and who crucified him too as a *malefactor*, having at the same time, the most indubitable evidence of his *innocence*, were *worse* men than Judas Iscariot himself; and that if mercy was extended to those, the wretched penitent traitor did not die out of the reach of the yearning of its bowels. And I contend farther, that there is no positive evidence of the final damnation of Judas in the sacred text.

I hope it will not displease the *humane* reader, that I have entered so deeply into the consideration of this most deplorable case. I would not set up knowingly, any plea against the *claims of justice*; and God forbid that a *sinner* should be found capable of pleading against the *cries of mercy* in behalf of a fellow culprit. Daily, innumerable cases occur of persons who are betraying the cause of God, and selling, in effect, Christ and their souls for money. Every *covetous* man, who is living for this world alone, is of this stamp. And yet, while they live, we do not despair of their salvation, though they are continually repeating the sin of Judas, with all its guilt and punishment before their eyes! Reader, learn from thy Lord this lesson, *blessed are the merciful, for they shall obtain mercy.* The case is before the Judge; and the Judge of all the earth will do right.

CHAPTER II.

The day of pentecost being arrived, and the disciples assembled, the Holy Spirit descended as a mighty rushing wind, and in the likeness of fiery tongues sat upon them; in consequence of which, they were all enabled to speak different languages, which they had never learned, 1—4. An account of persons from various countries who were present, and were astonished to hear the apostles declare the wonderful works of God in their respective languages, 5—12. Some cavil, 13. and are confounded by Peter, who asserts, that this work is of God; and that thereby a most important prophecy was fulfilled, 14—21. He takes occasion from this to preach Jesus to them, as the true Lord and only Messiah, 22—36. The people are alarmed and convinced, and enquire what they shall do, 37. He exhorts them to repent and be baptized in the name of Jesus, that they may receive remission of sins and the gift of the Holy Spirit, 38—40. They gladly receive his word, about three thousand are baptized and added to the church in one day; they continue stedfast in the apostles' doctrine and fellowship, 41, 42. The apostles work many miracles; and the disciples have all things in common, and live in a state of great happiness and christian fellowship, 43—47.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

AND when ^a the day of Pentecost was fully come, ^b they were all with one accord in one place.

2 And suddenly there came a sound from hea-

ven as of a rushing mighty wind, and ^c it filled all the house where they were sitting.

3 And there appeared unto them cloven

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

^a Lev. 23. 15. Dent. 16. 9. ch. 20. 16.—^b ch. 1. 14.

^c Ch. 4. 31.

NOTES ON CHAP. II.

Verse 1. *When the day of Pentecost was fully come*] The feast of pentecost was celebrated fifty days after the pass-over; and has its name πεντεκοστή from πενήκοντα fifty, which is compounded of πέντε five, and ἑκόντα the decimal termination. It commenced on the fiftieth day, reckoned from the first day of unleavened bread, i. e. on the morrow after the pascal lamb was offered. The law relative to this feast is found in Lev. xxiii. 15, 16. in these words: *And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall he complete: even unto the morrow after the seventh sabbath shall ye number fifty days.* This feast was instituted in commemoration of the giving the law on Mount Sinai; and is therefore sometimes called, by the Jews, שמחת תורה shimchath torah, the joy of the law; and frequently, the feast of weeks. There is a correspondence between the giving of the law, which is celebrated by this feast of pentecost, together with the crucifixion of our Lord, which took place at the pass-over; and this descent of the Holy Spirit, which happened at this pentecost. 1. At the pass-over, the Israelites were delivered from Egyptian bondage: this was a type of the thraldom in which the human race were to Satan and sin. 2. At the pass-over, Jesus Christ, who was typified by the pascal lamb, was sacrificed for the sin of the world, and by this sacrifice, redemption from sin and Satan is now procured and proclaimed. 3. On

the pentecost, God gave his law on Mount Sinai, accompanied with thunderings and lightnings. On the pentecost, God sent down his Holy Spirit, like a rushing mighty wind; and tongues of fire sat upon each disciple, in order that by his influence, that new law of light and life might be promulgated and established. Thus, the analogy between the Egyptian bondage and the thraldom occasioned by sin; the deliverance from Egypt, and the redemption from sin; the giving of the law, with all its emblematic accompaniments, and the sending down the Holy Spirit, with its symbols of light, life, and power, has been exactly preserved. 4. At the Jewish pass-over, Christ was degraded, humbled, and ignominiously put to death: at the following festival, the pentecost, he was highly glorified; and the all-conquering and ever-during might of his kingdom then commenced. The Holy Spirit seems to have designed all these analogies, to shew that through all preceding ages, God had the dispensation of the gospel continually in view; and that the old law and its ordinances were only designed as preparatives for the new.

They were all with one accord in one place.] It is probable that the ALL here mentioned, means the 120 spoken of chap. i. 15. who were all together at the election of Matthias. *With one accord*, ομοθυμαδον; this word is very expressive; it signifies that all their minds, affections, desires, and wishes were centered in one object, every man having the same end in view; and having but one desire, they had but one

A. M. 4033. tongues like as of fire, and it sat upon
 A. D. 29. each of them.
 An. Olymp. 4 And ^a they were all filled with the
 CCII. 1.

Holy Ghost, and began ^b to speak with
 other tongues, as the Spirit gave
 them utterance.

A. M. 4033.
 A. D. 29.
 An. Olymp.
 CCII. 1.

^a Ch. 1. 5.—^b Mark 16. 17. ch. 10. 46. & 19. 6.

1 Cor. 12. 10, 28, 30. & 13. 1. & 14. 2. &c.

prayer to God, and every heart uttered it. There was no person *uninterested*; none *unconcerned*, none *lukewarm*; all were in *earnest*: and the Spirit of God came down to meet their *united* faith and prayer. When any assembly of God's people meet in the same spirit, they may expect every blessing they need.

In one place.—Where this place was, we cannot tell: it was probably in the temple, as seems to be intimated in ver. 46. where it is said *they were daily*, *ομοθυμαδον εν τω ιερω*, *with one accord in the temple*; and as this was the *third* hour of the day, ver. 15. which was the Jewish hour of *morning* prayer, as the *ninth* hour was the hour of *evening* prayer, chap. iii. 1. it is most probable that the *temple* was the *place* in which they were assembled.

Verse 2. *A sound from heaven*] Probably thunder is meant, which is the harbinger of the divine presence.

Rushing mighty wind] The passage of a large portion of electrical fluid over that place, would not only occasion the *sound*, or thunder, but also the *rushing mighty wind*; as the air would rush suddenly and strongly into the vacuum occasioned by the rarefaction of the atmosphere in that place, through the sudden passage of the electrical fluid; and the wind would follow the direction of the fire. There is a good deal of similarity between this account, and that of the appearance of God to Elijah; 1 Kings xix. 11, 12. where the *strong wind*, the *earthquake*, and the *fire*, were harbingers of the Almighty's presence, and prepared the heart of Elijah to hear the *small still voice*; so, this *sound*, and the *mighty rushing wind*, prepared the apostles to receive the influences and gifts of the Holy Spirit. In both cases, the *sound*, *strong wind*, and *fire*, although *natural* agents, were *super-naturally* employed. See the note on chap. ix. 7.

Verse 3. *Cloven tongues like as of fire*] The tongues were the emblem of the *languages* they were to speak. The *cloven tongues* pointed out the *diversity* of those languages; and the *fire* seemed to intimate, that the whole would be a *spiritual* gift, and be the means of bringing *light* and *life* to the souls who should hear them preach the everlasting gospel in those languages.

Sat upon each of them.] Scintillations, corruscations, or flashes of fire, were probably at first frequent through every part of the room where they were sitting; at last these flashes became *defined*, and a lambent flame, in the form of a cloven tongue, became stationary on the head of each disciple; a proof that the Spirit of God had made each his temple or residence. That unusual appearances of fire were considered emblems of the presence and influence of God,

both the Scriptures, and the Jewish writings amply prove. Thus God manifested himself to *Moses*, when he appointed him to deliver Israel, Exod. iii. 2, 3. and thus he manifested himself when he delivered the *Law* on Mount Sinai, Exod. xix. 16—20. The Jews, in order to support the pretensions of their *Rabbins*, as delivering their instructions by divine authority and influence, represent them as being *surrounded with fire* while they were delivering their lectures; and that their words, in consequence, penetrated and exhilarated the souls of their disciples. Some of the *Mohammedans* represent divine inspiration in the same way. In a fine copy of a Persian work, entitled *Ajaeeb al Makhlookat*, or *Wonders of Creation*, now before me, where a marred account of Abraham's sacrifice, mentioned Gen. xv. 9—17. is given, instead of the *burning lamp* passing between the divided pieces of the victim, ver. 17. Abraham is represented standing between four fowls, the *cock*, the *peacock*, the *duck*, and the *crow*, with his head almost wrapt in a flame of lambent fire, as the emblem of the divine communication made to him of the future prosperity of his descendants. The painting in which this is represented, is most exquisitely finished. This notion of the *manner* in which divine intimations were given, was not peculiar to the Jews and Arabians; it exists in all countries; and the *glories* which appear round the heads of *Chinese*, *Hindoo*, and *Christian saints*, real or supposed, were simply intended to signify, that they had especial intercourse with God; and that his Spirit, under the emblem of *fire*, sat upon them and became resident in them. There are numerous proofs of this in several Chinese and Hindoo paintings in my possession: and how frequently this is to be met with in *legends*, *missals*, and in the ancient *ecclesiastical books* of the different Christian nations of Europe, every reader acquainted with ecclesiastical antiquity knows well. See the dedication of Solomon's temple, 2 Chron. vii. 1—3.

The *Greek* and *Roman* heathens had similar notions of the *manner* in which divine communications were given: *strong wind*, loud and repeated *peaks* of *thunder*, *corruscations* of *lightning*, and *lambent flames* resting on those who were objects of the Deity's regard, are all employed by them to point out the *mode* in which their gods were reported to make their will known to their votaries. Every thing of this kind was probably borrowed from the account given by *Moses* of the appearance on Mount Sinai; for traditions of this event were carried through almost every part of the habitable world, partly by the expelled *Canaanites*, partly by the *Greek sages* travelling through Asiatic countries in quest of philosophic truth; and partly by means of the *Greek version*

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

5 And there were dwelling at Jerusalem; Jews, devout men, out of every nation under heaven.

6 Now ^a when this was noised abroad, the

^a Gr. when this voice was made.

of the *Septuagint*, made nearly 300 years before the Christian era.

A flame of fire seen upon the head of any person, was, among the heathens, considered as an omen from their gods, that the person was under the peculiar care of a supernatural power, and destined to some extraordinary employment. Many proofs of this occur in the Roman poets and historians. Wetstein, in his note on this place, has made an extensive collection of them. I shall quote but one, which almost every reader of the *Æneid* of Virgil will recollect :

*Talia vociferans, gemitu tectum omne replebat :
Cum subitum, dictuque oritur mirabile monstrum.
Namque manus inter, mæstorum ora parentum,
Ecce levis summo de vertice visus Iuli
Fundere lumen apex, tactuque innoxia molli
Lambere flamma comas, et circum tempora pasci.
Nos pavidi trepidare metu, crinemque flagrantem
Excutere, et sanctos restinguere fontibus ignes.
At pater Anchises oculos ad sidera lætos
Extulit, et cælo palmas cum voce tetendit :
Jupiter omnipotens—
Da auxilium, pater, atque hæc omina firma.*

VIRG. ÆN. ii. v. 679.

While thus she fills the house with clamorous cries,
Our hearing is diverted by our eyes ;
For while I held my son, in the short space
Betwixt our kisses and our last embrace,
Strange to relate ! from young Iulus' head,
A lambent flame arose which gently spread }
Around his brows, and on his temples sed. }
Amazed, with running water we prepare
To quench the sacred fire, and slake his hair ;
But old Anchises versed in omens, rear'd
His hands to heaven, and this request preferr'd :
If any vows almighty Jove can bend,
Confirm the glad presage which thou art pleas'd to send.

DRYDEN.

There is nothing in this poetic fiction which could be borrowed from our sacred volume ; as Virgil died about twenty years before the birth of Christ.

It may be just necessary to observe, that *tongue of fire*, may be a Hebraism : for in Isai. v. 24. *שן לשון* *leshon esh*, which we render simply *fire* ; is literally a *tongue of fire*, as the margin very properly has it. The Hebrews give the

multitude came together, and were
^b confounded, because that every
man heard them speak in his own lan-
guage.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

^b Or, troubled in mind.

name of *tongue* to most things which terminate in a blunt point : so a *bay* is termed in Josh. xv. 2. *לשון* *lashon*, a tongue. And in ver. 5. of the same chapter, what appears to have been a *promontory* is called *לשון הים* *leshon hayam*, a tongue of the sea.

It sat upon each] That is, one of those tongues like flames, sat upon the head of each disciple : and the *continuance* of the appearance, which is indicated by the word *sat*, shews that there could be no illusion in the case. I still think that in all this case, the agent was *natural*, but *supernaturally* employed.

Verse 4. *To speak with other tongues*] At the building of *Babel* the language of the people was *confounded* ; and in consequence of this, they became scattered over the face of the earth : at this *foundation* of the *Christian church*, the gift of various languages was given to the apostles, that the scattered nations might be *gathered* ; and united under one shepherd and superintendent (*ἐπισκοπος*) of all souls.

As the Spirit gave them utterance.] The word *αποφθεγγεσθαι*, seems to imply such utterance as proceeded from immediate inspiration, and included oracular communications.

Verse 5. *Devout men, out of every nation*] Either by these we are simply to understand *Jews* who were born in different countries, and had now come up to Jerusalem to be present at the pass-over, and for purposes of traffic : or *proselytes* to Judaism, who had come up for the same purpose : for I cannot suppose that the term *ἀνδρες ευλαβεις* *devout men*, can be applied to any other. At this time there was scarcely a commercial *nation under heaven*, where the Jews had not been scattered for the purpose of trade, merchandise, &c. and from all these nations it is said, there were persons now present at Jerusalem.

Verse 6. *When this was noised abroad*] If we suppose that there was a considerable peal of thunder, which followed the escape of a vast quantity of *electric fluid*, and produced the *mighty rushing wind* already noticed on ver. 2. then the whole city must have been alarmed : and as various circumstances might direct their attention to the *temple* ; having flocked thither, they were further astonished and confounded to hear the disciples of Christ addressing the mixed multitude in the languages of the different countries from which these people had come.

Every man heard them speak in his own language.] We may naturally suppose, that as soon as any person presented himself to one of these disciples, he, the disciple, was im-

A. M. 4033. A. D. 29. An. Olymp. CCLII. 1. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans ?

8 And how hear we every man in our own tongue, wherein we were born ?

• Ch. 1. 11.

mediately enabled to address him in his own language, however various this had been from the Jewish or Galilean dialects. If a Roman presented himself, the disciple was immediately enabled to address him in Latin—if a Grecian, in Greek—an Arab, in Arabic, and so of the rest.

Verse 7. *Are not all these—Galileans ?*] Persons who know no other dialect, save that of their own country. Persons wholly uneducated, and consequently, naturally ignorant of those languages which they now speak so fluently.

Verse 8. *How hear we every man in our own tongue*] Some have supposed from this, that the miracle was not so much wrought on the disciples, as on their hearers: imagining that although the disciples spoke their own tongue; yet every man so understood what was spoken as if it had been spoken in the language in which he was born. Though this is by no means so likely as the opinion which states, that the disciples themselves spoke all these different languages; yet the miracle is the same, howsoever it be taken: for it must require as much of the miraculous power of God, to enable an Arab to understand a Galilean; as to enable a Galilean to speak Arabic. But, that the gift of tongues was actually given to the apostles, we have the fullest proof; as we find particular ordinances laid down by those very apostles for the regulation of the exercise of this gift, see 1 Cor. xiv. 1, &c.

Verse 9. *Parthians*] Parthia anciently included the northern part of modern Persia: it was situated between the Caspian sea and Persian gulf; rather to the eastward of both.

Medes] Media was a country lying in the vicinity of the Caspian sea; having Parthia on the East; Assyria on the South; and Mesopotamia on the West.

Elamites] Probably inhabitants of that country now called Persia: both the Medes and Elamites, were a neighbouring people dwelling beyond the Tigris.

Mesopotamia] Now Diarbek in Asiatic Turkey; situated between the rivers Tigris and Euphrates; having Assyria on the East; Arabia Deserta with Babylonia on the South; Syria on the West; and Armenia on the North. It was called Padan-aram by the ancient Hebrews; and by the Asiatics is now called Maverrannhar, i. e. the country beyond the river.

Judea] This word has exceedingly puzzled commentators and critics; and most suspect that it is not the true reading.

A. M. 4033. A. D. 29. An. Olymp. CCLII. 1. 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and

• Gen. 10. 2. 1 Pet. 1. 1.

Bp. Pearce supposes, that *Ιουδαιαν* is an adjective, agreeing with *Μεσοποταμιαν*. And translates the passage thus: *the dwellers in Jewish Mesopotamia*. He vindicates this translation by shewing, that great numbers of the Jews were settled in this country: Josephus says, that the ten tribes remained in this country till his time; that “there were countless myriads of them there, and that it was impossible to know their numbers.”—*μυριαδες απειροι, και αριθμω γνωσθησθαι μη δυναμεναι*. See Ant. lib. xv. c. 2. s. 2. and c. 3. s. 1. Bell. Jud. lib. i. c. 1, 2. This interpretation, however ingenious, does not comport with the present Greek text. Some imagine that *Ιουδαιαν*, is not the original reading; and therefore they have corrected it into *Syriam*, SYRIA; *Armeniam*, ARMENIA; *Ινδιαν*, INDIA; *Λυδιαν*, LYDIA; *Ιδουμαιαν*, IDUMEA; *Βιθυνιαν*, BITHYNIA; and *Κιλικιαν*, CILICIA: all these stand on very slender authority, as may be seen in Griesbach; and the last is a mere conjecture of Dr. Mangey. If *Judea* be still considered the genuine reading, we may account for it thus: the men who were speaking, were known to be Galileans; now the Galilean dialect, was certainly different from that spoken in Judea—the surprize was occasioned by a Jew being able to comprehend the speech of a Galilean, without any interpreter and without difficulty: and yet it is not easy to suppose that there was such a difference between the two dialects, as to render these people wholly unintelligible to each other.

CAPPADOCIA] Was an ancient kingdom of Asia, comprehending all that country, that lies between mount Tauris and the Euxine sea.

PONTUS] Was anciently a very powerful kingdom of Asia, originally a part of *Cappadocia*; bounded on the East by *Colchis*; on the West by the river *Halys*; on the North by the *Black sea*; and on the South by *Armenia minor*. The famous *Mithridates* was king of this country; and it was one of the last which the Romans were able to subjugate.

ASIA] Meaning probably *Asia Minor*; it was that part of Turkey in Asia, now called *Natolia*.

Verse 10. *PHRYGIA*] A country in Asia Minor, southward of *Pontus*.

PAMPHYLIA] The ancient name of the country of *Natolia*, now called *Caramania*, between *Lycia* and *Cilicia*, near the *Mediterranean sea*.

EGYPT] A very extensive country of Africa, bounded by

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. I.

strangers of Rome, Jews and proselytes,
II * Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

* Isai. 11. 14. Gal. 4. 25.

the Mediterranean on the North ; by the Red sea and the Isthmus of Suez which divide it from Arabia on the East ; by Abyssinia or Ethiopia on the South ; and by the deserts of Barca and Nubia on the West. It was called Mizraim by the ancient Hebrews, and now Mesr by the Arabians. It extends 600 miles from north to south : and from 100 to 250 in breadth from east to west.

LYBIA] In a general way, among the Greeks, signified Africa : but the northern part, in the vicinity of Cyrene, is here meant.

CYBENE] A country in Africa on the coast of the Mediterranean sea ; southward of the most western point of the island of Crete.

Strangers of Rome] Persons dwelling at Rome, and speaking the Latin language ; partly consisting of regularly descended Jews, and proselytes to the Jewish religion.

Verse 11. Cretes] Natives of Crete, a large and noted island in the Levant, or eastern part of the Mediterranean sea ; now called Candia.

Arabians] Natives of Arabia, a well known country of Asia, having the Red sea on the West ; the Persian gulf on the East ; Judea on the North ; and the Indian ocean on the South.

The wonderful works of God.] Such as the incarnation of Christ ; his various miracles, preaching, death, resurrection, and ascension ; and the design of God to save the world through him. From this one circumstance we may learn, that all the people enumerated above, were either Jews or proselytes ; and that there was probably none that could be strictly speaking, called heathens among them. It may at first appear strange that there could be found Jews in so many different countries ; some of which were very remote from the others. But there is a passage in Philo's Embassy to Caius, which throws considerable light on the subject. In a letter sent to Caius, by king Agrippa, he speaks of " the holy city of Jerusalem, not merely as the metropolis of Judea, but of many other regions, because of the colonies at different times led out of Judea ; not only into neighbouring countries such as Egypt, Phœnicia, Syria, and Cœlosyria ; but also into those that are remote, such as Pamphylia, Cilicia, and the chief parts of Asia as far as Bithynia, and the innermost parts of Pontus : also into the regions of Europe, Thessaly, Beotia, Macedonia, Ætolia Attica, Argos, Corinth, and the principal parts of Peloponnesus. Not only the con-

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. I.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

† Hos. 8. 12. Luke 9. 43.

tinents and provinces, (says he,) are full of Jewish colonies, but the most celebrated isles also, Eubea, Cyprus and Crete, not to mention the countries beyond the Euphrates. All these, (a small part of Babylon and some other præfectures excepted, which possess fertile territories,) are inhabited by Jews. Not only my native city entreats thy clemency, but other cities also, situated in different parts of the world, Asia, Europe, Africa ; both islands, sea coasts and inland countries." Philonis Opera, edit. Mangey, vol. ii. p. 587.

It is worthy of remark, that almost all the places and provinces mentioned by St. Luke, are mentioned also in this letter of king Agrippa. These being all Jews, or proselytes, could understand in some measure, the wonderful works of God, of which mere heathens could have formed no conception. It was wisely ordered that the miraculous descent of the Holy Ghost should take place at this time, when so many from various nations were present to bear witness to what was done ; and to be themselves, subjects of his mighty working. These, on their return to their respective countries, would naturally proclaim what things they saw and heard ; and by this, the way of the apostles was made plain ; and thus Christianity made a rapid progress over all those parts, in a very short time, after the resurrection of our Lord.

Verse 13. These men are full of new wine.] Rather sweet wine, for γλευκος, cannot mean the mustum, or new wine, as there could be none in Judea, so early as pentecost. The Γλευκος gleucus, seems to have been a peculiar kind of wine ; and is thus described by Hesychius and Suidas : Γλευκος, το αποσταγμα της σταφυλης, πριν πατηθη. Gleucus is that which distils from the grape before it is pressed. This must be at once both the strongest and sweetest wine ; Calmet observes, that the ancients had the secret of preserving wine sweet, through the whole year ; and were fond of taking morning draughts of it ; to this Horace appears to refer, Sat. l. ii. s. iv. ver. 24.

Aufidius forti miscbat mella Falerno.

Mendose : quoniam vacuis committere venis

Nil nisi lene decet leni præcordia mulso

Prolueris melius.—

Aufidius first, most injudicious, quaff'd
Strong wine and honey for his morning draught.
With lenient bev'rage fill your empty veins,
For lenient must, will better cleanse the reins.

A. M. 4033. 14 ¶ But Peter, standing up with
A. D. 29. the eleven, lifted up his voice, and
An. Olymp. said unto them, Ye men of Judea,
CCII. I. said unto them, Ye men of Judea,

and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words :

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day :

16 But this is that which was spoken by the prophet Joel ;

17 ^b And it shall come to pass in the last days, saith God, ^c I will pour out of my Spirit upon all flesh: and your sons and ^d your daughters

^a 1 Thes. 5. 7.—^b Isai. 44. 3. Ezek. 11. 19. & 36. 27. Joel 2. 28, 29. Zech. 12. 10. John 7. 38.—^c ch. 10. 45.—^d ch. 21. 9.

Verse 14. *Peter, standing up with the eleven*] They probably spoke by turns, not all together; but Peter began the discourse.

All ye that dwell at Jerusalem] Οἱ κατοικοῦντες would be better translated by the word *sojourn*; because these were not *inhabitants* of Judea, but the *strangers* mention^d in verses 9, 10, & 11, who had come up to the feast.

Verse 15. *But the third hour of the day.*] That is, about nine o'clock in the morning, previously to which, the Jews scarcely ever ate or drank; for that hour was the hour of prayer. This custom appears to have been so common, that even the most intemperate among the Jews were not known to transgress it: Peter therefore spoke with confidence, when he said, *these are not drunken—seeing it is but the third hour of the day*, previously to which, even the intemperate did not use wine.

Verse 16. *Spoken by the prophet Joel*] The prophecy which he delivered so long ago, is just now fulfilled: and this is another proof that Jesus whom ye have crucified, is the *Messiah*.

Verse 17. *In the last days*] The time of the Messiah; and so the phrase was understood among the Jews.

I will pour out of my Spirit upon all flesh] Rabbi Tanchum says, "When Moses laid his hands upon Joshua, the holy blessed God said, In the time of the old text, each individual prophet, prophesied: but in the times of the Messiah, all the Israelites shall be prophets." And this they build on the prophecy quoted in this place by Peter.

Your sons and your daughters shall prophesy] The word *prophesy* is not to be understood here as implying the knowledge and discovery of future events: but signifies to teach and proclaim the great truths of God, especially those which concerned redemption by Jesus Christ.

Your young men shall see visions, &c.] These were two of the various ways, in which God revealed himself under

shall prophesy, and your young men shall see visions, and your old men shall dream dreams :

18 And on my servants and on my handmaidens I will pour out in those days, of my Spirit; and they shall prophesy :

19 ^c And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke :

20 ^a The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come :

^a Ch. 21. 4, 9, 10. 1 Cor. 12. 10, 28. & 14. 1, &c.—^c Joel 2. 30, 31. ^b Matt. 24. 29. Mark 13. 24. Luke 21. 25.

the Old Testament. Sometimes he revealed himself by a *symbol*, which was a sufficient proof of the divine presence: *fire* was the most ordinary, as it was the most expressive symbol. Thus he appeared to Moses on mount Horeb, and afterwards at Sinai: to Abraham, Genesis xv. to Elijah, 1 Kings xix. 11, 12. At other times he revealed himself by *angelic* ministry—this was frequent, especially in the days of the patriarchs; of which we find many instances in the book of Genesis.

By *dreams* he discovered his will in numerous instances; see the remarkable case of Joseph, Gen. xxxvii. 5, 9. of Jacob, Gen. xxxii. 1, &c. xli. 2, &c. of Pharaoh, Gen. xli. 1—7. of Nebuchadnezzar, Dan. iv. 10—17. For the different ways in which God communicated the knowledge of his will to mankind, see the note on Gen. xv. 1.

Verse 18. *On my servants and on my handmaidens*] This properly means persons of the lowest condition, such as *male* and *female slaves*. As the Jews asserted that the spirit of prophecy never rested upon a *poor* man; these words are quoted to shew that under the gospel dispensation, neither *bond* nor *free*, *male* nor *female*, is excluded from sharing in the gifts and graces of the divine Spirit.

Verse 19. *I will shew wonders*] It is likely that both the prophet and the apostle refer to the calamities that fell upon the Jews at the destruction of Jerusalem; and the fearful signs and portents that preceded those calamities. See the notes on Matt. xxiv. 5—7. where these are distinctly related.

Blood, fire and vapour of smoke] Skirmishes and assassinations over the land; and wasting the country with fire and sword.

Verse 20. *The sun shall be turned into darkness, and the moon into blood*] These are figurative representations of *eclipses*, intended most probably, to point out the fall of the *civil* and *ecclesiastical* state in Judea: see the notes on Matt. xxiv. 29. That the sun is *darkened* when a total eclipse

A. M. 4033. A. D. 29. An. Olymp. CCII. I. 21 And it shall come to pass, that ^awhosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you ^bby miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

^a Rom. 10. 13.—^b John 3. 2. & 14. 10, 11. ch. 10. 38. Heb. 2. 4. — Matt. 26. 24. Luke 22. 22. & 24. 44. ch. 3. 18. & 4. 28.—^c ch. 5. 30.—^d ver. 32. ch. 3. 15. & 4. 10. & 10. 40. & 13. 30, 34. & 17. 31.

takes place, and that the moon appears of a bloody hue, in such circumstances, every person knows.

Verse 21. *Whosoever shall call on the name of the Lord shall be saved.*] The predicted ruin is now impending; and only such as receive the gospel of the Son of God shall be saved. And that none but the Christians did escape, when God poured out these judgments, is well known: and that all the Christians did escape, not one of them perishing in these devastations, stands attested by the most respectable authority. See the note on Matt. xxiv. 13.

Verse 22. *A man approved of God*] Αποδεδειγμενον, celebrated, famous. The sense of the verse seems to be this: *Jesus of Nazareth, a man sent of God, and celebrated among you by miracles, wonders, and signs:* and all these done in such profusion, as had never been done by the best of your most accredited prophets. And these signs, &c. were such as demonstrated his divine mission.

Verse 23. *Him being delivered by the determinate counsel*] Bp. Pearce paraphrases the words thus: *Him having been given forth; i. e. sent into the world, and manifested by being made flesh, and dwelling among you,* as it is said in John i. 14. see also chap. iv. 28.

Kypke contends, that εκδοτον delivered, does not refer to God, but to Judas the traitor: "the Jews received Jesus, delivered up to them by Judas; the immutable counsel of God so permitting."

By the determinate counsel, ωρισμενη βουλη; that counsel of God which defined the time, place, and circumstance, according (προγνωσει) to his foreknowledge, which always saw what was the most proper time and place for the manifestation and crucifixion of his Son; so that there was nothing casual in these things, God having determined that the salvation of a lost world should be brought about in this way; and neither the Jews nor Romans had any power here, but what was given to them from above. It was necessary to shew the Jews, that it was not through Christ's weakness or inability to defend himself, that he was taken; nor was it through their malice merely that he was slain; for God had determined long before, from the foundation of the world, Rev. xiii. 8. to give his Son a sacrifice for sin; and the trea-

A. M. 4033. A. D. 29. An. Olymp. CCII. I. 23 Him, ^cbeing delivered by the determinate counsel and foreknowledge of God, ^dye have taken, and by wicked hands have crucified and slain:

24 ^eWhom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, ^fI

Rom. 4. 24. & 8. 11. 1 Cor. 6. 14. & 15. 15. 2 Cor. 4. 14. Gal. 1. 1. Eph. 1. 20. Col. 2. 12. 1 Thes. 1. 10. Heb. 13. 20. 1 Pet. 1. 21.—^f Ps. 16. 8.

chery of Judas, and the malice of the Jews, were only the incidental means by which the great counsel of God was fulfilled: the counsel of God intending the sacrifice; but never ordering, that it should be brought about by such wretched means. This was permitted; the other was decreed. See the observations at the end of this chapter.

By wicked hands have crucified and slain] I think this refers to the Romans, and not to the Jews; the latter being the agents, to execute the evil purposes of the former. It is well known that the Jews acknowledged, that they had no power to put our Lord to death, John xviii. 31. and it is as well known that the punishment of the cross was not a Jewish, but a Roman punishment: hence we may infer, that by δια χειρων ανομων, by the hands of the wicked, the Romans are meant, being called ανομοι, without law, because they had no revelation from God; whereas the others had what was emphatically termed ο νομος του Θεου, the law of God, by which they professed to regulate their worship and their conduct. It was the Jews, therefore, who caused our Lord to be crucified, by the hands of the heathen Romans.

Verse 24. *Whom God hath raised up*] For, as God alone gave him up to death; so God alone raised him up from death.

Having loosed the pains of death] It is generally supposed that this expression means, the dissolving of those bonds or obligations, by which those who enter into the region of the dead, are detained there, till the day of the resurrection; and this is supposed to be the meaning of חבלי חבלו chebley maveth, in Psal. cxvi. 3. or חבלי חבלו chebley sheol, in Psal. xviii. 5. and in 2 Sam. xxii. 6. to which, as a parallel, this place has been referred. But Kypke has sufficiently proved, that λειν τας ωδινας θανατου, signifies rather to remove the pains, or sufferings of death. So Lucian De Conser. Ilist. says, "a copious sweat to some, ελυσε τον πυρετον, REMOVES or carries off the fever. So STRABO speaking of the balm of Jericho, says, λυει δε κεφαλαλγιας θαυμαστως—it wonderfully REMOVES the headach, &c. That Christ did suffer the pains and sorrows of death in his passion, is sufficiently evident: but that these were all removed, previously to his crucifixion, is fully seen in that calm manner in which he met it, with all its attendant terrors. If we take the words as commonly

A. M. 4033. foresaw the Lord always before my
A. D. 29. face, for he is on my right hand, that
An. Olymp. CCII. I. I should not be moved :

26 Therefore did my heart rejoice, and my tongue was glad ; moreover also my flesh shall rest in hope :

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of

* Or, I may.—† 1 Kings 2. 10. ch. 13. 36.—‡ 2 Sam. 7. 12, 13.

understood, they mean, that it was impossible for the *Prince of life* to be left in the empire of death : his resurrection therefore, was a necessary consequence of his own divine power.

Instead of *θανάτου*, of death, the *Codex Bezae*, *Syriac*, *Coptic* and *Vulgate*, have *ἄδου of Hell*, or the *place of separate spirits* : and perhaps it was on no better authority than this various reading, supported but by slender evidence, that, *He descended into hell*, became an article, in what is called the apostles' creed. And on this article, many a popish legend has been builded, to the discredit of sober sense and true religion.

Verse 25. *For David speaketh concerning him*] The quotation here is made from *Psal. xvi.* which contains a most remarkable prophecy concerning Christ ; every word of which applies to him, and to him *exclusively*. See the notes there.

Verse 26. *And my tongue was glad*] In the Hebrew it is *ויגל כבודי vaiyagel kebodi*, "And my glory was glad : " but the evangelist follows the *Septuagint*, in reading *και ηγαλασασατο η γλωσσα μου*, what all the other Greek interpreters in the *Hexapla*, translate *δοξα μου my glory* : and what is to be understood by *glory* here ? Why the *soul* certainly, and not the *tongue* ; and so, some of the best critics interpret the place.

Verse 27. *Thou wilt not leave my soul in hell*] *εις ἄδου in Hades*, that is, the state of *separate spirits*, or the state of the *dead*. *Hades* was a general term among the Greek writers, by which they expressed this state : and this *HADES* was *tartarus* to the *wicked*, and *elysium* to the *good*. See the explanation of the word in the note on *Matt. xi. 23*.

To see corruption.] *Dust thou art, and unto dust thou shalt return*, was a sentence pronounced on man after the fall : therefore this sentence could be executed on none but those who were *fallen* ; but Jesus being conceived without sin, neither partook of human corruption, nor was involved in the condemnation of fallen human nature ; consequently, it was impossible for his body to *see corruption* ; and it could not have undergone the *temporary death* to which

life ; thou shalt make me full of joy with thy countenance.

29 Men and brethren, ^a let me freely speak unto you ^b of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, ^c and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ;

Ps. 132. 11. Luke 1. 32, 69. Rom. 1. 3. 2 Tim. 2. 8.

it was not naturally liable, had it not been for the purpose of making an *atonement*. It was therefore impossible that the human nature of our Lord could be subject to *corruption* : for though it was possible that the soul and it might be separated for a time ; yet, as it had not sinned, it was not liable to dissolution ; and its immortality was the necessary consequence of its being pure from transgression.

Verse 28. *Thou hast made known to me the ways of life*] That is, the way from the region of death, or state of the dead and separate spirits ; so that I shall resume the same body, and live the same kind of life, as I had before I gave up my life for the sin of the world.

Verse 29. *Let me speak freely—of the patriarch David*] In *Midris Tillin*, it is said, in a paraphrase on the words, *my flesh shall not rest in hope*, "neither worm nor insect had power over David." It is possible that this opinion prevailed in the time of St. Peter ; and if so, his words are the more pointed and forcible ; and therefore thus applied by Dr. Lightfoot : "That this passage, *Thou shalt not leave my soul in hell*, &c. is not to be applied to David himself, appears in that I may confidently aver concerning him, that he was *dead and buried*, and never *rose again*, but his soul was left *εις ἄδου*, in the state of the dead, and *he saw corruption* ; for his sepulchre is with us to this day, under that very notion, that it is the sepulchre of David, who died and was there buried ; nor is there one syllable mentioned any where of the resurrection of his body, or the return of his soul *εξ ἄδου from the state of the dead*." To this the same author adds the following remarkable note : I cannot slip over that passage *Hieros. Chagig. fol. 78. Rab. Jose* saith, *David died at pentecost, and all Israel bewailed him, and offered their sacrifices the day following*. This is a remarkable coincidence ; and may be easily applied to him, of whom David was a *type*.

Verse 30. *According to the flesh, he would raise up Christ*] This whole clause is wanting in *ACD*. one of the *Syriac*, the *Coptic*, *Ethiopic*, *Armenian*, and *Vulgate* ; and is variously entered in others. *Griesbach* rejects it from the text, and

A. M. 4033. A. D. 29. An. Olymp. CCII. 1. 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

* Ps. 16. 10. ch. 13. 35. — ver. 24. — ch. 1. 8. — ch. 5. 31. Ph. 2. 9. Heb. 10. 12. — John 14. 26. & 15. 26. & 16. 7, 13. ch. 1. 4.

professor *White* says of the words, "*certissime delenda*," they should doubtless be expunged. This is a gloss, says *Schoettgen*, that has crept into the text, which I prove thus: 1. The *Syriac* and *Vulgate*, the most ancient of the versions have not these words. 2. The passage is consistent enough and intelligible without them. 3. They are superfluous, as the mind of the apostle concerning the resurrection of Christ follows immediately in the succeeding verse. The passage therefore, according to *Bp. Pearce*, should be read thus, *Therefore being a prophet, and knowing that God had sworn with an oath of the fruit of his loins, to set on his throne; and foreseeing that he (God) would raise up Christ, he spake of the resurrection of Christ, &c.* "In this translation the words which Peter quotes for David's, are exactly the same with what we read in the Psalm above mentioned: and the circumstance of David's foreseeing that Christ was to be raised up, and was the person meant, is not represented as a part of the oath; but is only made to be Peter's assertion, that David as a prophet, did foresee it, and meant it."

Verse 31. *That his soul was not left in hell*] The words $\eta \psi\upsilon\chi\eta \alpha\upsilon\tau\omicron\upsilon$ *his soul*, are omitted by ABCD. *Syriac*, *Coptic*, *Aethiopic*, and *Vulgate*. Griesbach has left them out of the text, and Professor *White* says again, *certissime delenda*. The passage may be thus read: "he spake of the resurrection of Christ, that he was not left in Hades, neither did his flesh see corruption." For the various readings in this and the preceding verse, see *Griesbach*.

Verse 32. *Whereof we all are witnesses.*] That is, the whole 120 saw him after he rose from the dead; and were all ready, in the face of persecution and death, to attest this great truth.

Verse 33. *By the right hand of God exalted*] Raised by omnipotence to the highest dignity in the realms of glory, to sit at the right hand of God, and administer the laws of both worlds.

The promise of the Holy Ghost] This was the promise that he had made to them a little before he suffered, as may

34 For David is not ascended into the heavens: but he saith himself, 'The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard this, they were pricked in their heart, and said unto Peter and

* Ch. 10. 45. Eph. 4. 8. — Ps. 110. 1. Matt. 22. 44. 1 Cor. 15. 25. Eph. 1. 20. Heb. 1. 13. — ch. 5. 31. — Zech. 12. 10. Luke 3. 10. ch. 9. 6. & 16. 30.

be seen in John xiv. and xvi. and after he had risen from the dead, Luke xxiv. 49. and which, as the apostle says, was *now shed forth*.

Verse 34. *David is not ascended*] Consequently, he has not sent forth this extraordinary gift; but it comes from his Lord, of whom he said, *The Lord said unto my Lord, &c.* See the note on these words Matt. xxii. 44.

Verse 35. *Until I make thy foes thy footstool.*] It was usual with conquerors to put their feet on the necks of vanquished leaders; as emblematical of the state of subjection to which they were reduced, and the total extinction of their power. By quoting these words, Peter shews the Jews, who continued enemies to Christ, that their discomfiture and ruin must necessarily take place; their own *king* and *prophet* having predicted this in connexion with the other things which had already been so literally and circumstantially fulfilled. This conclusion had the desired effect, when pressed home with the strong application in the following verse.

Verse 36. *Both Lord and Christ.*] Not only the Messiah, but the supreme Governor of all things and all persons, Jews and Gentiles, angels and men. In the preceding discourse, Peter assumes a fact, which none would attempt to deny, viz. that Jesus had been lately crucified by them. He then, 1. proves his resurrection. 2. His ascension. 3. His exaltation to the right hand of God. 4. The effusion of the Holy Spirit, which was the fruit of his glorification, and which had not only been promised by himself, but foretold by their own prophets: in consequence of which, 5. it was indisputably proved, that this same Jesus, whom they had crucified, was the promised Messiah; and if so, 6. the Governor of the universe, from whose power and justice they had every thing to dread, as they refused to receive his proffered mercy and kindness.

Verse 37. *When they heard this, they were pricked in their heart*] This powerful, intelligent, consecutive, and interesting discourse, supported every where by prophecies and corresponding facts, left them without reply and without excuse;

A. M. 4033. to the rest of the apostles, Men and
 A. D. 29. brethren, what shall we do?
 An. Olymp. CCII. 1.

38 Then Peter said unto them, * Re-
 pent, and be baptized every one of you in the
 name of Jesus Christ, for the remission of sins;
 and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and ^b to your

* Luke 24. 47. ch. 3. 19.—^b Joel 2. 28. ch. 3. 25.

and they plainly saw there was no hope for them, but in
 the mercy of him whom they had rejected and crucified.

What shall we do?] How shall we escape those judg-
 ments, which we now see hanging over our heads?

Verse 38. *Peter said unto them, repent*] *Μετανοησατε* ;
 humble yourselves before God, and deeply deplore the sins
 you have committed ; pray earnestly for mercy, and depre-
 cate the displeasure of incensed justice. For a definition of
 repentance, see on Matt. iii. 2.

And be baptized every one of you] Take on you the
 public profession of the religion of Christ, by being baptized
in his name ; and thus acknowledge yourselves to be his *dis-*
ciples and *servants*.

For the remission of sins] *Εἰς ἀφεσιν ἁμαρτιῶν*, in refer-
 ence to the remission, or removal of sins. Baptism pointing
 out the purifying influences of the Holy Spirit ; and it is in
 reference to that purification that it is administered, and
 should in consideration never be separated from it. For bap-
 tism itself purifies not the conscience ; it only points out the
grace by which this is to be done.

Ye shall receive the gift of the Holy Ghost.] If ye faith-
 fully use the *sign*, ye shall get the *substance*. Receive the
 baptism, *in reference* to the removal of sins, and ye shall re-
 ceive the Holy Ghost, by whose agency alone the efficacy of
 the blood of the covenant is applied, and by whose refining
 power the heart is purified. It was by being baptized in the
 name of Christ, that men took upon themselves the profes-
 sion of Christianity ; and it was in consequence of this, that
 the disciples of Christ were called CHRISTIANS.

Verse 39. *For the promise is unto you*] Jews of the land
 of Judea : not only the fulfilment of the *promise* which he
 had lately recited from the prophecy of *Joel* was made to
 them ; but in this promise was also included, the purification
 from sin, with every gift and grace of the Holy Spirit.

To all that are afar off] To the Jews wherever *dis-*
persed, and to all the *Gentile nations* ; for, though St. Peter
 had not as yet a formal knowledge of the *calling of the Gen-*
tiles, yet the Spirit of God, by which he spoke, had un-
 doubtedly this in view ; and therefore the words are added,
even as many as the Lord our God shall call, i. e. all, to
 whom in the course of his providence and grace, he shall
 send the preaching of Christ crucified.

A. M. 4033. children, and ^e to all that are afar off, A. M. 4033.
 A. D. 29. even as many as the Lord our God shall A. D. 29.
 An. Olymp. call. An. Olymp.
 CCII. 1. CCII. 1.

40 And with many other words did he testify
 and exhort, saying, Save yourselves from this
 untoward generation.

41 ¶ Then they that gladly received his word

* Ch. 10. 45. & 11. 15, 18. & 14. 27. & 15. 3, 8, 14. Eph. 2. 13, 17.

Verse 40. *Save yourselves from this untoward generation.*] Separate yourselves from them : *be ye saved*, *σωθητε* : the power is present with you, make a proper use of it, and ye shall be delivered from their obstinate unbelief, and the punishment that awaits it in the destruction of them and their city by the Romans.

Verse 41. *They that gladly received his word*] The word *ασμενως*, which signifies *joyfully, readily, willingly*, implies that they approved of the doctrine delivered ; that they were glad to hear of this way of salvation ; and that they began immediately to act according to its dictates. This last sense is well expressed in a similar phrase by Josephus, when speaking of the young Israelites enticing the Midianitish women to sin, by fair speeches, he says, *αι δε ασμενως δεξαμεναι τους λογους συνησαν αυτοις*, Ant. l. iv. c. 4. *Then they who approved of their words consorted with them.* The word is however omitted by ABCD. *Coptic, Sahidic, Æthiopic, Vulgate, the Itala of the Codex Bezae, Clemens, and Chrysostom.*

Were baptized] That is, *in the name of Jesus*, ver. 38. for this was the criterion of a Jew's conversion ; and when a Jew had received baptism in *this name*, he was excluded from all communication with his countrymen ; and no man would have forfeited such privileges, but on the fullest and clearest conviction. This baptism was a very powerful means to prevent their apostacy ; they had, by receiving baptism in the name of Jesus, renounced Judaism, and all the political advantages connected with it ; and they found it indispensably necessary to make the best use of that holy religion which they had received in its stead. Dr. Lightfoot has well remarked, that the Gentiles who received the Christian doctrine, were baptized in the *name of the Father, and the Son, and the Holy Ghost* ; whereas, the Jewish converts, for the reasons already given, were baptized in the *name of the Lord Jesus*.

Were added—three thousand souls.] *Προσετεθησαν*, they went over from one party to another. The Greek writers make use of this verb to signify that act by which cities, towns, or provinces *changed their masters*, and *put themselves under another government*. So these 3000 persons left the scribes and pharisees, and put themselves under the teaching of the apostles, professing the Christian doctrine ; and ac-

A. M. 4033.
A. D. 29.
An. Olym.
CCII. I. were baptized : and the same day, there were added *unto them*, about three thousand souls.

42 * And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

* Ver. 46. ch. 1. 14. Rom. 12. 12. Eph. 6. 18. Col. 4. 2. Heb. 10. 25.

knowledging that Christ was come; and that he who was lately crucified by the Jews, was the promised and only Messiah : and in this faith they were baptized.

These 3000 were not converted under *one discourse*, nor in *one place*, nor by *one person*. All the apostles preached; some in one language, and some in another : and not in *one house*; for where was there one at that time, that could hold such a multitude of people? For out of the multitudes that heard, 3000 were converted; and if one in *five* was converted, it must have been a very large proportion. The truth seems to be this: All the apostles preached in different parts of the city, during the course of that day: and in that day, τῆς ἡμέρας ἐκείνης, 3000 converts were the fruits of the conjoint exertions of these holy men. Dr. Lightfoot thinks that the account in this place, is the fulfilment of the prophecy in Psalm cx. 1, &c. *The Lord said unto my Lord, sit thou on my right hand; this refers to the resurrection and ascension of Christ, Thy people shall be willing in the day of thy power, ver. 3. This was the day of his power; and while the apostles proclaimed his death, resurrection, and ascension, the people came willingly in, and embraced the doctrines of Christianity.*

Verse 42. *They continued stedfastly in the apostles' doctrine*] They received it, retained it, and acted on its principles.

And fellowship] Κοινωνία community; meaning association for religious and spiritual purposes. The *community of goods*, cannot be meant; for this is mentioned verses 44, 45. where it is said, they had all things common.

And in breaking of bread] Whether this means the *Holy Eucharist*, or their *common meals*, is difficult to say. The *Syriac* understands it of the former. *Breaking of bread*, was that act which preceded a *feast* or *meal*; and which was performed by the master of the house, when he pronounced the *blessing*; what we would call *grace before meat*. See the form, on Matt. xxvi. 26.

And in prayers.] In supplications to God for an *increase* of grace and life in their own souls: for *establishment* in the truth which they had received; and for the *extension* of the kingdom of Christ in the salvation of men. Behold the employment of the primitive and apostolic church. 1. They were builded up on the foundation of the prophets and apostles. Jesus Christ himself being the corner stone. 2. They

A. M. 4033.
A. D. 29.
An. Olym.
CCII. I. 43 And fear came upon every soul; and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and

* Mark 16. 17. ch. 4. 33. & 5. 12.—* ch. 4. 32, 34.

continued stedfastly in that doctrine, which they had so evidently received from God. 3. They were separated from the world and lived in a *holy Christian fellowship*, strengthening and building up each other in their most holy faith. 4. They were frequent in breaking bread; in remembrance that Jesus Christ died for them. 5. They continued in prayers; knowing that they could be no longer faithful than while they were upheld by their God; and knowing also, that they could not expect his grace to support them, unless they humbly and earnestly prayed for its continuance.

Verse 43. *And fear came upon every soul*] Different MSS. and Versions read this clause thus, *And GREAT fear and TREMBLING came upon every soul in JERUSALEM.* For several weeks past, they had a series of the most astonishing miracles wrought before their eyes; they were puzzled and confounded at the manner in which the apostles preached; who charged them home with the deliberate murder of Jesus Christ; and who attested, in the most positive manner, that he was risen from the dead, and that God had sent down that mighty effusion of the Spirit, which they now witnessed, as a proof of his resurrection and ascension; and that this very person whom they had crucified, was appointed by God to be the Judge of quick and dead. They were in consequence stung with remorse, and were apprehensive of the judgments of God; and the wonders and signs continually wrought by the apostles, were at once, proofs of the celestial origin of their doctrine and mission, and of their own baseness, perfidy, and wickedness.

Verse 44. *And all that believed*] Οἱ πιστευόντες the *believers*, i. e. those who conscientiously credited the doctrine concerning the incarnation, crucifixion, resurrection, and ascension of Jesus Christ; and had, in consequence, received redemption in his blood.

Were together] Ἐπι το αὐτο. "These words signify either, in *one time*, chap. iii. 1. or in *one place*, chap. ii. 1. or in *one thing*. The last of these three senses seems to be the most proper here; for it is not probable that the believers, who were then 3000 in number, ver. 41. besides the 120 spoken of chap. i. 15. were used all to meet at *one time*, or in *one place* in Jerusalem." See Bp. Pearce.

And had all things common] Perhaps this has not been well understood. At all the public religious feasts in Jerusalem, there was a sort of community of goods. No man at

A. M. 4033. ^a parted them to all men, as every man
 A. D. 29. had need.
 An. Olymp. CCL. 1. 46 ^b And they, continuing daily with
 one accord ^c in the temple, and ^d breaking
 bread ^e from house to house, did eat their

meat with gladness and singleness of heart,
 47 Praising God, and ^f having favour with all the people. And ^g the Lord added
 to the church daily, such as should be saved.

^a Isai. 58. 7.—^b ch. 1. 14.—^c Luke 24. 53. ch. 5. 42.
^d ch. 30. 7.

^e Or, at home.—^f Luke 2. 52. ch. 4. 33. Rom. 14. 18.
^g ch. 5. 14. & 11. 24.

such times hired houses or beds in Jerusalem; all were lent gratis by the owners: *Yoma*, fol. 12. *Megill.* fol. 26. The same may be well supposed of their ovens, cauldrons, tables, spits, and other utensils. Also, provisions of water were made for them at the public expense. *Shekalim*, cap. 9. See *Lightfoot* here. Therefore a sort of community of goods was no strange thing at Jerusalem, at such times as these. It appears, however, that this community of goods was carried farther; for we are informed, ver. 45. that they sold their possessions and their goods, and parted them to all, as every man had need. But this probably means, that as in consequence of this remarkable out-pouring of the Spirit of God, and their conversion, they were detained longer at Jerusalem than they had originally intended; they formed a kind of community for the time being, that none might suffer want on the present occasion; as no doubt the unbelieving Jews, who were mockers, ver. 13. would treat these new converts with the most marked disapprobation. That an absolute community of goods never obtained in the church at Jerusalem, unless for a very short time, is evident from the apostolical precept, 1 Cor. xvi. 1, &c. by which collections were ordered to be made for the poor; but if there had been a community of goods in the church, there could have been no ground for such recommendations as these, as there could have been no such distinction as rich and poor, if every one, on entering the church, gave up all his goods to a common stock. Besides, while this sort of community lasted at Jerusalem, it does not appear to have been imperious upon any; persons might or might not thus dispose of their goods, as we learn from the case of Ananias, chap. v. 4. Nor does it appear that what was done at Jerusalem at this time, obtained in any other branch of the Christian church: and in this, and the fifth chap. where it is mentioned, it is neither praised nor blamed. We may therefore safely infer, it was something that was done at this time, on this occasion, through some local necessity, which the circumstances of the infant church at Jerusalem might render expedient for that place and on that occasion only.

Verse 46. *They, continuing daily with one accord in the temple*] They were present at all the times of public worship, and joined together in prayers and praises to God; for it is not to be supposed that they continued to offer any of the sacrifices prescribed by the law.

Breaking bread from house to house] This may signify, that select companies who were contiguous to each other, frequently ate together at their respective lodgings on their return from public worship. *Bat xat' oikos*, which we translate from house to house, is repeatedly used by the Greek writers for home, or at home; (see *Margitt*) for though they had all things in common, each person lived at his own table. *Breaking bread* is used to express the act of taking their meals. The bread of the Jews was thin, hard, and dry, and was never cut with the knife, as ours is; but was simply broken by the hand. *With gladness and singleness of heart*] A true picture of genuine Christian fellowship. *They ate their bread*: they had no severe fasts; the Holy Spirit had done in their souls, by his refining influence, what others vainly expect from bodily austerities. It may be said also, that if they had no severe fasts, they had no splendid feasts: all was moderation, and all was contentment. They were full of gladness, spiritual joy and happiness; and singleness of heart, every man worthy of the confidence of his neighbour; and all walking by the same rule, and minding the same thing.

Verse 47 Praising God] As the fountain whence they had derived all their spiritual and temporal blessings; seeing him in all things, and magnifying the work of his mercy. *Having favour with all the people.*] Every honest, upright Jew, would naturally esteem these for the simplicity, purity, and charity of their lives. The scandal of the cross had not yet commenced; for though they had put Jesus Christ to death, they had not yet entered into a systematic opposition to the doctrines he taught.

And the Lord added to the church daily, such as should be saved.] Though many approved of the life and manners of these primitive Christians, yet they did not become members of this holy church; God permitting none to be added to it, but *τους σωζομενους*, those who were saved from their sins and prejudices. The church of Christ was made up of saints; sinners were not permitted to incorporate themselves with it.

One MS. and the Armenian version, instead of *τους σωζομενους*, the saved, have *τοις σωζομενοις*, to them who were saved; reading the verse thus: *And the Lord added daily to those who were saved.* He united those who were daily converted under the preaching of the apostles, to those who had already been converted. And thus every lost sheep that was found, was brought to the flock, that under the direction

of the great Master Shepherd; they might go out and in, and find pasture. The words, *to the church*, τῇ ἐκκλησίᾳ, are omitted by BC. *Coptic, Sahidic, Æthiopic, Armenian, and Vulgate*; and several add the words ἐκ τῆς αὐτοῦ *at that time*, (which begin the first verse of the next chapter) to the conclusion of this. My old MS. English Bible, reads the verse thus: *for so the Lord saith: them that were made deaf, they say, into the same thing.* Nearly the same rendering as that in Wiclif. Our translation of τοὺς σωζομένους, *such as should be saved*, is improper and insupportable. The original means simply and solely those who were *then saved*; those who were redeemed from their sins, and baptized into the faith of Jesus Christ. The same as those whom St. Paul addressed Eph. ii. 8. *by grace ye are saved, εἰστε σωμένοι*; or, *ye are those who have been saved by grace.* So in Titus iii. 5. *according to his mercy he saved us, εἰσωσεν ἡμᾶς, by the washing of regeneration.* And in 1 Cor. i. 18. we have the words τοὺς σωζομένους *them who are saved*, to express those who had received the Christian faith; in opposition to τοὺς ἀπολλυμένους *to those who are lost*, namely, the Jews, who obstinately refused to receive salvation on the terms of the gospel, the only way in which they could be saved; for it was by embracing the gospel of Christ that they were put in a *state of salvation*; and by the grace it imparted, *actually saved* from the power, guilt, and dominion of sin. See 1 Cor. xv. 2. *I make known unto you, brethren, the gospel which I preached unto you, which ye have received, and in which ye stand; and BY WHICH YE ARE SAVED, δι' οὗ καὶ σωθεσθε.* Our translation, which indeed existed long before our present authorized version, as may be seen in Cardmarden's Bible, 1566; Beck's Bible, 1549; and Tindall's Testament, printed by Will. Tylle, in 1548, is bad in itself, but it has been rendered worse by the comments put on it, viz. that those whom God adds to the church, shall necessarily and unavoidably be eternally saved; whereas no such thing is hinted by the original text; be the doctrine of the *indefectibility of the saints* true or false; which shall be examined in its proper place.

On that awful subject, the *foreknowledge* of God, something has already been spoken, see ver. 23. Though it is a subject which no finite nature can comprehend, yet it is possible so to understand what relates to us in it, as to avoid those rocks of *presumption* and *despondency* on which multitudes have been shipwrecked. The *foreknowledge* of God is never spoken of in reference to *himself*, but in reference to us: in him properly, there is neither *foreknowledge* nor *afterknowledge*. Omniscience, or the *power to know all things*, is an attribute of God, and exists in him as *omnipotence*, or the *power to do all things*. He can do whatsoever he will; and he does whatsoever is fit or proper to be done. God cannot have *foreknowledge* strictly speaking, because this would suppose that there was something *coming*, in what we call *futurity*, which had not yet arrived at the *presence*

of the Deity. Neither can he have any *afterknowledge*, strictly speaking, for this would suppose that something that had taken place, in what we call *pretereity* or *past time*, had now got *beyond the presence of the Deity*. As God exists in all that can be called *eternity*, so he is *equally* every where: nothing can be *future* to him, because he lives in all *futurity*: nothing can be *past* to him, because he equally exists in all *past time*: futurity and pretereity are relative terms to us; but they can have no relation to that God who dwells in every point of eternity, with whom all that is *past*, all that is *present*, and all that is *future* to man, exists in one infinite indivisible, and eternal NOW. As God's omnipotence implies his *power to do all things*; so God's omniscience implies his *power to know all things*: but we must take heed that we meddle not with the infinite *free agency* of this Eternal Being. Though God *can* do all things, he *does* not all things. Infinite judgment directs the operations of his power, so that though he *can*, yet he *does not* do all things, but only such things as are proper to be done. In what is called illimitable space, he *can* make millions of millions of systems; but he does not see proper to do this. He *can* destroy the solar system; but he *does not* do it: he can fashion and order, in endless variety, all the different beings which now exist, whether material, animal, or intellectual; but he does not do this, because he does not see it *proper* to be done. Therefore it does not follow that because God *can* do all things, that therefore he *must* do all things. God is omniscient, and *can* know all things; but does it follow from this, that he *must* know all things? Is he not as *free* in the *volitions* of his *wisdom*, as he is in the *volitions* of his *power*? God has ordained some things as *absolutely certain*; these he knows as *absolutely certain*. He has ordained other things as *contingent*; these he knows as *contingent*. It would be absurd to say, that he foreknows a thing as only *contingent*, which he has made *absolutely certain*. And it would be as absurd to say, that he foreknows a thing to be *absolutely certain*, which in his own eternal counsel he has made *contingent*. By *absolutely certain*, I mean a thing which *must* be in that *order, time, place, and form* in which divine Wisdom has ordained it to be; and that it can be no *otherwise* than this infinite counsel has ordained. By *contingent*, I mean such things as the infinite wisdom of God has thought proper to poise on the *possibility of being or not being*, leaving it to the will of intelligent beings to turn the scale. To deny this would involve the most palpable contradictions, and the most monstrous absurdities. If there be no such things as *contingencies* in the world, then every thing is *fixed* and *determined* by an unalterable decree and purpose of God; and not only all *free agency* is destroyed, but all *agency of every kind*, except that of the Creator himself; for on this ground, God is the *only operator* either in time or eternity. All created beings are only *instruments*, and do nothing but as impelled and acted upon by this almighty and sole Agent. Consequently, every act is *his own*; for if he have purposed them all as

absolutely certain, having nothing contingent in them, then he has ordained them to be so: and if no contingency, then no free agency, and God alone is the sole actor. Hence, the blasphemous, though, from the premises, fair conclusion, that God is the author of all the evil and sin that are in the world; and hence follows that absurdity, that as God can do nothing that is wrong, *WHATEVER IS, IS RIGHT*. Sin is no more sin; a vicious human action is no crime, if God have decreed it, and by his foreknowledge and will impelled the creature to act it. On this ground there can be no punishment for delinquencies; for if every thing be done as God has predetermined, and his determinations must necessarily be all right, then neither the instrument nor the agent has done wrong. Thus all vice and virtue, praise and blame, merit and demerit, guilt and innocence, are at once confounded; and all distinctions of this kind confounded with them. Now, allowing the doctrine of the contingency of human actions, (and it must be allowed in order to shun the above absurdities and blasphemies) then we see every intelligent creature accountable for its own works, and for the use it makes of the power with which God has endued it: and to grant all this consistently, we must also grant, that God foresees nothing as absolutely and inevitably certain, which he has made contingent; and because he has designed it to be contingent, therefore he cannot know it as absolutely and inevitably certain. I conclude that God, although omnipotent, is not obliged, in consequence of this, to know all that he can know; no more than he is obliged, because he is omnipotent, to do all that he can do.

How many, by confounding the self and free agency of God with a sort of continual impulsive necessity, have raised that necessity into an all-commanding and over-ruling energy, to which God himself is made subject. Very properly did Milton set his damned spirits about such work as this, and has made it a part of their endless punishment.

Others apart sat on a hill retired,
In thoughts more elevate; and reason'd high
Of providence, foreknowledge, will, and fate:
Fix'd fate, free-will, foreknowledge absolute,
And found no end in wand'ring mazes lost.

PARAD. LOST. b. ii. l. 557:

Among some exceptionable expressions, the following are also good thoughts on the free agency and fall of man:

———— I made him just and right,
Sufficient to have stood, though free to fall.
Not free, what proof could they have giv'n sincere
Of true allegiance, constant faith or love.
When only what they needs must do appear'd,
Not what they would? What praise could they receive?
Useless and vain, of freedom both despoil'd,
Made passive both, had served NECESSITY,
Not ME.————

So without least impulse or shadow of fate,
Or aught by me immutably foreseen,
They trespass, authors to themselves in all
Both what they judge, and what they choose, for so
I formed them free, and free they must remain
Till they enthrall themselves: I else must change
Their nature, and revoke the high decree
Unchangeable, eternal, which ordained
Their freedom; they themselves ordained their fall.
Ibid. b. iii. l. 98. 103. 120.

I shall conclude these observations with a short extract from Mr. Bird's Conferences, where in answer to the objection, "If many things fall out contingently, or as it were, by accident, God's foreknowledge of them can be but contingent, dependent on man's free-will;" he answers: "It is one thing to know that a thing will be done necessarily; and another, to know necessarily, that a thing will be done. God doth necessarily foreknow all that will be done; but he doth not know, that those things which shall be done voluntarily, will be done necessarily: he knoweth that they will be done; but he knoweth withal, that they might have fallen out otherwise, for ought he had ordered to the contrary. So likewise, God knew that Adam would fall; and yet he knew that he would not fall necessarily: for it was possible for him not to have fallen. And as touching God's pre-ordination going before his prescience, as the cause of all events: this would be, to make God the author of all the sin in the world; his knowledge comprehending that, as well as other things. God indeed, foreknoweth all things, because they will be done; but things are not (therefore) done, because he foreknoweth them. It is impossible that any man, by his voluntary manner of working, should elude God's foresight; but then, this foresight doth not necessitate the will; for this were, to take it wholly away. For, as the knowledge of things present, imports no necessity on that which is done; so, the foreknowledge of things future, lays no necessity on that which shall be: because, whosoever knows and sees things, he knows and sees them as they are, and not as they are not: so that God's knowledge doth not confound things, but reaches to all events, not only which come to pass, but as they come to pass, whether contingently or necessarily. As for example: when you see a man walking upon the earth, and at the very same instant the sun shining in the heavens; do you not see the first as voluntary, and the second as natural? And though at the instant you see both done, there is a necessity that they be done, (or else you could not see them at all); yet there was a necessity of one only, before they were done, (namely, the sun's shining in the heavens), but none at all of the other, (viz. the man's walking upon the earth.) The sun could not but shine, as being a natural agent; the man might not have walked, as being a voluntary one." This is a good argument; but I prefer that which states the knowledge of God to be absolutely free.

CHAPTER III.

Peter and John go to the temple at the hour of prayer, and heal a man who had been lame from his mother's womb, 1—8. The people are astonished, and the apostles inform them that it was not by their own power they had healed the man, but through the power of Jesus of Nazareth, whom they had crucified, 9—16. Peter both excuses and reproves them, and exhorts them to repentance, 17—21. Shews that in Jesus Christ the prophecy of Moses was fulfilled; and that all the prophets testified of Jesus and his salvation, 22—24; and that in him, the covenant made with Abraham is fulfilled; and that Christ came to bless them by turning them away from their iniquities, 25, 26.

A. M. 4033.
A. D. 29.
An. Olymp.
CCIL. 1.

NOW Peter and John went up together * into the temple at the hour of prayer, ^b being the ninth hour.

2 And ^a a certain man lame from his mother's womb was carried, whom they laid daily at the

* Ch. 2. 46.—^b Ps. 55. 17.—^c ch. 14. 8.

NOTES ON CHAP. III.

Verse 1. *Peter and John went up together*] The words *πρὸς τὸ αὐτὸ*, which we translate *together*, and which are the first words in this chapter in the Greek text, we have already seen, chap. ii. 47. are added by several MSS. and Versions to the last verse of the preceding chapter. But they do not make so good a sense *there*, as they do *here*; and should be translated, not *together*, which really makes no sense here, but *at that time*; intimating that this transaction occurred nearly about the same time that those took place, which are mentioned at the close of the former chapter.

At the hour of prayer] This, as is immediately added, was the *ninth* hour, which answers, in a general way, to our three o'clock in the afternoon. The *third* hour, which was the other grand time of public prayer among the Jews, answered, in a general way, to our *nine* in the morning. See the note on chap. ii. ver. 15.

It appears that there were *three* hours of the day destined by the Jews to public prayer: perhaps they are referred to by David, Ps. lv. 17. *EVENING and MORNING and at NOON will I pray and cry aloud*. There are three distinct times marked in the book of the Acts. The *THIRD* hour, chap. ii. 15. answering, as we have already seen, to nearly our *nine* o'clock in the morning; the *SIXTH* hour, chap. x. 9. answering to about *twelve* with us; and the *NINTH* hour, mentioned in this verse, and answering to our *three* in the afternoon.

The Rabbins believed that *Abraham* instituted the time of *morning* prayer; *Isaac* that at *noon*; and *Jacob*, that of the *evening*: for which they quote several scriptures, which have little reference to the subject in behalf of which they are produced. Others of the Rabbins, particularly *Tanchum*, made

gate of the temple which is called Beautiful, ^a to ask alms of them that entered into the temple.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

3 Who seeing Peter and John about to go into the temple, asked an alms.

^a John 9. 8.

a more natural division. Men should pray, 1. When the sun rises; 2. when the sun has gained the *meridian*; 3. when the sun has set, or passed just under the horizon. At each of these three times they required men to offer prayer to God; and I should be glad to know that every Christian in the universe observed the same rule: it is the most natural division of the day; and he who *conscientiously* observes these *three stated times* of prayer, will infallibly grow in grace, and in the knowledge of Jesus Christ our Lord.

Verse 2. *A—man lame from his mother's womb*] The case of this man must have been *well known*, 1. from the *long standing* of his infirmity; 2. from his being *daily exposed* in a place *so public*. It appears that he had no power to walk, and was what we term a *cripple*, for he was *carried* to the gate of the temple, and *laid* there in order to excite compassion. These circumstances are all marked by St. Luke, the more fully to shew the greatness and incontestible nature of the miracle.

The gate—which is called Beautiful] There are different opinions concerning this gate. Josephus observes, Bell. Jud. lib. v. cap. v. sect. 3. that the temple had *nine* gates, which were on every side covered with gold and silver; ^b but there was one gate, which was without the holy house, and was of *Corinthian* brass, and greatly excelled those which were only covered with gold and silver: πολυ τη τιμη τας καταργυρους και περιχρυσους υπεραγουσα. The magnitudes of the other gates were equal one to another; but that over the *Corinthian* gate, which opened on the East, over against the gate of the holy house itself, was much larger: πεντηκοντα γαρ πηχων ουσα την αναστασιν, τεσσαρακοντα πηχεις τας θυρας ειχε, και τον κοσμον πολυτελεστερον, επι δαψιλις παχος αρ-

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: ^a In the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle-bones received strength;

8 And he ^bleaping up, stood, and walked,

^a Ch. 4. 10.—^b Isai. 35. 6.

γυφου τε και χρυσου for its height was fifty cubits, and its doors were forty cubits, and it was adorned after a most costly manner, as having much richer and thicker plates of silver and gold upon them than upon the other. This last was probably the gate which is here called *Beautiful*; because it was on the outside of the temple, to which there was an easy access, and because it was evidently the most costly, according to the account in Josephus; but it must be granted that the text of Josephus is by no means clear.

Verse 4. *Look on us*] He wished to excite and engage his attention that he might see what was done to produce his miraculous cure; and it is likely, took this occasion to direct his faith to Jesus Christ. See note on verse 16. Peter and John probably felt themselves suddenly drawn by the Holy Spirit, to pronounce the *healing name* in behalf of this poor man.

Verse 5. *Expecting to receive something of them.*] Because it was a constant custom for all who entered the temple to carry money with them to give to the *treasury*, or to the *poor*, or to *both*. It was on this ground that the friends of the lame man laid him at the gate of the temple, as this was the most likely place to receive alms.

Verse 6. *Silver and gold have I none*] Though it was customary for all those who entered the temple to carry some money with them, for the purposes mentioned above, yet so *poor* were the apostles, that they had nothing to give, either to the sacred *treasury*, or to the *distressed*. The P^opish writers are very dextrous at forming analogies between St. Peter and the Pope; but it is worthy of note, that they have not attempted any *here*. Even the judicious and generally liberal Calmet, passes by this important saying of the person whom he believed to have been the *first Pope*. Thomas Aquinas, surnamed the *angelical Doctor*, who was highly esteemed by Pope Innocent IV. going one day into the Pope's chamber, where they were reckoning large sums of money, the Pope, addressing himself to Aquinas, said: "You see that the church is no longer in an age in which she can say,

and entered with them into the temple, walking, and leaping, and praising God.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

9 ^cAnd all the people saw him walking and praising God:

10 And they knew that it was he which ^dsat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto

^c Ch. 4. 16, 21.—^d Like John 8.

Silver and gold have I none? "It is true, holy Father," replied the angelical Doctor, "nor can she now say to the lame man, *Rise up and walk!*" This was a faithful testimony, and must have cut deep for the moment. One thing is very remarkable, that though the saints of this church can work no miracles while *alive*, they work many when *dead*; and it is the attestation of those *post mortem* miracles, that leads to their canonization. Thomas a Becket, who did no good while he lived, is reported to have done much after his death. Many have visited his tomb, and in days of yore, many were said to be healed of whatsoever disease they had. The age is more enlightened, and the tomb of this reputed saint has lost all its power.

Verse 7. *Immediately his feet and ankle-bones received strength.*] The suddenness of the cure was the *proof* of the miracle: his walking and leaping were the *evidences* of it.

Verse 8. *Walking, and leaping, and praising God.*] These actions are very naturally described. *He walked*, in obedience to the command of the apostle, *rise up and walk: he leaped*, to try the strength of his limbs, and to be convinced of the *reality* of the cure: *he praised God*, as a *testimony* of the gratitude he felt for the cure he had received. Now was fulfilled, in the most *literal* manner, the words of the prophet Isa. chap. xxxv. 6. *The lame man shall leap as a hart.*

Verse 9. *And all the people saw him*] The miracle was wrought in the most *public manner*, and in the most *public place*; and in a place, where the best judgment could be formed of it: for as it was a divine operation, the *priests*, &c. were the most proper persons to judge of it; and under their notice it was now wrought.

Verse 11. *Held Peter and John*] He felt the strongest affection for them, as the *instruments* by which the divine influence was conveyed to his diseased body.

In the porch that is called Solomon's] On this portico, see Bp. Pearce's note, inserted in this work, John x. 23.

Verse 12. *As though by our own power*] Δυναμει, *miraculous energy*;

A. M. 4038. A. D. 29. An. Olymp. CCII. I. them in the porch ^a that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 ^b The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, ^c hath glorified his Son Jesus; whom ye ^d delivered up, and

A. M. 4038. A. D. 29. An. Olymp. CCII. I. ^e denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied ^f the Holy One ^g and the Just, and desired a murderer to be granted unto you;

15 And killed the ^h Prince of life, ⁱ whom God hath raised from the dead; ^k whereof we are witnesses.

16 ^l And his name, through faith in his name, hath made this man strong, whom ye see and

^a John 10. 23. ch. 5. 12. — ch. 5. 30. — John 7. 39. & 12. 16. & 17. 1. — Matt. 27. 2. — Matt. 27. 30. Mark 15. 11. Luke 23. 18, 20, 21. John 18. 40. & 19. 15. ch. 13. 28.

^f Ps. 16. 10. Mark 1. 24. Luke 1. 35. ch. 2. 27. & 4. 27. — ch. 7. 52. & 23. 14. — Or, author, Hebr. 2. 10. & 5. 9. 1 John 5. 11. — ^g ch. 2. 24. — ^h ch. 2. 32. — Matt. 9. 22. ch. 4. 10. & 14. 9.

Or holiness] ἡ ἁγιότης, meaning religious attachment to the worship of God. Do not think that we have wrought this miracle by any power of our own; or that any super-eminent piety in us should have induced God thus to honour us, by enabling us to work it. Instead of ἁγιότης holiness, the Syriac of Erpen, Armenian, Vulgate, and some copies of the Itala, have ἐξουσία, power or authority; but the first appears to be the legitimate reading.

Verse 13. *The God of Abraham, &c.*] This was wisely introduced, to shew them that HE whom they called their God, had acknowledged Jesus Christ for his Son, and wrought this miracle in his name; and by thus honouring Jesus whom they slew, he had charged home the guilt of that murder upon them.

Denied him in the presence of Pilate] Ἠρησασθε, ye have renounced him as your king, and denounced him to death as a malefactor, when Pilate, convinced of his perfect innocence, was determined, κριναρτος judged it proper and just to let him go. Pilate wished to act according to justice; you acted contrary to justice and equity in all their forms.

Verse 14. *Ye denied the HOLY ONE*] Τοῦ ἁγίου, a manifest reference to Psal. xvi. 10. Thou wilt not suffer thy HOLY ONE to see corruption, where the original word חַסִּדַּי Chasideyca, thy HOLY ONE, is translated by the Septuagint τοῦ ὁσίου σου, a word of the same import with that used by Peter.

And desired a murderer] Barabbas: the case must have been fresh in their own remembrance. Like cleaves to like, and begets its like: they were murderers themselves, and so Christ calls them, Matt. xxii. 7. and they preferred a murderer to the Holy and Righteous ONE of God.

Verse 15. *And killed the Prince of life*] Τοῦ ἀρχηγού της ζωῆς, the author of this life: not only implying that all life proceeds from Jesus Christ as its source; but that the life-giving influence of that religion which they were now proclaiming, came all through him. Ἀρχηγός signifies a

prime leader or author, a captain, from ἀρχή the beginning, head, or chief; and ἀγω I lead. In Heb. ii. 10. Christ is called Ἀρχηγός της σωτηρίας, the Captain of salvation. He teaches the doctrine of life and salvation, leads the way in which men should walk, and has purchased the eternal life and glory which are to be enjoyed at the end of the way. So the Jews preferred a son of death, a destroyer of life, to the Author and Procurer of life and immortality!

Whereof we are witnesses.] They had now wrought a most striking miracle in the name of Christ, and immediately proposed themselves as witnesses of his resurrection from the dead; the miracle which they had thus wrought being an unimpeachable proof of this resurrection.

Verse 16. *And his name*] JESUS, the Saviour: through faith in his name, as the Saviour, and author of life, and all its concomitant blessings, such as health, &c. It is not clear whether the apostles refer to their own faith in Jesus, or to the faith of the lame man. It is true Christ had promised that they should perform miracles in his name, Mark xvi. 17, 18. And that whatsoever they asked of the Father in his name, he would grant it, John xvi. 23. And they might have been led at this time to make request unto God, to be enabled to work this miracle; and the faith they had in his unlimited power and unchangeable truth might have induced them to make this request. Or, the faith might have been that of the lame man; the apostles, in the time they desired him to look on them, might have taught him the necessity of believing in Christ in order to his healing; and the man's mind might have been prepared for this by the miracle of the gift of tongues, of which he must have heard; and heard that this mighty effusion of the Spirit had come in the name and through the power of Christ. However the faith may be understood, it was only the means to receive the blessing, which the apostles most positively attribute, not to their power or holiness, but to Jesus Christ alone. Faith always receives; never gives.

A. M. 4069. know: yea, the faith which is by
A. D. 29. him, hath given him this perfect sound-
An. Olymp. ness in the presence of you all.
CCII. 1.

17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted,

^a Luke 23. 34. John 16. 3. ch. 18. 27. 1 Cor. 2. 8. 1 Tim. 1. 13.
^b Luke 24. 44. ch. 26. 22.

Verse 17. *I wot*] *Oida* I know. *Wot* is from the Anglo-Saxon, *witan* to know; and hence *wit*, science or understanding.

Through ignorance ye did it] This is a very tender excuse for them; and one which seems to be necessary, in order to shew them that their state was not utterly desperate: for if all that they did to Christ had been through *absolute malice*, (they well knowing who he was) if any sin could be supposed to be *unpardonable*, it must have been theirs. Peter, foreseeing that they might be tempted thus to think, and consequently to despair of salvation, tells them that their offence was extenuated by their ignorance of the person they had tormented and crucified. And one must suppose, that had they been fully convinced that this Jesus was the only Messiah, they never would have crucified him; but they did not permit themselves to receive conviction on the subject.

Verse 18. *But those things—he hath so fulfilled.*] Your ignorance and malice have been overruled by the sovereign wisdom and power of God, and have become the instruments of fulfilling the divine purpose, that Christ must suffer, in order to make an atonement for the sin of the world. *All the prophets* had declared this; some of them in express terms, others indirectly and by symbols; but as the whole Mosaic dispensation referred to Christ, all that prophesied or ministered under it, must have referred to him also.

Verse 19. *Repent ye therefore*] Now that ye are convinced that this was the Messiah, let your *minds be changed*, and your hearts become *contrite* for the sins you have committed.

And be converted] *Επιστρέψατε*; turn to God through this Christ, deeply deploring your transgressions, and believing on his name: *that your sins may be blotted out*, which are not only recorded against you, but for which you are condemned by the justice of God; and the punishment due to them must be executed upon you, unless prevented by your repentance, and turning to him whom ye have pierced. The *blotting out* of sins may refer to the ceremony of the waters of jealousy, where the curse that was written in the book, was to be *blotted out with the bitter water*. See the note on

A. M. 4069. that your sins may be blotted out, when
A. D. 29. the times of refreshing shall come
An. Olymp. from the presence of the Lord;
CCII. 1.

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

^a Pt. 22. Isai. 50. 6. & 53. 5, &c. Dan. 9. 26. 1 Pet. 1. 10, 11.
^b ch. 2. 38. — ch. 1. 11. — Matt. 17. 11. — Luke 1. 70.

Numb. v. 23. Their sins were *written down* against them, and cried aloud for punishment; for they themselves had said, *his blood be upon us, and upon our children*, Matt. xxvi. 25. and unless they took refuge in this *sacrificial blood*, and got their sins *blotted out* by it, they could not be saved.

When the times of refreshing shall come] Dr. Lightfoot contends, and so ought all, that *σπουδης αν ελθωσι καιρος αναψυχης*, should be translated, *THAT the times of refreshing MAY come*. *Αναψυχης* signifies a *breathing time*, or *respite*, and may be here applied to the *space* that elapsed from this time till the destruction of Jerusalem by the Romans. This was a *time of respite*, which God gave them to repent of their sins, and be converted to himself. Taking the word in the sense of *refreshment* in general, it may mean the whole reign of the kingdom of grace, and the blessings which God gives here below to all genuine believers, *peace, love, joy, and communion with himself*. See on ver. 21.

Verse 20. *Which before was preached unto you*] Instead of *προκεκηρυγμενον* before preached, ABCDE, 53 others, both the *Syriac*, all the *Arabic*, the *Armenian*, *Chrysostom*, and others, have *προεχειρισμενον*, who was before *designed*, or *appointed*; and this is without doubt the true reading. Christ crucified was the person whom God had from the beginning *appointed* or *designed* for the Jewish people. It was not a *triumphant* Messiah which they were to expect; but one who was to *suffer and die*. Jesus was this person; and by believing in him as thus suffering and dying for their sins, he should be *again sent*, in the power of his Spirit, to justify and save them.

Verse 21. *Whom the heaven must receive*] He has already appeared upon earth, and accomplished the end of his appearing: he has ascended unto heaven, to administer the concerns of his kingdom, and there he shall continue till he comes again to judge the quick and the dead.

The times of restitution of all things] The word *αναταραχαις*, from *απο*, which signifies *from*, and *καθιστανειν*, to *establish*, or *settle* any thing, viz. in a *good state*; and when *απο* is added to it, then this preposition implies, that

A. M. 4033.
A. D. 29.
An. Olymp.
CCIL 1.

22 For Moses truly said unto the fathers, ^a A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that every soul,*

^a Deut. 18. 15, 18, 19. ch. 7. 37.

this good state, in which it is settled, was preceded by a bad one, from which the change is made to a good one. So in chap. i. 6. when the disciples said to Christ, *wilt thou at this time restore again (ἀποκαθίστασις) the kingdom to Israel?* they meant, as the Greek word implies, wilt thou take the kingdom from the Romans, and give it back to the Jews? Now, as the word is here connected with, *which God hath spoken by the mouth of all his holy prophets*, it must mean the accomplishment of all the prophecies and promises contained in the Old Testament relative to the kingdom of Christ upon earth; the whole reign of grace, from the ascension of our Lord till his coming again, for of all these things have the holy prophets spoken; and as the *grace of the gospel* was intended to destroy the *reign of sin*, its energetic influence is represented as *restoring all things*, destroying the *bad state*, and establishing the *good*; taking the kingdom out of the hands of sin and Satan, and putting it into those of righteousness and truth. This is done in every believing soul; all things are *restored* to their primitive order; and *the peace of God, which passes all understanding, keeps the heart and mind in the knowledge and love of God*. The man loves God with all his heart, soul, mind, and strength, and his neighbour as himself; and thus, all the things, of which the holy prophets have spoken since the world began, relative to the salvation of *any soul*, are accomplished in this case; and when such a work becomes *universal*, as the scriptures seem to intimate that it will, then all things will be restored in the fullest sense of the term. As therefore the subject here referred to, is that, of which all the prophets from the beginning have spoken (and the grand subject of all their declarations was Christ and his work among men) therefore the words are to be applied to *this*, and no other meaning. Jesus Christ comes to raise up man from a state of ruin, and restore to him the image of God, as he possessed it at the beginning.

All his holy prophets] Παντων all, is omitted by ABCD. some others; one Syriac, the Coptic, Æthiopic, Armenian, and Vulgate. Griesbach leaves it out of the text, and inserts the article των, which the Greek MSS. have, in the place of παντων. The text reads thus: *which he hath spoken by his holy prophets, &c.*

Since the world began.] Ἀπ' αἰωνος; as αἰων signifies complete and ever-during existence or eternity, it is sometimes

which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 ^b Ye are the children of the prophets, and

A. M. 4033.
A. D. 29.
An. Olymp.
CCIL 1.

^b Ch. 2. 39. Rom. 9. 4, 8. & 15. 8. Gal. 3. 26.

applied, by way of accommodation, to denote the whole course of any one period, such as the Mosaic dispensation. See the note on Gen. xxi. 33. It may therefore here refer to that state of things from the giving of the law; and as Moses is mentioned in the next verse, and none before him, it is probable that the phrase should be so understood here. But if we apply it to the commencement of time, the sense is still good: Enoch, the seventh from Adam, prophesied of these things; and indeed the birth, life, miracles, preaching, sufferings, death, resurrection, ascension, and reign of Jesus Christ, have been the only theme of all prophets and inspired men from the foundation of the world.

Verse 22. *Moses truly said unto the fathers*] On this subject the Reader is requested to refer to the note at the end of Deut. xviii. From this appeal to Moses, it is evident that Peter wished them to understand that Jesus Christ was come, not as an ordinary prophet, to exhort to repentance and amendment, but as a legislator, who was to give them a new law; and whose commands and precepts they were to obey, on pain of endless destruction. Therefore, they were to understand, that the gospel of Jesus Christ was that new law which should supersede the old.

Verse 24. *All the prophets from Samuel*] Dr. Lightfoot observes, "we have Moses and Samuel mentioned together in this place, as also Psal. xcix. 6. because there were few or no prophets between these two; 1 Sam. iii. 1. and the apparition of angels having been more frequent: but after the decease of Phineas, it is a question whether there was any oracle by Urim and Thummim, through the defect of prophecy in the high-priests, till the times of Samuel. But then, it revived in Abimelec, Abiather, &c." The Jews have a saying, Hieros. Chagigah, fol. 77. שמאל רבן של נביאים Samuel was the chief of the prophets. Perhaps it was in reference to this, that Peter said, *all the prophets from Samuel, &c.*

Verse 25. *Ye are the children of the prophets*] This is the argumentum ad hominem: as ye are the children or disciples of the prophets, ye are bound to believe their predictions, and obey their precepts; and not only so, but ye are entitled to their promises. Your duty and your interest go hand in hand; and there is not a blessing contained in the covenant which was made with your fathers, but belongs to you. Now as this covenant respected the blessings of the

A. M. 4033. of the covenant which God made with
 A. D. 29. our fathers, saying unto Abraham,
 An. Olymp. CCII. 1. ^a And in thy seed shall all the kindreds
 of the earth be blessed.

^a Gen. 12. 3. & 18. 18. & 22. 18. & 26. 4. & 28. 14. Gal. 3. 8.
^b Matt. 10. 5. & 15. 24. Luke 24. 47. ch. 13. 32, 33, 46.

gospel, you must believe in Jesus Christ, in order to be put in possession of all those blessings.

Verse 26. *Unto you first, God, having raised up*] As you are the children of the prophets, and of the covenant, the first offers of salvation belong to you; and God thus makes them to you. The great mission of Jesus Christ is directed first to you, that you may be saved from your sins. God designs to bless you, but it is by turning each of you away from his iniquities. The salvation promised in the covenant, is a salvation from sin, not from the Romans; and no man can have his sin blotted out, who does not turn away from it.

1. We may learn from this, that neither political nor eccle-

26 ^b Unto you first, God, having raised up his Son Jesus, ^c sent him to bless you, ^d in turning away every one of you from his iniquities.

A. M. 4033.
 A. D. 29.
 An. Olymp.
 CCII. 1.

^c Ver. 32.—^d Matt. 1. 21.

siastical privileges can benefit the soul, merely considered in themselves: a man may have Abraham for his father, according to the flesh; and have Satan for his father, according to the spirit. A man may be a member of the visible church of Christ, without any title to the church triumphant. In short, if a man be not turned away from his iniquities, even the death of Christ profits him nothing. *His name shall be called JESUS, for he shall SAVE his people FROM their SINS.*

2. If Christ be the substance and sum of all that the prophets have written, is it not the duty and interest of every Christian in reading the Scriptures, to search for the testimony they bear to this Christ, and the salvation procured by his death?

CHAPTER IV.

The priests and sadducees are incensed at the apostles' teaching, and put them in prison, 1—3. The number of those who believed, 4. The rulers, elders, and scribes, call the apostles before them, and question them concerning their authority to teach, 5—7. Peter, filled with the Holy Ghost, answers, and proclaims Jesus, 8—12. They are confounded at his discourse and the miracle wrought on the lame man, yet command them not to preach in the name of Jesus, 13—18. Peter and John refuse to obey, 19, 20. They are farther threatened and dismissed, 21, 22. They return to their own company, who all join in praise and prayer to God, 23—30. God answers, and fills them with the Holy Spirit, 31. The blessed state of the primitive disciples, 32—35. The case of Joses, who sells his estate, and brought the money to the common stock, 36, 37.

A. M. 4033. AND as they spake unto the peo-
 A. D. 29. ple, the priests, and the ^a captain
 An. Olymp. CCII. 1. of the temple, and the Sadducees, came
 upon them,

2 ^b Being grieved that they taught the people,

^a Or, ruler, Luke 22. 4. ch. 5. 23.

NOTES ON CHAP. IV.

Verse 1. *The priests*] These persons had evidenced the most implacable enmity against Christ from the beginning.

The captain of the temple] See this office particularly explained in the notes on Luke xxii. 4.

The sadducees] Whose whole system was now in danger, by the preaching of the resurrection of Christ; for they believed not in the immortality of the soul, nor in any future world. These made a common cause with the priests, &c.

and preached through Jesus, the resurrection from the dead.

A. M. 4033.
 A. D. 29.
 An. Olymp.
 CCII. 1.

3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

^b Matt. 22. 23. Acts 23. 8.

to suppress the evidence of Christ's resurrection, and silence the apostles.

Verse 2. *Being grieved*] Διακονουμενοι, they were thoroughly fatigued with the continuance of this preaching; their minds suffered more labour through vexation at the success of the apostles, than the bodies of the apostles did in their fatiguing exercise of preaching during the whole day.

Verse 4. *The number—was about five thousand.*] That is, as I understand the passage, the 120 which were converted before

A. M. 4033. A. D. 29. An. Olymp. CCII. 1. **4** Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And ^a Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were

^a Luke 3. 2. John 11. 49. & 18. 13.

pentecost, the 3000 converted at pentecost, and 1880 converted since the conversion of the 3000, making in the whole 5000, or *was* about that number: there might have been more or less; the historian does not fix the number absolutely. A goodly flock in one city, as the commencement of the Christian church! Some think all the 5000 were converted on this day; but this is by no means likely.

Verse 5. *Their rulers, and elders, and scribes*] Those with the high-priest Annas formed the sanhedrin, or grand council of the Jews.

Verse 6. *Annas*] Though this man was not now actually in the office of high-priest, yet he had possessed it for eleven years, bore the title all his life, and had the honour of seeing five of his sons fill that eminent place after him; an honour that never happened to any other person from the commencement of the Mosaic institution. He is the same who is called Ananus by Josephus, Ant. b. xx. c. 8.

And Caiaphas] He was son-in-law to Annas, John xviii. 3. was now high-priest, and the same who a short time before condemned Christ to be crucified.

And John] Dr. Lightfoot conjectures, with great probability, that this was *Jochanan ben Zaccai*, who was very famous at that time in the Jewish nation. Of him it is said in the Talmud *Jucas*. fol. 60. "Rabbin Jochanan ben Zaccai the priest lived 120 years. He found favour in the eyes of Cæsar, from whom he obtained Jafneh. When he died, the glory of wisdom ceased." The following is a remarkable passage: *Yoma*, fol. 39. Forty years before the destruction of the city, (the very time of which St. Luke now treats) when the gates of the temple flew open of their own accord, Rab. Jochanan ben Zaccai said, "O Temple, Temple! why dost thou disturb thyself? I know thy end, that thou shalt be destroyed, for so the prophet Zachary hath spoken concerning thee: Open thy doors, O Lebanon! that the fire may devour thy cedars." See *Lightfoot* and *Schoettgen*.

And Alexander] This was probably Alexander Lysimachus, one of the richest Jews of his time, who made great presents to the temple, and was highly esteemed by King Agrippa. See *Calmet*. He was brother to the famous Philo

of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, ^b By what power, or by what name, have ye done this?

8 ° Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

^b Exod. 2. 14. Matt. 21. 23. ch. 7. 27.—^c Luke 12. 11, 12.

Judæus, and father of Alexander Tiberius, who married Berenice, the daughter of Agrippa the elder, and was governor of Judea after Cuspius Fadus. See Josephus Ant. l. xix. c. v. s. 1.

Of the kindred of the high-priest] Or, rather as Bp. Pearce renders it, "of the race of the high-priests, i. e. of the family out of which the high-priests were chosen." It may, however, comprehend those who belonged to the families of *Annas* and *Caiaphas*, and all who were connected with the sacerdotal family. Luke distinctly mentions all these, to shew how formidable the enemies were against whom the infant church of Christ had to contend.

Verse 7. *By what power, or by what name, have ye done this?*] It seems that this council were convinced that the lame man was miraculously healed; but it is very likely that they believed the whole to be the effect of magic; and as all intercourse with familiar spirits, and all spells, charms, &c. were unlawful, they probably hoped that, on the examination, this business would come out, and that then these disturbers of their peace would be put to death. Hence they enquired by what power, *εἰ ποία δύναμις* by what supernatural energy; or *in what name*, by what mode of incantation; and who is the spirit you invoke, in order to do these things? False prophets, reputed witches, wizards, &c. were to be brought before the sanhedrin, to be by them judged, acquitted, or condemned according to evidence. Some think the words should be thus understood: Who gave you authority to teach publicly? This belongs to the sanhedrin. What therefore is your authority, and who is he who gave it to you?

Verse 8. *Then Peter, filled with the Holy Ghost*] Which guided him into all truth, and raised him far above the fear of man; placing him in a widely different state of mind to that in which he was found, when, in the hall of Caiaphas, he denied his Master through fear of a servant girl. But now was fulfilled the promise of Christ, Matt. x. 18, 19, 20. *And ye shall be brought before governors and kings for my sake; but, take no thought how or what ye shall speak; for it is not ye that speak, but the Spirit of your Father that speaketh in you.*

A. M. 4033. 9 If we this day be examined of the
A. D. 29.
An. Olymp. good deed done to the impotent man,
CGII. 1. by what means he is made whole ;

10 Be it known unto you all, and to all the people of Israel, * that by the name of Jesus Christ of Nazareth, whom ye crucified, † whom God raised from the dead, even by him doth this man stand here before you whole.

11 ° This is the stone which was set at nought of you builders, which is become the head of the corner.

12 † Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved.

* Ch. 3. 6, 16. — † ch. 2. 24. — ° Ps. 118. 22. Isai. 28. 16. Matt. 21. 42.
† Matt. 1. 21. ch. 10. 43. 1 Tim. 2. 5, 6.

Verse 9. *The good deed done*] *Ἐν τῇ εὐεργεσίᾳ*, the benefit he has received in being restored to perfect soundness.

Verse 10. *By the name of Jesus Christ of Nazareth*] This was a very bold declaration in the presence of such an assembly : but he felt he stood on good ground. The cure of the lame man the day before, was notorious ; his long infirmity was well known, his person could be easily identified ; and he was now standing before them whole and sound : they themselves therefore could judge whether the miracle was true or false. But the *reality* of it, was not questioned, nor was there any difficulty about the instruments that were employed, the only question is, *How* have ye done this ? and in *whose name* ? Peter immediately answers, We have done it in the name of Jesus of Nazareth whom ye crucified, and whom God hath raised from the dead.

Verse 11. *This is the stone which was set at nought of you builders*] By your rejection and crucifixion of Jesus Christ, you have fulfilled one of your own prophecies, Psal. cxviii. 22. and as *one* part of this prophecy is now so literally fulfilled, ye may rest assured, so shall the *other* ; and this rejected stone shall speedily become the head stone of the corner. See the note on Matt. xxi. 42.

Verse 12. *Neither is there salvation in any other*] No kind of *healing* whether for *body* or *soul* can come through any but him who is called Jesus. The spirit of *health* resides in him ; and from him alone its influences must be received.

For there is none other name] Not only no other *person*, but no *name* except that divinely appointed one, Matt. i. 21. by which salvation from sin can be expected—*none given under heaven*—no other means ever devised by God himself, for the salvation of a lost world. All other means were only *subordinate* and *referred to him*, and had their efficacy from him alone. He was the Lamb slain from the foundation of

13 ¶ Now when they saw the boldness of Peter and John, ° and perceived that they were unlearned and ignorant men, they marvelled ; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed † standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, † What shall we do to these men ? for that indeed a notable miracle hath been

• Matt. 11. 25. 1 Cor. 1. 27. — † ch. 3. 11. — † John 11. 47.

the world ; and no man ever came, or can come to the Father but by him.

Verse 13. *The boldness of Peter and John*] *τὴν παρρησίαν*, the *freedom* and *fluency* with which they spoke, for they spoke now, from the immediate influence of the Holy Ghost, and their word was with power.

That they were unlearned and ignorant men] *Ἀγράμματοι* persons without literature, not brought up in, nor given to literary pursuits—and *ignorant*, *ιδιωται* persons in *private* life ; brought up in its occupations alone. It does not mean *ignorance* in the common acceptation of the term ; and our translation is very improper. In *no* sense of the word could any of the apostles be called *ignorant men* : for though their spiritual knowledge came all from heaven, yet in all other matters they seem to have been men of good, sound, strong, common sense.

They took knowledge of them] *Ἐπεγίνωσκον* may imply that they got *information* that they had been disciples of Christ, and probably they might have seen them in our Lord's company ; for there can be little doubt that they had often seen our Lord teaching the multitudes, and these disciples attending him.

That they had been with Jesus.] Had they not had his teaching, the present company would soon have confounded them : but they spoke with so much power and authority, that the whole sanhedrin was confounded. He who is taught in spiritual matters by Christ Jesus, has a better gift than the tongue of the learned. He who is taught in the school of Christ, will ever speak to the point, and intelligibly too ; though his words may not have that polish, with which, they, who prefer *sound* to *sense*, are often carried away.

Verse 14. *They could say nothing against it.*] They could not gainsay the apostolic doctrine, for that was supported by

A. M. 4033. done by them is * manifest to all them
A. D. 29. that dwell in Jerusalem ; and we can-
An. Olymp. not deny it.
CCII. 1.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 ^b And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, ^c Whether it be right in the sight of God

* Ch. 3. 9, 10.—^b Again, ch. 5. 40.—^c ch. 5. 29.—^d ch. 1. 8. & 2. 32.
* ch. 22. 15. 1 John 1. 1, 3.

the miraculous fact before them. If the doctrine be false, the man cannot have been miraculously healed : if the man be miraculously healed, then the doctrine must be true, that it is by the name of Jesus of Nazareth that he has been healed. But the man is incontestably healed, therefore the doctrine is true.

Verse 16. *A notable miracle hath been done*] A miracle has been wrought, and this miracle is *known*, and acknowledged to be such ; all Jerusalem knew that he was lame ; lame from his birth, and that he had long begged at the beautiful gate of the temple : and now all Jerusalem knew that he was healed ; and there was no means by which such a self-evident fact could be disproved.

Verse 17. *But that it spread no further*] Not the news of the miraculous healing of the lame man, but the doctrine and influence which these men preach and exert : more than a thousand people had already professed faith in Christ in consequence of this miracle, (see ver. 4.) and if this teaching should be permitted to go on, probably accompanied with similar miracles, they had reason to believe that all Jerusalem (themselves excepted, who had steeled their hearts against all good) should be converted to the religion of him whom they had lately crucified.

Let us straitly threaten them] *Απειλη απειλησωμεθα*, let us threaten them with threatening, a *Hebraism* ; and a proof that St. Luke has translated the words of the council into Greek, just as they were spoken.

That they speak—to no man in this name.] Nothing so ominous to them as the name of Christ crucified, because they themselves had been his crucifiers. On this account they could not bear to hear salvation preached to mankind through him of whom they had been the betrayers and murderers ; and who was soon likely to have no enemies but themselves.

Verse 18. *Not to speak—nor teach in the name of Jesus.*] Any other doctrine and any other name, scribes and pharisees, hypocrites and infidels will bear, but the doctrine which is according to godliness, proclaiming salvation through the

to hearken unto you more than unto God, judge ye.

20 ^d For we cannot but speak the things which ^e we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, ^f because of the people : for all men glorified God for ^g that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

^f Matt. 21. 26. Luke 20. 6, 19. & 22. 2. ch. 5. 26.
^g ch. 3. 7, 8.

blood of Christ crucified, they will not bear. If their doctrine were not the truth of God, it could not be so unpopular, there is such an enmity in human nature against all that is good and true, that whatever comes from God is generally rejected by men.

Verse 19. *Whether it be right in the sight of God*] As if they had said, worldly prudence and a consideration of our secular interests would undoubtedly induce us to obey you, but acting as before God, and following the dictates of eternal truth and justice we dare not be silent. Can it be right to obey men contrary to the command and will of God ? When he commands us to speak, dare we hold our tongue ? We have received our authority from God through Christ, and feel fully persuaded of the truth by the Holy Spirit which now dwells in us : and we should be guilty of treason against God were we on any consideration to suppress his testimony. Your own consciences testify that we should be sinners against our heavenly King, were we to act according to your orders : and the conclusion is, that *we cannot but speak what we have seen and heard.*

Verse 21. *When they had further threatened them*] *Προσπειλησαμενοι*, when they had added to their former threatenings, repeating the former menaces, and adding new penalties.

Finding nothing how they might punish them] Or as the *Codex Bezae* reads, *μη ευρισκοντες αιτιαν πως κατασπονται*, not finding a cause why they might punish them. This reading is supported by the *Syriac* and *Arabic*. Bp. Pearce says, " This is better sense, and better Greek."

Because of the people] The people saw the miracle, confessed the finger of God, believed on the Lord Jesus, and thus became converts to the Christian faith : and the converts were now so numerous, that the sanhedrin was afraid to proceed to any extremities, lest an insurrection should be the consequence.

Verse 22. *The man was above forty years old*] The disease was of long standing, and consequently the more inveterate ; but all difficulties small or great, yield equally

A. M. 4033. A. D. 29. An. Olymp. CCII. 1. 23 ¶ And being let go, ^a they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, ^b thou art God, which hast made heaven, and earth, and the sea, and all that in them is :

25 Who by the mouth of thy servant David hath said, ^c Why did the heathen rage, and the people imagine vain things ?

26 The kings of the earth stood up, and the

^a Ch. 12. 12. — ^b 2 Kings 19. 15. — ^c Ps. 2. 1. — ^d Matt. 26. 3. Luke 22. 2. & 23. 1, 8. — ^e Luke 1. 35. — ^f Luke 4. 18. John 10. 36.

to the sovereign power of God. It is as easy with God to convert a sinner of forty or fourscore, as one of ten years old. But he who now refuses to obey the call of God, has neither reason nor revelation to support himself even in the most distant hope, that he shall get in a future time, the salvation which he rejects in the present.

Verse 23. *They went to their own company*] This was properly the first persecution that had been raised up against the church since the resurrection of Christ: and as the rest of the disciples must have known that Peter and John had been cast into prison; and that they were to be examined before the sanhedrin; and knowing the evil disposition of the rulers, towards their brethren, they doubtless made joint supplication to God for their safety. In this employment, it is likely Peter and John found them on their return from the council, and repeated to them all their treatment, with the threats of the chief priests and elders.

Verse 24. *Lord, thou art God*] Δεωτοτα συ ο Θεος, *Thou God art the sovereign Lord*. Thy rule is universal, and thy power unlimited; for thou hast the heaven and its glories, the earth and the sea, and their endlessly varied and numerous inhabitants, under thy direction and controul.

Verse 25. *By the mouth of thy servant David hath said*] Several add, but impertinently, δια πνευματος αγιου, *by the Holy Spirit*, but it is sufficient that God has said it; and thus we find, that David spoke by the inspiration of God; and that the second Psalm relates to Jesus Christ, and predicts the vain attempts made by Jewish and heathen powers to suppress Christianity.

Verse 26. *Against the Lord and against his Christ*] Κατα του Χριστου αυτου, should be translated *against his ANOINTED*, because it particularly agrees with ον εχριστας, *whom thou hast ANOINTED*, in the succeeding verse.

Verse 27. There is a parenthesis in this verse that is not sufficiently noticed; it should be read in connection with the

rulers were gathered together against the Lord and against his Christ.

27 For ^d of a truth against ^e thy holy child Jesus, ^f whom thou hast anointed, (both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,)

28 ^g For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings; and grant unto thy servants, ^h that with all boldness they may speak thy word,

^a Ch. 2. 23. & 3. 18. — ^b ver. 13. 31. ch. 9. 27. & 13. 46. & 14. 3. & 19. 8. & 26. 26. & 28. 31. Eph. 6. 19.

ver. 28. thus: *For of a truth against thy holy child Jesus, whom thou hast anointed, (for to do whatsoever thy hand and thy counsel determined before to be done), both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together.*

It is evident that what God's hand and counsel determined before to be done, was not that which Herod, Pontius Pilate, the Gentiles, (Romans) and the people of Israel had done and were doing; for then, their rage and vain counsel would be such as God himself had determined should take place, which is both impious and absurd: but these gathered together to hinder what God had before determined, that his Christ or Anointed should perform; and thus the passage is undoubtedly to be understood.

Were gathered together] εν τη πολει ταυτη in this very city, are added by ABDE. and several others; all the Syriac, the Coptic, Ethiopic, Armenian, Slavonian, Vulgate, Itala, and several of the primitive Fathers. This reading Griesbach has received into the text. This makes the words much more emphatic; in this thy own city, these different, and in all other cases dissentient powers, are leagued together against thine Anointed: and are determined to prevent the accomplishment of thy purpose.

Verse 29. *And now, Lord, behold their threatenings*] It is not against us, but against thee that they conspire: it is not to prevent the success of our preaching, but to bring to nought thy counsel: the whole of their enmity is against thee. Now, Lord, look upon it; consider this:

And grant unto thy servants] While we are endeavouring to fulfil thy counsels, and can do nothing without thee, sustain our courage, that we may proclaim thy truth with boldness and irresistible power.

Verse 30. *By stretching forth thy hand to heal*] Shew that it is thy truth which we proclaim, and confirm it with miracles and shew how highly thou hast magnified thy Son

A. M. 4033. A. D. 29. An. Olymp. CCII. 1. **30** By stretching forth thine hand to heal; ^a and that signs and wonders may be done ^b by the name of ^c thy holy child Jesus.

31 ¶ And when they had prayed, ^d the place was shaken where they were assembled together and they were all filled with the Holy Ghost, ^e and they spake the word of God with boldness.

^a Ch. 2. 43. & 5. 12. — ^b ch. 3. 6, 16. — ^c ver. 27. — ^d ch. 2. 2. 4. & 16. 26. — ^e ver. 29. — ch. 5. 12. Rom. 15. 5, 6. 2 Cor. 13. 11. Phil. 1. 27.

Jesus, whom they have despised and crucified, by causing signs and wonders to be wrought in his name.

Thy holy child Jesus.] Του αγιου παιδος σου should be translated *thy holy SERVANT*, as in ver. 25. Δαυιδ παιδος σου *thy servant David*, not *thy CHILD David*; the word is the same in both places.

Verse 31. *The place was shaken*] This earthquake was an evidence of the presence of God, and a most direct answer to their prayer, as far as that prayer concerned themselves. The earthquake proclaimed the *stretched out arm of God*, and shewed them that resistance against his counsels and terminations must come to nought.

And they were all filled with the Holy Ghost] And in consequence of this, *they spake the word of God with boldness*; a pointed answer to a second part of their request, verse 29. A right prayer will always have a right and ready answer. Though these disciples had received the Holy Spirit on the day of pentecost, yet they were capable of larger communications: and what they had then received did not preclude the necessity of frequent supplies, on emergent occasions. Indeed, one communication of this Spirit always makes way and disposes for another. Neither apostle nor private Christian can subsist in the divine life, without frequent influences from on high. Had these disciples depended on their pentecostal grace, they might have sunk now under the terror and menaces of their combined and powerful foes. God gives grace for the *time being*; but no stock for *futurity*, because he will keep all his followers *continually dependant* on himself.

With boldness.] Παντι τω θελονται πιστευειν, *to all who were willing to believe*, is added by DE. two others, *Augustin, Ireneus, and Bede*.

Verse 32. *The multitude of them that believed*] The whole 5000, mentioned verse 4. and probably many others, who had been converted by the ministry of the other apostles since that time.

Were of one heart and of one soul] Were in a state of the most perfect friendship and affection. In all the 5000 there appeared to be but one heart and one soul; so perfectly did they agree in all their views, religious opinions, and holy affections. Some MSS. add και ουκ ην διακρισις εν

A. M. 4033. A. D. 29. An. Olymp. CCII. 1. **32** And the multitude of them that believed ^a were of one heart and of one soul: ^b neither said any of *them* that ought of the things which he possessed was his own; but they had all things common.

33 And with ^c great power gave the apostles ^d witness of the resurrection of the Lord Jesus: and ^e great grace was upon them all.

& 2. 2. 1 Pet. 3. 8. — ^a ch. 2. 44. — ^b ch. 1. 8. — ^c ch. 1. 22. — ^d ch. 2. 47.

αυτοις ουδεμια, and *there was no kind of difference or dissention among them*. This remarkable reading is found in the *Codex Bezae*, another of great authority, E. two others, *Ambrose, Bede, Cyprian, and Xen.* Diogenes Laertius relates of Aristotle, ερωτηθεις, τι εστι φιλος; *being asked, what is a FRIEND?* εφη, μια ψυχη δυο σωμασιεν ενοικουσα. *answered, ONE soul dwelling in two bodies*. This saying has been justly celebrated: but what would this wonderful philosopher have thought and said, had he seen these disciples of Jesus, and friends of mankind: *one soul dwelling in 5000 bodies!*

They had all things common.] See the notes on chap. ii. 44. where this subject is examined. See below, ver. 34.

Verse 33. *With great power gave the apostles witness*] This power they received from the Holy Spirit, who enabled them μεγαλη δυναμει, *with striking miracles*, to give proof of the resurrection of the Lord Jesus. For this is the point that was particularly to be proved: that he was slain and buried, all knew; that he rose again from the dead, many knew; but it was necessary to give such proofs as should convince and confound all. This preaching and these miracles demonstrated this divine truth: Jesus died for your sins; he rose again for your justification; behold what God works in confirmation of these glorious truths; believe therefore in the Lord Jesus, and ye shall not perish, but have everlasting life.

Great grace was upon them all.] They all received much of the favour or grace of God; and they had much favour with all who feared God. In both these ways this clause may be understood; for χαρις means *favour*, whether that be evidenced by *benevolence* or *beneficence*, or by *both*. The favour of God is the *benevolence* of God; but his benevolence is never exerted without the exertions of his *beneficence*. Hence the *grace* or *favour* of God, always implies a blessing or gift from the hand of his mercy and power. The favour or benevolence of men may exist without *beneficence*, because it may not be in their power to communicate any gift or benefit, though they are disposed to do it; or 2dly. the persons who enjoy their favour may not stand in need of any of their kind acts: but it is not so with God; his good will is ever

A. M. 4083.
A. D. 29.
An. Olymp.
CCLX. 1.

34 Neither was there any among them that lacked: ^a for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 ^b And laid *them* down at the apostles' feet: ^c and distribution was made unto every man according as he had need.

^a Ch. 2. 45.—^b ver. 37. ch. 5. 2.—^c ch. 2. 45. & 6. 1.

accompanied by his good work; and every soul that is an object of his benevolence, stands in the utmost need of the acts of his beneficence. Hence as he *loved* the world, he gave his Son a ransom for all. All needed his help; and because they all needed it, therefore all had it. And truly we may say of the whole human race, for whom the Son of God tasted death, that *great grace was upon all*; for ALL have been purchased by his sacrificial death. This by the way.

Verse 34. *Neither was there any among them that lacked*] It was customary with the Jews to call the poor together, to eat of the sacrifices; but as the priests, &c. were incensed against Christ and Christianity, consequently the Christian poor could have no advantage of this kind; therefore, by making a common stock for the present necessity, the poor were supplied, so there was none among them that lacked. This provision therefore of the community of goods, which could be but temporary, was made both suitably and seasonably. See Bp. Pearce, and see the note on chap. ii. 44.

Verse 35. *Laid—down at the apostles' feet*] To shew how cordially and entirely they parted with them. And they entrusted the management of the whole to those men, to whom they found God had entrusted the gifts of his Holy Spirit, and the doctrine of the kingdom of heaven.

Verse 36. *Joses*] Or *Joseph*, as many excellent MSS. read; but who he was, farther than what is here said, we know not.

Surnamed Barnabas] Or *Barsabbas*, according to the *Coptic*.

The son of consolation] *Υιος παρακλησεως*; *α παρακλησις*; signifies *exhortation*, as well as *consolation*, and is indeed distinguished from the latter, 1 Cor. xiv. 3. The original name was probably בר נבא *Bar naba*, or בר נבא *Bar nebba*, which signifies the *son of prophecy*, or *exhortation*; and this is certainly one sense which *prophecy* has in the New Testament; and in this way Barnabas distinguished himself among the apostles. See Acts xi. 23. *And Barnabas exhorted them all that with purpose of heart they should cleave unto the Lord*.

A Levite, and of the country of Cyprus] Cyprus is an island in the Mediterranean Sea, off Cilicia, and not very distant from the Jewish coast. The Jews were very name-

A. M. 4083.
A. D. 29.
An. Olymp.
CCII. 1.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

37 ^d Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

^d Ver. 34, 35. ch. 5. 1, 2.

rous in that island. See Dion. Cas. lib. 68, 69. Though he was a Levite, he might have had land of his own by private purchase. The Levites, as a tribe, had no land in Israel; but the individuals certainly might make purchases any where in the country: but as Barnabas was of Cyprus, his land probably lay there; and as it is likely that he was one of those strangers that came up to Jerusalem to the late feast, and was there converted, he might have sold his land in the island to some of his own countrymen, who were at Jerusalem at this time; and so, being called to the work of the ministry, continued to associate with the apostles, travelling every where, and preaching the gospel of the kingdom of God. He was the constant companion of St. Paul, till the separation took place on account of John Mark, mentioned Acts xv. 36—39.

It is worthy of remark, that the two apostles of the Gentiles, though of Jewish extraction, were both born in Gentile countries; Paul in Cilicia, Barnabas in Cyprus: this gave them many advantages; served to remove prejudices from the heathens; and gave them no doubt much facility in the Greek tongue, without which they could have done but little in Asia Minor, nor in most parts of the Roman empire where they travelled. How admirably does God determine even the place of our birth, and the bounds of our habitation! When under the influence of the grace of Christ, every thing is turned to a man's advantage. The man whom he calls to his work, he will take care to endue with every necessary qualification. And is it too much to say, that God never did call a man to preach the Gospel, whom he did not qualify, in such a manner, that both the workman and the work should appear to be of God?

Some have said that *ignorance is the mother of devotion*. Devotion and religion are both scandalized by the saying. Enlightened piety has ever been the most sincere, steady, and active. God makes those *wise* who turn unto him; and by experimental religion, all the powers of the mind are greatly improved. Every genuine minister of Christ has an enlightened heart; and to this, it is his duty to add a well cultivated mind. *Ex quo vis ligno Mercurius non fit*: A block-head never did, and never can make a minister.

CHAPTER V.

The hypocrisy of Ananias and his wife Sapphira; and their awful death, 1—11. The apostles work many miracles, and the church of God is increased, 12—16. The high-priest and the sadducees being incensed against the apostles, seize and put them in prison, 17, 18. The angel of God delivers them, and commands them to go to the temple, and proclaim the gospel, 19, 20. The high-priest having gathered the council together in the morning, sends to the prison to have the apostles brought before him, 21. The officers return, and report that they found the prison shut, and the watch set, but that the men had got out, 22, 23. A messenger arrives in the meanwhile, and says, that the apostles are preaching in the temple, 24, 25. The captain and officers go and bring them before the council, who expostulate with them, 26—28. The apostles defend themselves, and charge the council with the murder of Christ; and assert his resurrection from the dead and ascension to the right hand of God, 29—32. The council is confounded, and purpose to slay the apostles, 33. Gamaliel gives them seasonable and prudent advice, 34—39. The council agree to it, but, before they discharge the apostles, beat them, and command them not to teach in the name of Jesus, 40. They depart rejoicing in their persecution, and continue to preach Jesus Christ, 41, 42.

A. M. cir. 4034.
A. D. cir. 30.
An. Olymp.
cir. CCII. 2.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back part of the price, his wife also being privy to it, 3 and brought a certain

part, and laid it at the apostles' feet.

A. M. cir. 4034.
A. D. cir. 30.
An. Olymp.
cir. CCII. 2.

3 4 But Peter said, Ananias, why hath 5 Satan filled thine heart 6 to lie to the Holy Ghost, and to keep back part of the price of the land ?

* Ch. 4. 37. — Numb. 30. 2. Deut. 23. 21. Eccles. 5. 4.

* Luke 22. 3. — Or, to deceiver, ver. 9.

NOTES ON CHAP. V.

Verse 1. *But a certain man named Ananias*] Of these unhappy people we have no farther account than what is recorded here. In reference to birth, connexions, &c. their names are written in the dust. The import of his name, *אנניא* *chananiyah*, the *grace or mercy of the Lord*, agrees very ill with his conduct.

Verse 2. *Kept back part of the price*] Ananias and Sapphira were evidently persons who professed faith in Christ, with the rest of the disciples. While all were making sacrifices for the present necessity, they came forward among the rest, pretending to bring all the money they had got for a possession, *κτῆμα* (of what kind we know not) which they had sold. A part of this price, however, they kept back, not being willing to trust entirely to the bounty of Providence, as the others did; thinking, probably, that as the whole was their own, they had a right to do with it as they pleased; and so they had; they were under no necessity to sell their possession: but the act of selling it for the ostensible purpose of bringing it into the common stock, left them no farther control over it, nor property in it: and their pretence, that the money which they brought, was the whole produce of the sale, was a direct lie in itself, and an attempt to deceive the Holy Spirit, under whose influence they pretended to act. This constituted the *iniquity* of their sin.

Verse 3. *Why hath Satan filled thine heart*] The verb

πληροσιν, which we translate to *fill*, Kypke has shewed by many examples, to signify, to *instigate, excite, impel, &c.* and it was a common belief, as well among the heathens as among the Jews and Christians, that when a man did evil, he was *excited* to it by the influence and malice of an *evil spirit*. It is strange that, by the general consent of mankind, sin against God has been ever considered so perfectly unnatural, and so evil in itself, that no man would commit it, unless *impelled* to it by the agency of the *Devil*. The words of St. Peter here, prove that such an agency is not fictitious: if there had been no Devil, as some wish, and perhaps feel it their interest to believe; or if this Devil had no influence on the souls of men, Peter, under the agency of the Holy Spirit, would not have expressed himself in this way; for if the thing were not so, it would have been the most direct means to lead the disciples to form *false opinions*, or to confirm them in *old and absurd prejudices*.

To lie to the Holy Ghost] *Πισυσασθαι το Πνευμα το Αγιον* to *deceive the Holy Spirit*. Every lie is told with the *intention* to *deceive*, and they wished to deceive the apostles, and in effect, that Holy Spirit under whose influence they professed to act. Lying against the Holy Ghost is in the next verse said to be *lying against God*: therefore, the Holy Ghost is GOD.

To keep back part of the price] *Νοσφισασθαι απο της τιμης*. The verb *νοσφισιν*, *νοσφισσας*, is used by the Greek writers

A. M. cir. 4034.
A. D. cir. 30.
An. Olymp.
cir. CCII. 2.

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words ^a fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, ^b wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

^a Ver. 10, 11.—^b John 19. 40.—^c ver. 3. Matt. 4. 7.

to signify *purling part of the public money, peculation*. The word is used here with great propriety, as the money for which the estate was sold, was *public property*; as it was for this purpose alone, that the sale was made.

Verse 4. *Whiles it remained, was it not thine own?*] See the note on ver. 2. and see that also on chap. ii. 44.

Verse 5. *Fell down, and gave up the ghost*] Πέσων, ἐξ-σπύξ falling down, he expired, breathed his last; "Gave up the ghost" is a very improper translation here. See the notes on Gen. xxv. 8. and on Matt. xxvii. 50. Two things may be remarked here: 1. That the sin of this parson was of no ordinary magnitude, else God would not have visited it with so signal a punishment. 2. That Peter must have had the power to *discern the state of the heart*, else he had not known the perfidy of Ananias. This power commonly called the *discernment of spirits*, the apostles had as a particular gift, not probably, *always*, but at *select times*; when God saw it necessary for the good of his church.

Verse 6. *The young men arose*] Some of the stout young men, belonging to the disciples, then present; who were the fittest to undertake a work of this kind, which required considerable bodily exertion.

Buried him.] This was on the same day in which he died. It was a clear case, that he was dead: and dead by a judgment of God, that would not be revoked. As therefore it was no case of *suspended animation*, there was no reason to *delay* the burial.

Verse 9. *To tempt the Spirit of the Lord?*] So, the *Holy Ghost, God*, and the *Spirit of the Lord*, are the same person.

Verse 10. *Yielded up the ghost*] See ver. 5. It was not by Peter's words, nor through Peter's prayers, nor through *shame*, nor through *remorse*, that this guilty pair died, but by an immediate judgment of God. The question

A. M. cir. 4034.
A. D. cir. 30.
An. Olymp.
cir. CCII. 2.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together ^a to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 ^b Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 ^c And great fear came upon all the church, and upon as many as heard these things.

^a Ver. 5.—^b ver. 5. ch. 2. 43. & 19. 17.

of the salvation of Ananias and Sapphira has not been a little agitated; and most seem inclined to hope that though their sin was punished by this awful display of the divine judgment, that mercy was extended to their souls. For my own part I think their sin was what the apostle, 1 John v. 16. calls *a sin unto death*: a sin which must be punished with temporal death, or the death of the body, while mercy was extended to the soul. It was right in this infant state of the church to shew God's displeasure against *deceit, fraud*, and *hypocrisy*: had this guilty pair been permitted to live after they had done this evil, this *long-suffering* would have been infallibly abused by others; and instead of leading them who had sinned, to *repentance*, might have led them to *hardness of heart*, by causing them to presume on the mercy of God. That hypocrisy may be afraid to shew her face, God makes these *two* an example of his justice; but because they had not the ordinary respite, we may presume that God extended mercy to them, though cut off almost in the act of sin. Their case however, cannot become a precedent, allowing them to have received mercy: because those who have seen in this case the *severity* of God, must expect much sorer punishment, if with such an example before their eyes, they should presume on the *mercy* of their Maker: this would be doing evil that good might come; and the perdition of such would be just.

Verse 11. *Great fear came upon all the church*] This judgment answered the end for which it was inflicted; a deeply religious fear occupied every mind; and hypocrisy and deception were banished from this holy assembly. On the word *Church*, see the observations at the end of Matt. xvi. it has been properly observed that we have in this place, a native specimen of a New Testament church: 1. Called by the gospel; 2. grafted into Christ by baptism; 3. animated

A. M. cr. 4084.
A. D. cr. 30.
An. Olymp.
cr. CCII. 2.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

Ch. 2. 43. & 24. 3. & 19. 11. Rom. 15. 19. 2 Cor. 12. 12. Hebr. 2. 4.
ch. 3. 11. & 4. 32.—John 9. 22. & 12. 42. & 19. 38.

by love; 4. united by all kinds of fellowship; 5. and disciplined by the exemplary punishment of hypocrites. See *Dodd*.

Verse 12. *By the hands of the apostles*] This verse should be read with the 15th to which it properly belongs. *Solomon's porch.*] See the notes on John x. 23.

Verse 13. *And of the rest, durst no man join himself to them*] Who were these called *the rest*, τῶν λοιπῶν? Dr. Lightfoot thinks the 120 are intended, of which he supposes Ananias to have been one; who all seeing such wonders wrought by the apostles, were afraid to associate themselves with them in any way of equality; as they saw, that God put peculiar honour upon them. Calmet more rationally observes, that the Jewish nation was then divided into many different sects, who entertained widely different opinions on various articles. The apostles adopted none of these jarring sentiments, and none of the different sects dared to join themselves to them; neither Pharisees, Sadducees, nor Herodians, as such, were found in this simple holy church. The people felt the force and power of the apostles' doctrine, and magnified them; no more attending to the teaching of the others: the apostles taught them as men having authority, and not as the scribes and pharisees. This irritated the high-priest and his sadducean council, and led them to adopt the measures mentioned below, ver. 17.

Verse 14. *And believers were the more added to the Lord*] Believers, 1. Those who credited the Divine mission of Christ. 2. That he was the Messiah. 3. That he died for their sins. 4. That he rose again. 5. That he ascended into heaven. 6. That he sent down the gift of the Holy Spirit. 7. That he ever appeared in the presence of God for them. 8. That it was he who gives repentance and remission of sins. And 9. He by whom the world is to be judged: These were simple articles; of the truth of which they had the fullest evidence.

Verse 15. *Insomuch that they brought forth the sick*] This verse is a continuation of the subject begun in the 12th. The following is the order in which all these verses should be read from the 11th to the 15th.

Verse 11. And great fear came upon all the church, and upon as many as heard these things.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by, might overshadow some of them.

A. M. cr. 4084.
A. D. cr. 30.
An. Olymp.
cr. CCII. 2.

Ch. 2. 17. & 4. 21.—Or, in every street.—Matt. 9. 21. & 14. 36.
ch. 19. 12.

Verse 13. And of the rest durst no man join himself to them; but the people magnified them:

Verse 14. And believers were the more added to the Lord, both men and women.

Verse 12. (last clause) And they were all with one accord in Solomon's porch.

Verse 12. (first clause) And by the hands of the apostles were many signs and wonders wrought among the people;

Verse 15. Insomuch that they brought forth the sick into the streets and laid them on beds and couches, &c. &c.

How these different verses, and clauses of verses got so intermingled and confounded as they are now in our common text, I cannot tell; but the above will appear at once to be the natural order in which they should be placed.

That—the shadow of Peter passing by] I cannot see all the miraculous influence here, that others profess to see. The people who had seen the miracles wrought by the apostles pressed with their sick, to share the healing benefit: as there must have been many diseased people, it is not likely that the apostles who generally addressed such persons, prayed and used imposition of hands, could reach all those that were brought to them, as fast as the solicitude of their friends could wish. As therefore they could not get Peter or the other apostles, personally to all their sick, they thought if they placed them on that side of the way, where the shadow was projected, (the sun probably now declining and consequently the shadow lengthening,) they should be healed by the shadow of the man passing over them, in whose person such miraculous powers were lodged. But it does not appear that the persons who thus thought and acted, were of the number of those converts already made to the faith of Christ: nor does it appear that any person was healed in this way. The sacred penman simply relates the impression made on the peoples' minds; and how they acted in consequence of this impression. A popish writer assuming that the shadow of Peter, actually cured all on which it was projected, argues from this precarious principle in favour of the wonderful efficacy of relics! for says he, "if the shadow of a saint can do so much, how much more may his bones or any thing that was in contact with his person perform?" Now, before

A. M. cir. 4034. 16 There came also a multitude
 A. D. cir. 30. out of the cities round about unto
 An. Olymp. Jerusalem, bringing sick folks,
 cir. CCII. 2. and them which were vexed with unclean

spirits: and they were healed every one.

A. M. cir. 4034.
 A. D. cir. 30.
 An. Olymp.
 cir. CCII. 2.

17 ¶ Then the high priest rose up, and all they that were with him, (which is

• Mark 16. 17, 18. John 14. 12.

• Ch. 4. 1, 2, 6.

this conclusion can be valid, it must be proved, 1. that the shadow of Peter did actually cure the sick; 2. that this was a virtue common to all the apostles; 3. that all eminent saints possess the same virtue; 4. that the bones, &c. of the dead, possess the same virtue with the shadow of the living; 5. that those whom they term saints, were actually such; 6. that miracles of healing have been wrought by their relics; 7. that touching these relics, as necessarily produces the miraculous healing, as they suppose the shadow of Peter to have done. I think there is not sufficient evidence here that Peter's shadow healed any one, though the people thought it could: but allowing that it did, no evidence can be drawn from this, that any virtue is resident in the relics of reputed or real saints, by which miraculous influence may be conveyed. It was only in rare cases that God enabled even an apostle, to work a miracle.

After the words *might overshadow some of them*, the Vulgate adds, *et liberarentur ab infirmitatibus suis*, a Greek MS. (E.) has nearly the same words, *και πυθωσιν απο πασης ασθενειας ης ειχον, and that they might be freed from all the infirmities which they had*: a few other MSS. agree in the main with this reading.

Verse 16. Sick folks, and them which were vexed with unclean spirits] Here it is evident that sick people are distinguished from those who were vexed with unclean spirits; and therefore they were not one and the same thing. The same distinction is made Matt. iv. 24. x. 1. Mark i. 32, 34. xvi. 17, 18. and Luke iv. 40, 41. and vii. 21.

Verse 17. The high-priest—and—the sect of the sadducees] *Αιρεσις των σαδδουκαιων, of the heresy of the sadducees.* In this place as well as in several others the word *αιρεσις heresy*, has no evil meaning in itself; it is a word of distinction, and may receive either a good or bad colouring from the persons or opinions designated by it. It signifies a sect or party whether good or bad, distinguished from any other sect. *Αιρεσις heresy* comes from *αιρω I choose*, and was anciently applied to the different sects of the heathen philosophers, the members of each sect, having chosen their own in preference to all the others. It has been applied among ecclesiastical writers, in the same way; when a man chooses one party of Christians in preference to others, to be his companions in the way of salvation: and he chooses them and their creed and Christian discipline, because he believes the whole to be more consistent with the oracles of God, than any of the rest. The church of Rome has thought proper to attach a very bad meaning to

this innocent word, and then apply it to all those who can neither credit her *transubstantiation*, depend on her *purgatory*, nor worship her *relics*. A heretic in her acceptation, is one who is not a papist, and because not a papist, utterly out of the way, and out of the possibility of being saved. These persons should recollect that by a then persecuting brother, St. Paul, all the apostles, and the whole church of Christ, were termed *Ναζωραιων αιρεσις the heresy of the Nazarenes*, chap. xxiv. 5. and it was after the way which the persecuting Jews called *heresy*, that St. Paul and the rest of the apostles, worshipped the God of their fathers, Ib. ver. 14. and it was according to the strictest HERESY in the Jewish church, *αριζεσατην αιρεσιν*, that St. Paul lived, before his conversion, chap. xxvi. 5. and we find from chap. xxviii. 22. that the whole church of Christ was termed this heresy, *ταυτης αιρεσεως*, chap. xxviii. 22. and this by persons who intended no reproach, but wished simply to distinguish the Christians from scribes, pharisees, sadducees, &c. Heresy therefore in its first acceptation, signifies simply a choice: afterwards it was applied to designate all those persons who made the same choice, and hence the word *sect* and it, became synonymous: in process of time it was applied to those professing Christianity, who made in some cases, a different choice as to some article of faith, or form of worship, from those which had obtained in that part of the church, with which they had been before connected. The majority from whom they became thus separated, spoke evil of them, and treated them ill, because they presumed to choose for themselves on the foundation of the Holy Scriptures; and because they would take nothing for the truth of God, that was not accredited from heaven. Thus, when the people now called protestants, began to examine their creed according to the Holy Scriptures, and in consequence of this examination, left out *auricular confession, indulgences, the priests' power to forgive sins, adoration of saints, angels, and relics; purgatory, and the doctrine of transubstantiation*, because they could not find them in the word of God; the papists called them *heretics*, by which they meant in opposition to the meaning of the word, persons holding *damnable errors*; and as such, they persecuted, burnt and destroyed them wherever they had power. Now be it known to these persecutors, that the protestants still choose to reject opinions and practices which they know to be unscriptural, absurd and superstitious; and which they have a thousand times demonstrated to be such: and on this ground, may they still be HERETICS!

A. M. cir. 4094.
A. D. cir. 30.
An. Olymp.
cir. CCII. 2.

the sect of the Sadducees,) and were filled with indignation, 18^b And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found

^a Or, *every*.—^b Luke 21. 12.—^c ch. 12. 7. & 16. 26.—^d John 6. 68. & 17. 3.

Were filled with indignation] Ζηλου with zeal. Ζηλος from ζωο to be hot, and λα or λιαν very much, signifies a vehement affection or disposition of the mind, which according to its object, is either good or bad; laudable or blameable. Its meaning in this place is easily discerned; and not improperly translated indignation, in our version. We need not be surprised that the sadducees were filled with indignation, because the apostles proclaimed the resurrection of Christ; and through that, the general resurrection, which was diametrically opposed to their doctrine; for they denied the possibility of a resurrection, and believed not in the being of either angel or spirit; nor did they allow of the existence of a spiritual world. See on chap. iv. 2.

Verse 18. *Put them in the common prison.*] It being too late in the evening to bring them to a hearing. To this verse the *Codex Bezae* adds καὶ ἐπορεύθη εἰς ἑκάστος, εἰς τὰ ἴδια, and each of them went to his own house.

Verse 19. *But the angel of the Lord—opened the prison doors*] This was done, 1. to increase the confidence of the apostles, by shewing them that they were under the continual care of God; and 2. to shew the Jewish rulers that they were fighting against Him while persecuting his followers, and attempting to prevent them from preaching the gospel. This was another warning graciously given them by a good and merciful God, that they might repent, and so escape the coming wrath.

Verse 20. *All the words of this life.*] All the doctrines of life eternal, founded on the word, death, and resurrection of Christ Jesus. This is another periphrasis for gospel. Go to the temple, the most public place: and speak to the people, who come there to worship according to the law, the words of

them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

1 John 5. 11.—^a ch. 4. 5, 6.—^b Luke 22. 4. ch. 4. 1.—^c Matt. 21. 26.

this life; the whole doctrine of salvation from sin and death; and shew that the law is fulfilled in the sacrifice of Jesus: and that by his resurrection, he has brought life and immortality to light.

Verse 21. *Called the council together*] Συεδριον, the sanhedrin, all the senate; τὴν γηρουσiam the elders, or what we would call the aldermen. How these differed from the πρεσβυτεριον presbytery, if they did differ, is not now known.

Verse 23. *The prison truly found we shut*] All the doors were properly bolted and the keepers at their post; but when we had opened, for it appears they were alone in possession of the keys; how much must this have increased their astonishment when they found that the doors were not broken open, the guards properly posted, and every thing as they left it; for they themselves had put the apostles in prison, but when they had opened, there was no man within!

Verse 24. *They doubted of them whereunto this would grow.*] They did not know what to think of the apostles, whether they had saved themselves by magic; or whether they were delivered by a real miracle; and they were at a loss to tell what the issue of these things would be.

Verse 25. *Then came one and told them*] While they were in the perplexity mentioned above, a messenger surprised them with the information, that the very men whom they had imprisoned the preceding night, were standing in the temple, and teaching the people!

Verse 26. *Brought them without violence*] On receiving the information mentioned above, proper officers were sent to seize and bring them before the council. The officers on reaching the temple, found the multitude gladly receiving the doctrine of the apostles; and so intent on hearing all the

A. M. cir. 4034. A. D. cir. 30. An. Olymp. cir. CCII. 2. **27** And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the *other* apostles an-

* Ch. 4. 18. — ch. 2. 23, 26. & 3. 15. & 7. 52. — Matt. 23. 35. & 27. 25. — ch. 4. 19. — ch. 3. 13, 15. & 22. 14. — ch. 10. 39. & 13. 29. Gal. 3. 13. 1 Pet. 2. 24.

would of this life, that they were afraid to shew any hostility to the apostles, lest the people should stone them: we may therefore conclude that the officers entreated them, to accompany them to the council; and that they felt it their duty to obey every ordinance of man for the Lord's sake, and so cheerfully went with them, trusting in the Lord their God.

Verse 28. *Did not we straitly command you*] Οὐ παραγγελια παραγγειλαμεν with commanding did we not command you; another proof of the accuracy and fidelity of St. Luke who seems always to give every man's speech as he delivered it; not the substance but the very words. See chap. iv. 17.

Not teach in this name?] That is, of JESUS as the Christ or Messiah. His saving name, and the doctrines connected with it, were the only theme and substance of their discourses.

Intend to bring this man's blood upon us.] You speak in such a way of him to the people, as to persuade them that we have crucified an innocent man; and that we must fall victims on the account to the Divine vengeance, or to the fury of the people, whom by your teaching, you are exciting to sedition against us.

Verse 29. *We ought to obey God rather than men.*] The same answer they gave before, chap. iv. 19. founded on the same reason, which still stood good. We have received our commission from GOD: we dare not lay it down at the desire or command of men. See the note on chap. iv. 19.

Verse 30. *The God of our fathers raised up Jesus*] It was well to introduce this, that the council might at once see, that they preached no strange God; and that he who so highly honoured the patriarchs, Moses, and the prophets, had yet more highly honoured Jesus Christ in raising him from the dead, and seating him at his right hand; and proclaiming him as the only giver of salvation, and the repentance which leads to it.

Whom ye slew] They charge them again with the murder of Christ, as they had done before, chap. iv. 10—12. where see the notes.

answered and said, 'We ought to obey God rather than men.

30 'The God of our fathers raised up Jesus, whom ye slew and 'hanged on a tree.

31 'Him hath God exalted with his right hand to be 'a Prince and 'a Saviour, 'for to give repentance to Israel, and forgiveness of sins.

32 And 'we are his witnesses of these things;

* Ch. 2. 33, 36. Phil. 2. 9. Hebr. 2. 10. & 12. 2. — ch. 3. 15. — Matt. 1. 21. — Luke 24. 47. ch. 3. 26. & 13. 38. Eph. 1. 7. Col. 1. 14. — John 15. 26, 27.

Verse 31. *Him hath God exalted with his right hand*] By a supereminent display of his almighty power, for so, the right hand of God, often means; he has raised him from the dead, and raised his human nature to the throne of his glory. Instead of δεξια the right hand, the Codex Bezae has δοξη to glory.

A Prince] The leader or director in the way. See the notes on chap. iii. 15, & 19.

And a Saviour] Σωτηρα, a deliverer or preserver. The word σωτηρ comes from σωω to save, deliver, preserve, escape from death, or danger, bring into a state of security or safety. Jesus and SAVIOUR are nearly of the same import. See the note on John i. 17. He alone delivers from sin, death and hell: by him alone we escape from the snares and dangers to which we are exposed: and it is by and in him, and in connexion with him, that we are preserved blameless and harmless, and made the sons of God without rebuke. He alone can save the soul from sin, and preserve it in that state of salvation.

To give repentance] See this explained, Matt. iii. 2.

Forgiveness of sins] Αφαισι των αμαρτιων, the taking away of sins. This is not to be restrained to the mere act of justification; it implies the removal of sin, whether its power, guilt or impurity be considered. Through Jesus we have the destruction of the power, the pardon of the guilt, and the cleansing from the pollution of sin. And was Jesus Christ exalted a Prince and a Saviour to give repentance and remission of sins to ISRAEL? then none need despair. If such as were now before the apostles, could be saved, then the salvation of the very worst of transgressors, of any, or all on this side perdition, is gloriously possible. Yes, for he tasted death for every man; and he prayed for his murderers, compared to some of whom, JUDAS himself, was a saint.

The two words in Italics, in this text, *to be*, are impertinently introduced; it reads much better without them.

Verse 32. *We are his witnesses*] The word αυτου his, is omitted by A. D. and several others of good note; the Syriac, all the Arabic, Æthiopic, and Vulgate. It does not seem to be necessary.

A. M. cir. 4094. and so is also the Holy Ghost, * whom
A. D. cir. 30. God hath given to them that obey
An. Olymp. him.
cir. CCII. 2.

33 ¶ When they heard that, they were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named * Gamaliel, a doctor of the law, had in reputation among all the people, and

* Ch. 2. 4. & 10. 44.

Of these things] *Ἐν τῶν ῥημάτων τούτων, of these transactions: i. e. of Christ's life and miracles, and of your murderous proceedings against him.*

And so is also the Holy Ghost] In the gift of tongues lately communicated; and by his power and influence on our souls, by which we are enabled to give irresistible witness of our Lord's resurrection.

To them that obey him.] We obey God, not you; and therefore God gives us this Spirit, which is in us a fountain of light, life, love, and power. The Spirit of God is given to the obedient in proportion as a man who has received the first influences of it, (for without this, he cannot move in the spiritual life) is obedient to those influences, in the same proportion, the gifts and graces, the light, life, and power of the Holy Spirit, are increased in his soul.

Verse 33. They were cut to the heart] *διεπριοντο*, literally, they were sawn through, from *δια* through, and *πριω* to saw. They were stung to the heart, not with compunction nor remorse, but with spite, malice, and revenge: for, having the murder of Christ thus brought home to their consciences, in the first feelings of their malice and revenge, they thought of destroying the persons who had witnessed their nefarious conduct.

Verse 34. A pharisee, named Gamaliel, a doctor of the law] "This" says Dr. Lightfoot, "was *Rabban Gamaliel the first*; commonly by way of distinction, called *Rabban Gamaliel the elder*. He was president of the council after the death of his own father *Rabban Simeon*, who was the son of *Hillel*. He was St. Paul's master, and the 35th receiver of the traditions, and on this account might not be improperly termed *νομοδιδασκαλος*, a doctor of the law, because he was one that kept and handed down the *Cabala* received from mount Sinai. He died 18 years before the destruction of Jerusalem, his son *Simeon* succeeding him in the chair, who perished in the ruins of the city." Though probably no favourer of Christianity, yet for a pharisee, he seems to have possessed a more liberal mind than most of his brethren; the following advice was at once humane, sensible, candid, and enlightened.

Verse 35. What ye intend to do] *Τι μελλετε πρασσειν*, what ye are about to do, they had already intended to destroy them; and they were now about to do it.

commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined

* Ch. 2. 37. & 7. 54. — ch. 22. 3.

Verse 36. Rose up Theudas] Josephus, Ant. lib. xx. cap. 4. sect. 1. mentions one named *Theudas* who was the author of an insurrection; about whom there has been much controversy whether he were the person spoken of here by Gamaliel. Every circumstance as related by Josephus agrees well enough with what is referred to here, except the *chronology*; for the *Theudas* mentioned by Josephus, made his insurrection when *Fadus* was governor of Judea; which was at least ten years after the time in which the apostles were brought before this council. Much labour has been thrown away in unsuccessful attempts to reconcile the *historian* and the *evangelist*, when it is very probable they speak of different transactions. Bp. Pearce thinks "the whole difficulty will disappear if we follow the opinion of Abp. Usher who imagined that Luke's *Theudas*, was the same with that *Judas* of whom Josephus gives this account, Ant. lib. xvii. cap. 12. sect. 5. and War, lib. ii. cap. 4. sect. 1. 'that a little after the death of Herod the great, he raised an insurrection in Gallilee, and aimed at getting the sovereignty of Judea,' and that he was defeated and put to death, as is implied in sect. x. of the same chapter. That *Theudas* and *Judas* might be names for the same persons, Bp. Pearce thinks probable from the consideration, that the same apostle who is called *Judas* in John xlv. 22. and Luke vi. 16. and called *Jude*, in Jude i, is in Matt. iiii. 18. called *Thaddeus*; and in Matt. x. 3. is also called *Lebbeus*. This apostle having the names *Judas* and *Thaddeus* and *Lebbeus* given to him, two of these must have been the same; because no Jew had more than two names, unless when a *patronymic* name was given to him, as when Joseph's surnamed *Justus* was called *Barsabas* i. e. the son of *Saba*. It is no unreasonable thing to suppose, that *Thaddeus* and *Theudas* are the same name; and that therefore the person called *Theudas* in Luke, is probably the same whom Josephus in the places above quoted, calls *Judas*."

Dr. Lightfoot thinks, that "Josephus has made a slip in his chronology;" and rather concludes, that the *Theudas* mentioned in the Ant. lib. xx. cap. 4. sect. 1. is the person referred to in the text. I confess the matter does not appear to me of so much consequence; it is mentioned by Gamaliel in a careless way, and St. Luke as we have already seen, scrupulously gives the words of every speaker. The story was no

A. M. cir. 4034. themselves : who was slain ; and all,
A. D. cir. 30. as many as ^a obeyed him, were scat-
An. Olymp. tered, and brought to nought.
cir. CCII. 2.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him : he also perished ; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone : ^b for if this

^a Or, *believed*.—Prov. 21. 80. Isai. 8. 10. Matt. 15. 13.—^c Luke 21. 15. 1 Cor. 1. 25.

doubt well known, and there were no doubts formed on it by the Jewish council. We see plainly the *end* for which it was produced ; and we see that it answered this end most amply ; and certainly we have no farther concern with Gamaliel or his story.

Boasting himself to be somebody] Λεγων ειναι τινα εαυτον, saying that he was a great personage, i. e. according to the supposition of Bp. Pearce, setting himself up to be *King of the Jews*, see the preceding note. After εαυτον himself, *μεγαν great one*, is added by several very respectable MSS. and Versions.

Verse 37. *Judas of Galilee*] Concerning Judas of Galilee Rabbi Abraham in *Juqasin*, fol. 139. writes thus, “ In this time there were three sects : for besides the *Pharisees* and *Sadducees*, *JUDAS of GALILEE* began another sect, which was called *Essenes*. They caused the Jews to rebel against the Romans, by asserting that they should not obey strangers ; nor call any one *Lord* (or Governor), but the holy blessed God above.” Rabbi Abraham makes a mistake here, ‘the *Essenes* existed long before the days of Judas of Galilee ; but it is very possible that he might have been *one* of that sect. Josephus mentions the insurrection made by Judas of Galilee, Ant. lib. xviii. cap. 1. and says it was when Cyrenius was governor of Syria, see the note on Luke ii. 2. Bp. Pearce supposes that there were two απογραφαι *taxations* or *enrollments* ; and that the one mentioned here, took place *ten years* after that mentioned in Luke ii. He observes also in conformity with the note on the preceding verse, that the Judas mentioned here, was not only different from that Judas or *Theudas* spoken of before, but that his pretence for rebellion was *different*, the former wished to have the *empire of Judea* ; the latter only maintained that it was *base* and *sinful* to obey a *heathen governor*.

Verse 38. *Refrain from these men*] Do not molest them, leave them to God : for if this counsel and work be of man it will come to nought, like the rebellion of *Theudas*, and that of *Judas of Galilee* : for whatever pretends to be done in the name of God, but is not of him, will have his *curse*

counsel or this work be of men, it will come to nought :

39 ^a But if it be of God, ye cannot overthrow it ; lest haply ye be found even ^d to fight against God.

40 And to him they agreed : and when they had ^e called the apostles, ‘and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

A. M. cir. 4034.
A. D. cir. 30.
An. Olymp.
cir. CCII. 2.

^a Ch. 7. 51. & 9. 5. & 23. 9.—^c ch. 4. 18.—^d Matt. 10. 17. & 23. 34. Mark 13. 9.

and not his *blessing*. He whose name is prostituted by it, will vindicate his injured honour, and avenge himself.

Verse 39. *But if it be of God, ye cannot overthrow it*] Because his counsel cannot fail ; and his work cannot be counteracted. If he be determined that this doctrine shall prevail, it is vain for us to attempt to suppress it.

Lest haply ye be found—to fight against God.] Μηποτε και θεομαχοι ευρεθητε. Some have thought that they saw a parallel to these words in the speech of Diomedes, when seeing *Mars* associated with *Hector*, oppose the Grecians, he judged farther opposition vain, and desired his troops to retire from the battle.

Τω δ' αιει παρα εις γε θεων, ος λοιγον αμυνει
Και νυν οι παρα κεινος Αρης, βροτω ανδρι σοικως.
Αλλα προς Τρωας τετραμμενοι αιεν οπισσω
Εικετε, μηδε Θεοις μενεαινεμεν ιφι μαχεσθααι.

Iliad. lib. v. 603.

Protected always by some power divine ;
And Mars attends this moment at his side
In form a man. Ye therefore still retire,
But facing still your foes : nor *battle wage*
However fierce, yet fruitless, with the *Gods*.

COWPER.

Verse 40. *To him they agreed*] That is, not to *slay* the apostles, nor to attempt any farther to *imprison* them ; but their malevolence could not be thus easily satisfied ; and therefore they *beat them*, probably gave each of them thirty-nine stripes ; and having commanded them not to speak in the name of Jesus, they let them go. It was of Jesus they were afraid : not of the *apostles*. They plainly saw, that if the doctrine of Christ was preached, it must prevail : and if it prevailed, they must come to nought. It was a wise saying of the Popish Bishops in the time of Queen Mary : *If we do not put down this PRINTING, it will put us down*. They laboured to *put down the printing*, but they could not ; and under God the printing, by exposing the wickedness of their doctrine and practices, and especially by multiplying copies of the New Testament, did most effectually *put them down*.

A. M. cir. 4034.
A. D. cir. 90.
An. Olymp.
cir. CCII. 2.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

* Matt. 5. 12. Rom. 5. 3. 9 Cor. 12. 10. Phil. 1. 29. Hebr. 10. 34.

Verse 41. *Rejoicing that they were counted worthy, &c.*] The whole verse may be read thus: *But they departed rejoicing from the presence of the sanhedrin, because they were deemed worthy to be dishonoured on account of THE NAME.* The word *αυτων* his, is omitted by ABCD. several others; Erpen's *Syriac*, and the *Coptic*. THE NAME, probably by this time, distinguished both the author of salvation and the sacred system of doctrine which the apostles preached. To rejoice in persecution, and triumph in the midst of pain, shame, disgrace, and various threatened deaths, is the privilege of the *New Testament*. Nothing of this kind as far as I can recollect, appears even in the crofcest *saints*, under the Old Testament dispensation. Some of them fretted and mourned, and sometimes even murmured; some merely possessed their souls in patience; Christians exulted and triumphed in the God of their salvation. This is no mean proof of the additional light and evidence which the New Testament dispensation affords.

Verse 42. *Daily in the temple*] That is, at the hours of morning and evening prayer; for they felt it their duty to worship God in public, and to help others to make a profitable use of the practice. Every man that professes Christi-

42 And daily in the temple and in every house, they ceased not to teach and preach Jesus Christ.

A. M. cir. 4034.
A. D. cir. 90.
An. Olymp.
cir. CCII. 2.

James 1. 2. 1 Pet. 4. 13, 16.— ch. 2. 46.— ch. 4. 20, 29.

anity, should in this respect also, copy their conduct: nor can any man be considered to have any religion, let his sentiments be what they may, who does not attend on the public worship of his Maker.

They ceased not to teach and preach Jesus.] Far from desisting, they became more zealous, yea, incessant in their work. They took advantage of the public assemblies in the temple, as well as of all private opportunities to teach all the truths of their holy religion; and to preach, proclaim Jesus as the only Messiah, that he who was crucified, rose from the dead, and was exalted a Prince and a Saviour at the right hand of God. How little must these men have regarded their lives, who in the midst of such danger could pursue a line of conduct which to all human views, must terminate in their ruin. They loved their Master, they loved his work, they loved their thankless country-men, they loved their present wages, persecution and stripes: and hated nothing but their own lives! These men were proper persons to be employed in converting the world. Preachers of the gospel, look at those men, and learn at once your duty, your employment, and your interest. Live and preach like apostles, and God will crown your labours with similar success.

CHAPTER VI.

The Hellenistic Jews complain against the Hebrews, that their widows were neglected in the daily ministration, 1. To remedy the evil complained of, the apostles appoint seven deacons to superintend the temporal affairs of the church, 2—6. The progress of the word of God in Jerusalem, 7. Stephen one of the deacons, becomes very eminent, and confounds various Jews of the Synagogues of the Libertines, &c. 8—10. They suborn false witnesses against him, to get him put to death, 11—14. He appears before the council with an angelic countenance, 15.

A. M. cir. 4035.
A. D. cir. 91.
An. Olymp.
cir. CCII. 3.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring

* Ch. 2. 41. & 4. 4. & 5. 14. ver. 7.

of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

A. M. cir. 4035.
A. D. cir. 91.
An. Olymp.
cir. CCII. 3.

* Ch. 9. 29. & 11. 20.— ch. 4. 35.

NOTES ON CHAP. VI.

Verse 1. *A murmuring of the Grecians against the Hebrews*] Those who are here termed Grecians, Ἑλληνισταί, or Hellenists, were Jews who sojourned now at Jerusalem, but lived in countries where the Greek language was spoken, and

probably in general, knew no other. They are distinguished here from those called Hebrews, by which we are to understand native Jews, who spoke what was then termed, the Hebrew language, a sort of Chaldaio-syriac.

It has been remarked that Greek words ending in *ιστος*,

A. M. cir. 4035. 2 Then the twelve called the multi-
 A. D. cir. 31. tude of the disciples *unto them*, and
 An. Olymp. said, * It is not reason that we should
 cir. CCII. 3. leave the word of God, and serve tables.

* Exod. 18. 17.

imply inferiority. Ἕλληνας *Hellenes*, was distinguished from Ἑλληνιστᾶι: the former imply *pure Greeks, native Greeks*, who spoke the Greek tongue in its purity: and the latter, Jews or others sojourning among the Greeks, but who spoke the Greek language according to the *Hebrew idiom*. Pythagoras divided his disciples into two classes; those who were capable of entering into the *spirit* and mystery of his doctrine he called Πυθαγορείοι, *Pythagoreans*: those who were of a different cast, he termed Πυθαγοριστᾶι, *Pythagorists*, the former were *eminent and worthy* of their master; the latter only *so so*. The same distinction is made between those called Ἀττικους, and Ἀττικιστᾶς *Attics* and *Atticists*; the pure and less pure Greeks, as between those called Ἕλληνας and Ἑλληνιστᾶς, *Hellenes* and *Hellenists, pure Greeks* and *Græcising Jews*. See *Jamblicus De Vit. Pyth. cap. 18.* and *Schottigen* on this place.

The cause of the murmuring mentioned here seems to have been this: When all the disciples had put their property into a common stock, it was intended that out of it, each should have his quantum of supply. The foreign or Hellenistic Jews began to be jealous, that their widows were neglected in the daily ministration, that they either had not their *proportion*, or were not *duly served*; the Palestine Jews being *partial* to those of their own country. This shews that the community of goods could never have been designed to become general. Indeed it was no ordinance of God; and in any state of society, must be in general, impracticable. The apostles hearing of this murmuring, came to the resolution mentioned below.

Verse 2. *It is not reason*] Οὐκ ἀρεστόν ἐστι, *it is not pleasing, proper or fitting, that we should leave the word of God, that we should give up ourselves, or confide to others, the doctrine of salvation which God has commanded us to preach unto the people.*

And serve tables.] Become providers of daily bread for your widows and poor: others can do this, to whom our important office is not intrusted.

Verse 3. *Wherefore—look ye out among you seven men*] Choose persons in whom ye can all confide, who will distribute the provisions impartially, and in due time; and let these persons be the objects of the choice both of the Hebrews and Hellenists, that all cause of murmuring and discontent may be done away. Though seven was a *sacred* number among the Jews, yet there does not appear to be any mystery intended here. Probably the *seven* men were to take each his

A. M. cir. 4035. 3 Wherefore, brethren, ^blook ye out among you seven men of honest re-
 A. D. cir. 31. port, full of the Holy Ghost and wis-
 An. Olymp. dom, whom we may appoint over this business.
 cir. CCII. 3.

^b Deut. 1. 13. ch. 1. 21. & 16. 2. 1 Tim. 3. 7.

day of service; and then there would be a superintendent for these widows, &c. for each day of the week.

Of honest report] Ματρυρομενους, persons to whose character there is authentic *testimony*, well known, and accredited.

Full of the Holy Ghost] Saved into the Spirit of the gospel dispensation; and made partakers of that Holy Ghost by which the soul is sanctified, and endued with those graces which constitute the mind that was in Christ.

And wisdom] Prudence, discretion and œconomy; for mere piety and uprightness could not be sufficient, where so many must be pleased, and where frugality, impartiality, and liberality, must ever walk hand in hand.

Whom we may appoint] Instead of καταστησωμεν *we may appoint, καταστησομεν we shall appoint*, is the reading of ABCDE. and several others. It makes however, very little difference in the sense.

Verse 4. *We will give ourselves continually to prayer*] Προσκαρτερησομεν *we will steadfastly and invariably attend, we will carefully keep our hearts to this work.* The word is very emphatic.

To prayer—See this defined Matt. vi. 5. Even apostles, could not live without prayer; they had no *independent graces*; what they had, could not be *retained* without an *increase*; and for this increase they must make prayer and supplication, depending continually on their God.

Ministry of the word.] Διακονια του λογου, the *deaconship of the word*. The continual proclamation of the Gospel of their Lord, and to make this effectual to the souls of the hearers, they must *continue in prayer*: a minister who does not *pray much, studies in vain*.

The office of *deacon* διακονος, came to the Christian from the Jewish church. Every Synagogue had at least three *deacons*, which were called פָּרְנָסִים *parnasim*, from פָּרַן *parnes*, to *feed, nourish, support, govern*. The פָּרַן *parnas* or *deacon*, was a sort of judge in the Synagogue: and in each, *doctrine* and *wisdom* were required, that they might be able to *discern* and *give right judgment* in things both *sacred* and *civil*. The חֲזָן *chazan*, and שָׂרָא *shamash*, were also a sort of *deacons*. The first was the priest's *deputy*; and the last was in some cases, the *deputy of this deputy*, or the *sub-deacon*. In the New Testament the *apostles* are called *deacons*, 2 Cor. vi. 4. Eph. iii. 7. Coloss. i. 23. see also 2 Cor. xi. 15. Christ himself the shepherd and bishop of souls, is called the *deacon of the circumcision*, λεγω δε Χριστον Ιησουν διακονον γεγενησθαι περιτομης. Rom. xv. 8. As the word implies to

A. M. cir. 4035. A. D. cir. 31. Ab. Olymp. cir. CCII. 3. 4 But we * will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, * a man full of faith and of the Holy Ghost, and ° Philip, and

* Ch. 2. 42. — ch. 11. 24. — ° ch. 8. 5, 26. & 21. 8. — Rev. 2. 6, 15. ch. 1. 24.

minister or serve, it was variously applied, and pointed out all those who were employed in helping the bodies or souls of men; whether *apostles*, *bishops*, or those whom we call *deacons*. Some remark, that there were *two orders of deacons*: 1. Διακονοι της τραπεζης, *deacons of the TABLE*, whose business it was to take care of the alms collected in the church, and distribute them among the poor, widows, &c. 2. Διακονοι του λογου, *deacons of the WORD*, whose business it was to preach and variously instruct the people. It seems that after the persecution raised against the apostolic church, in consequence of which they became *dispersed*, the *diaconship of tables* ceased, as did also the *community of goods*; and Philip who was one of these deacons, who at first served tables, betook himself entirely to preaching of the word, see chap. viii. 4, &c. In the primitive church, it is sufficiently evident that the deacons gave the bread and wine in the Eucharist to the believers in the church; and carried it to those who were absent. *Just. Mar. Apol. ii. p. 162.* they also *preached*, and in some cases administered *baptism*. See *Suicer* on the words Διακονος, Κηρυσσω, and Βαπτισμα. But it appears they did the two last by the special authority of the bishop. In the ancient Roman church, and in the Romish church, the number of seven deacons, in imitation of those appointed by the apostles, was kept up; and in the council of Neocæsarea it was decreed that this number should never be exceeded, even in the largest cities; vide *Concil. Neocæsar.* Canon. xiv. Other churches varied this number; and the church of Constantinople had not less than one hundred. Deacons were ordained by the bishops, by *imposition of hands*: None was ordained deacon till he was twenty-five years of age, and we find that it was lawful for them to have wives. See *Suicer* under the word Διακονος, and see the note on Matt. xx. 26.

In the church of England, (the purest and nearest to the apostolic model in doctrine and discipline of all national churches) a deacon receives ordination by the imposition of the hands of a bishop, in consequence of which he can preach, assist in the sacrament of the Lord's supper, and in general perform any sacred office except consecrating the elements, and pronouncing the absolution. No person in this church can be ordained deacon, till he be twenty-three years of age, unless by dispensation from the Abp. of Canterbury. There were *deaconesses* both in the apostolic and primitive church

Prochorus, and Nicanor, and Timon, and Parmenas, and ° Nicolas a proselyte of Antioch:

A. M. cir. 4035. A. D. cir. 31. Ab. Olymp. cir. CCII. 3.

6 Whom they set before the apostles: and ° when they had prayed, † they laid *their hands* on them.

† Ch. 8. 17. & 9. 17. & 13. 3. 1 Tim. 4. 14. & 5. 22. 2 Tim. 1. 6.

who had principally the care of the women; and visited and ministered to them in those circumstances in which it would have been improper for a deacon to attend. They also assisted in preparing the female candidates for baptism.

At present, the office for which the seven deacons were appointed, is, in the church of England, filled by the church-wardens and overseers of the poor: in other churches and religious societies, by elders, stewards, &c. chosen by the people, and appointed by the minister.

Versè 5. *Stephen, a man full of faith and of the Holy Ghost*] A person every way properly fitted for his work; and thus qualified to be the first *martyr* of the Christian church.

Nicolas, a proselyte of Antioch] A heathen Greek, who had not only believed in the God of Israel, but had also received circumcision; and consequently, was a *proselyte of the covenant*: for had he been only a *proselyte of the gate*, the Jews could not have associated with him. On the word *proselyte*, see the note on Exod. xii. 43. As this is the only proselyte mentioned here, we may presume that all the rest were *native Jews*. From this Nicolas, it is supposed that the sect called *Nicolaitans*, mentioned Rev. ii. 6, 15. derived their origin. Dr. Lightfoot doubts this, and rather inclines to derive the name “from נִיכּוֹלָא *nicola, let us eat together*; these brutes encouraging each other to eat meats offered to idols, like those in Isai. xxii. 13. who said, *let us eat flesh and drink wine, &c.*” Both *Irenæus* and *Epiphanius* derive this sect from Nicolas the deacon. *Clemens Alexandrinus* gives this Nicolas a good character, even while he allows that the sect who taught the community of wives, pretended to derive their origin from him. See on Rev. ii. 6.

Versè 6. *And when they had prayed*] Instead of *καὶ ἀνὰ*, the *Codex Bezae* reads *οἱ τινες* who, referring the act of praying to the apostles, which removes a sort of ambiguity. The apostles prayed for these persons, that they might in every respect be qualified for their office, and be made successful in it. And when they had done this, they *laid their hands* upon them; and by this rite, appointed them to their office. So then, it plainly appears that the *choice* of the church was not *sufficient*: nor did the church think it sufficient; but as they knew their own members best, the apostles directed them, ver. 3. to *choose* those persons whom they deemed best qualified according to the criterion laid down by the apostles

A. M. cir. 4085.
A. D. cir. 31.
An. Olymp.
vir. CCII. 3.

7 ¶ And the word of God increased; and the number of the disciples multiplied in Jerusalem

• Ch. 12. 94. & 19. 20. Col. 1. 6.

themselves, that they should be of *honest report*, and *full of the Holy Ghost* and *wisdom*. Let us examine the process of this business. 1. There was an evident *necessity* that there should be more *helpers* in this blessed work. 2. The *apostles* called the *disciples* together, that they might consider of this necessity, and provide for it, ver. 3. 3. They directed the disciples to *choose out*, from among themselves, such persons as they judged the most proper for the work. 4. They gave them the *criterion*, by which their choice should be directed; not *any* man, not *every* man, not their nearest *relative*, or *best beloved friend*; but such as were of *honest report*, whose *public character* was known to be unblemished; and men, who were *full of the Holy Ghost*, the influence of which would keep all right *within*, and direct their hearts into all truth; and men, who were known to be men of *prudence* and *economy*, for not every good and pious man may be proper for such a work. 5. Seven persons being chosen by the disciples according to this criterion, are presented to the apostles for their approbation and confirmation. 6. The apostles, receiving them from the hands of the church, consecrated them to God by *prayer*, imploring his blessing on them and their labour. 7. When this was done, *they laid their hands upon them* in the presence of the disciples, and thus *appointed* them to this sacred and important work; for it is evident they did not get their commission merely to *serve tables*, but to *proclaim*, in *connexion with* and under the *direction* of the apostles, the word of life. Let no man say, that any of the things here enumerated was unnecessary; and let no church pretend or affect to do without them. 1. No preacher or minister should be provided till there is a place for him to labour in, and necessity for his labour. 2. Let none be imposed upon the church of Christ, who is not of that church; well known and fully approved by that branch of it with which he was connected. 3. Let none be sent to *publish* salvation from *sin*, and the necessity of a *holy life*, whose *moral character* cannot bear the strictest scrutiny among his neighbours and acquaintance. 4. Let none, however *moral*, or well reported of, be sent to convert souls, who has not the most solid reason to believe *that he is moved thereto by the Holy Ghost*. 5. Let those who have the power to appoint, see that the person be a man of *wisdom*, i. e. sound understanding; for a *witling* or a *block-head*, however upright, will never make a Christian minister: and that he be a man of *prudence*, knowing how to direct his own concerns, and those of the church of God, with discretion. 6. Let no private person, nor number of private

greatly; and a great company ^b of the priests were obedient to the faith.

A. M. cir. 4085.
A. D. cir. 31.
An. Olymp.
cir. CCII. 3.

• John 12. 42.

members in a church, presume to authorize such a person, though in every way qualified to preach the gospel; for even the 120 primitive disciples did not arrogate this to themselves. 7. Let the person be brought to those, to whom God has given authority in the church; and let them, after most solemnly *invoking* God, *lay their hands upon him*, according to the *primitive* and *apostolic plan*, and thus devote him to the work of the ministry. 8. Let such an one from that moment consider himself the property of God and his church, and devote all his time, talents, and powers, to convert sinners, and build up believers in their most holy faith. 9. And let the church of God consider such a person as *legitimately* and *divinely sent*; and receive him as the ambassador of Christ.

Verse 7. *The word of God increased*] By such preachers as the apostles and these deacons, no wonder the doctrine of God increased, became widely diffused and generally known; in consequence of which, the number of the disciples must be greatly multiplied: for God will ever bless his own word, when ministered by those whom he has qualified to proclaim it.

A great company of the priests were obedient to the faith.] This was one of the greatest miracles wrought by the grace of Christ: that persons so intent on the destruction of Christ, his apostles, and his doctrine, should at last espouse that doctrine, is astonishing; and that they who had withstood the evidence of the *miracles* of Christ, should have yielded to the doctrine of his *death* and *resurrection*, is worthy of note. And from this we may learn, that it is not by *miracles* that sinners are to be converted unto God, but by the *preaching of Christ dying for their offences, and rising again for their justification*.

Instead of *ἱερεων* priests, a few MSS. and the *Syriac*, read *Ἰουδαίων* Jews; for the copyists seem to be struck here with two difficulties. 1. That such persons as *these* priests could be converted. 2. That the word *οχλος* company, or *multitude*, could with propriety be applied to this class, which must have been inconsiderable in their numbers, when compared with the rest of the Jews. To preserve the ancient reading, which is undoubtedly genuine, some have altered the text by *conjecture*; and by putting a comma after *οχλος*, and a *καί* before *των ἱερων*, make the text read thus: *And a great multitude, and some of the priests, were obedient to the faith*. This conjecture is unnecessary, as there is no such difficulty here, as to require so desperate an expedient, which is not recommended by the evidence of a single MS. or Ver-

A. M. cir. 4035.
A. D. cir. 31.
An. Olymp.
cir. CCII. 3.

8 ¶ And Stephen, ^a full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue,

^a Gal. 5. 6.

tion. 1. The grace of Christ Jesus can save even a murderous Jewish priest: his death is a grand atonement for all crimes, and for the worst of sinners. 2. In the twenty-four courses of priests, there was not a multitude merely, but multitudes: indeed the number of ecclesiastics at Jerusalem was enormous. A great company out of these might be converted, and yet multitudes be left behind.

Verse 8. *Stephen, full of faith and power*] Instead of *faith*, *πίστεως*; *grace*, *ἡ χάρις* is the reading of ABD. several others, the *Syriac* of Erpen, the *Coptic*, *Armenian*, *Vulgate*, and some of the *Fathers*. This reading Griesbach has admitted into the text. Some MSS. join both readings. Stephen was full of *faith*, gave unlimited credence to the promises of his Lord: he was full of *grace*; receiving the fulfilment of those promises, he enjoyed much of the unction of the Divine Spirit; and much of the *favour* of his God; and in consequence, he was full of *power*, *δυναμῶς*, of the *divine energy*, by which he was enabled to work *great wonders and miracles among the people*.

Verse 9. *The synagogue—of the Libertines, &c.*] That Jews and proselytes from various countries had now come up to Jerusalem to bring offerings, and to attend the feast of pentecost, we have already seen, chap. ii. The persons mentioned here, were *foreign Jews*, who appear to have had a synagogue peculiar to themselves at Jerusalem, in which they were accustomed to worship when they came to the public festivals.

Various opinions have been entertained concerning the *Libertines* mentioned here: Bp. Pearce's view of the subject appears to me to be the most correct.

"It is commonly thought, that by this name is meant the sons of such Jews as had been slaves, and obtained their freedom by the favour of their masters: but it is to be observed, that with these *Libertines*, the *Cyrenians*, and *Alexandrians*, are here joined, as having one and the same synagogue for their public worship. And it being known that the *Cyrenians* (ch. ii. 10.) lived in *Lybia*, and the *Alexandrians* in the neighbourhood of it; it is most natural to look for the *Libertines* too in that part of the world. Accordingly we find *Suidas*, in his Lexicon, saying, upon the word *Λιβερτινοί*, that it is *ὄνομα τοῦ ἔθνους*, the name of a people. And in *Gest. Collationis Carthagini habitæ inter Catholicos et Donatistas*; published with *Optatus's* works, Paris, 1679, (No. 201. and p. 57) we have these words: *Victor episcopus Ecclesie Catholice LIBERTINENSIS dixit, Unitas est illic;*

which is called *the synagogue* of the ^b *Libertines*, and *Cyrenians*, and *Alexandrians*, and of them of *Cilicia* and of *Asia*, disputing with Stephen.

A. M. cir. 4035.
A. D. cir. 31.
An. Olymp.
cir. CCII. 3.

^b Ch. 22. 28. ch. 13. 45. & 17. 18.

publicam non lalet conscientiam. Unity is there: all the world knows it. From these two passages it appears, that there was in *Lybia* a town or district called *Libertina*, whose inhabitants bore the name of *Λιβερτινοί Libertines*, when Christianity prevailed there. They had an episcopal see among them, and the above mentioned *Victor* was their bishop at the council of *Carthage*, in the reign of the Emperor *Honorius*. And from hence it seems probable that the town or district, and the people, existed in the time of which Luke is here speaking. They were *Jews* (no doubt), and came up as the *Cyrenian* and *Alexandrian* Jews did, to bring their offerings to Jerusalem, and to worship God in the temple there. *Cunæus*, in his *Rep. Hebr.* ii. 23. says, that the Jews who lived in *Alexandria* and *Lybia*, and all other Jews who lived out of the Holy Land, except those of *Babylon* and its neighbourhood, were held in great contempt by the Jews who inhabited Jerusalem and *Judea*; partly on account of their quitting their proper country, and partly on account of their using the *Greek* language, and being quite ignorant of the other. For these reasons it seems probable that the *Libertines*, *Cyrenians*, and *Alexandrians*, had a separate synagogue (as perhaps the *Cilicians* and those of *Asia* had); the Jews of Jerusalem not suffering them to be present in their synagogues, or they not choosing to perform their public service in synagogues where a language was used, which they did not understand."

It is supposed also, that these synagogues had *theological*, if not *philosophical* schools attached to them; and that it was the disciples or scholars of these schools who came forward to dispute with Stephen; and were enraged, because they were confounded. For it is not an uncommon custom with those who have a bad cause, which can neither stand the test of scripture nor reason, to endeavour to support it by *physical*, when logical force has failed; and thus

"Prove their doctrine orthodox,

"By apostolic blows and knocks."

In the reign of Queen *Mary*, when popery prevailed in this country, and the simplest women who had read the Bible were an overmatch for the greatest of the popish doctors; as they had neither scripture nor reason to allege, they burned them alive, and thus terminated a controversy which they were unable to maintain. The same cause will ever produce the same effect: the *Libertines*, *Cilicians*, *Cyrenians*, and *Alexandrians*, pursued this course: Stephen confounded them by *Scripture* and *reason*; and they beat his brains out with

A. M. cir. 4035.
A. D. cir. 31.
An. Olymp.
cir. CCII. 3.

10 And ^a they were not able to resist the wisdom and the spirit by which he spake.

11 ^b Then they suborned men which said, We have heard him speak blasphemous words against Moses, and *against God*.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said,

^a Luke 21. 15. ch. 5. 39. See Exod. 12. Isai. 34. 17.—^b 1 Kings 21.

stones! This was the most effectual way to silence a disputant, whose wisdom they could not resist. In the same way were the Protestants treated, when by Scripture and reason they had shewn the absurdity and wickedness of that anti-christian system, which the fire and the sword were brought forth to establish. These persecutors professed great concern at first for the *souls* of those whom they variously tortured, and at last burned: but their tender mercies were cruel, and when they gave up the body to the flames, they most heartily consigned the soul to Satan. *Scires e sanguine natos*: their conduct proclaimed their genealogy.

Verse 10. *They were not able to resist the wisdom, &c.*] He was *wise*, well exercised, and *experienced* in divine things; and, as appears by his defence, in the following chapter, well versed in the Jewish history. The spirit by which he spake, was the Holy Spirit, and its power was irresistible. They were obliged either to *yield* to its teachings, or were *confounded* by its truth. Several MSS. add to this verse, *because he reproved them with boldness, they could not resist the truth*. This reading is not genuine, though it exists (but in different forms) in some good MSS.

Verse 11. *Then they suborned men*] *Υπεβαλον* they made *under-hand* work; got associated to themselves profligate persons, who for money would swear any thing.

Blasphemous words against Moses, and against God.] This was the most deadly charge they could bring against him. We have already seen, Matt. ix. 4. that *blasphemy*, when against GOD, signifies speaking *impiously* of his *nature*, *attributes*, or *works*; and when against *men*, it signifies speaking *injuriously* of their *character*, *blasting* their *reputation*, &c. These false witnesses came to prove that he had blasphemed *Moses*, by representing him as an impostor, or the like; and GOD, by either denying his being, his providence, the justice of his government, &c.

Verse 12. *And they*] The Libertines, &c. mentioned before, *stirred up the people*; raised a *mob* against him; and, to assist and countenance the mob, got the *elders* and *scribes*

This man ceaseth not to speak blasphemous words against this holy place, and the law:

A. M. cir. 4035.
A. D. cir. 31.
An. Olymp.
cir. CCII. 3.

14 ^c For we have heard him say, that this Jesus of Nazareth shall ^d destroy this place, and shall change the ^e customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

10, 13. Matt. 26. 59, 60.—^a ch. 25. 8.—^d Dan. 9. 26.—^e Or, *rites*.

to conduct it, who thus made themselves *one* with the beasts of the people, whom they collected; and then, all together, without *law* or *form of justice*, rushed on the good man, seized him, and brought him to a council, who, though they sat in the seat of judgment, were ready for every evil work.

Verse 13. *Against this holy place*] *The temple*, that it shall be destroyed.

And the law] That it *cannot give life*, nor save from *death*. It is very likely that they had heard him speak words to this amount, which were all as true as the Spirit from which they proceeded; but they gave them a very false colouring, as we see in the succeeding verse.

Verse 15. *Saw his face, as it had been the face of an angel.*] Sayings like this are frequent among the Jewish writers, who represent God as distinguishing eminent men, by causing a glory to shine from their faces. *Rabbi Gedalia* said, that “when Moses and Aaron came before Pharaoh, they appeared like those *angels* which minister before the *face of the Lord*: for their stature appeared *greater*, and the *splendour of their face* was like the sun, and their eyes like the wheels of the sun; their beard like clusters of grapes, and their words like *thunder and lightning*; and that through fear of them, those who were present fell to the earth.”

The like is said of Moses, in *Debarim Rabba*, fol. 75. that “when Sammael (Satan) came to Moses, the *splendour of his face* was like the *sun*; and himself resembled an *angel of God*.” The Reader may find several similar sayings in *Schoettgen*.

It appears that the light and power of God which dwelt in his soul, shone through his face; and God gave them this proof of the *falsity* of the testimony which was now before them: for as the *face of Stephen* now shone as the *face of Moses* did when he came down from the Mount, it was the fullest proof that he had neither spoken blasphemous words, either against Moses or God; else this splendour of heaven had not rested upon him.

The history of the apostolic church is a series of wonders. Every thing that could prevent such a church from being established, or could overthrow it when established, is brought to bear against it. The instruments employed in its erection and defence, had neither *might* nor *power*, but what came immediately from God. They work, and God works with them: the church is founded and built up, and its adversaries, with every advantage in their favour, cannot

overthrow it. Is it possible to look at this, without seeing the mighty hand of God in the whole! He permits *devils* and *wicked men* to work, to avail themselves of all their advantages; yet counterworks all their plots and designs, turns their weapons against themselves, and promotes his cause by the very *means* that were used to *destroy* it. How true is the saying, there is neither might nor counsel against the Lord.

CHAPTER VII.

Stephen being permitted to answer for himself relative to the charge of blasphemy brought against him by his accusers, gives a circumstantial relation of the call of Abraham, when he dwelt in Mesopotamia, in Charran, &c. 1—8. The history of Jacob and Joseph, 9—17. The persecution of their fathers in Egypt, 18, 19. The history of Moses and his acts till the Exodus from Egypt, 20—37. The rebellion and idolatry of the Israelites in the wilderness, 38—43. The erection of the tabernacle of witness, which continued till the time of David, 44—46. Of the temple built by Solomon for that God, who cannot be confined to temples built by hands, 47—50. Being probably interrupted in the prosecution of his discourse, he urges home the charge of rebellion against God, persecution of his prophets, the murder of Christ, and neglect of their own law, against them, 51—53. They are filled with indignation, and proceed to violence, 54. He sees the glory of God, and Christ at the right hand of the Father; and declares the glorious vision, 55, 56. They rush upon him, drag him out of the city, and stone him, 57, 58. He invokes the Lord Jesus, prays for his murderers, and expires, 59, 60.

A. M. cir. 4035.
A. D. cir. 31.
An. Olymp.
cir. CCII. 3.

THEN said the high priest, ^a Are these things so?
2 And he said, ^b Men, brethren,

and fathers, hearken; ^c The God of glory appeared unto our father Abraham, when he was in Mesopo-

A. M. cir. 4035.
A. D. cir. 31.
An. Olymp.
cir. CCII. 3.

^a Ch. 6. 13, 13.—^b John 9. 22. ch. 22. 1.

^c Gen. 11. 27, 28. & 12. 1—3.

NOTES ON CHAP. VII.

Verse 1. *Are these things so?*] Hast thou predicted the destruction of the temple? And hast thou said that *Jesus of Nazareth* shall change our customs, abolish our religious rites and temple-service? Hast thou spoken these *blasphemous things against Moses, and against God?* Here was some colour of justice; for Stephen was permitted to defend himself. And in order to do this, he thought it best to enter into a detail of their history from the commencement of their nation; and thus shew how kindly God had dealt with them, and how ungraciously they and their fathers had requited Him. And all this naturally led him to the conclusion, that God could no longer bear with a people, the cup of whose iniquity had been long overflowing; and therefore they might expect to find wrath, without mixture of mercy.

But how could St. Luke get all this circumstantial account? 1. He might have been present, and heard the whole; or, more probably, he had the account from St. Paul, whose companion he was, and who was certainly present when St. Stephen was judged and stoned, for he was

consenting to his death, and kept the clothes of them who stoned him. See chap. vii. 58. viii. 1. and xxii. 20.

Verse 2. *Men, brethren, and fathers*] Rather, *brethren and fathers*, for *ανδρες* should not be translated separately from *αδελφοι*. Literally it is men-brethren, a very usual form in Greek; for every person knows that *ανδρες Αθηναιοι* and *ανδρες Περσαι* should not be translated men-Athenians and men-Persians, but simply *Athenians* and *Persians*. See Acts xvii. 22. So in Luke ii. 15. *ανθρωποι ποιμενες* should be translated *shepherds*, not *men-shepherds*. And *ανθρωπος βασιλευς*, Matt. xviii. 23. should not be translated *man-king*, but *king*, simply. By translating as we do, *men, brethren, and fathers*, and putting a comma after *men*, we make Stephen address *three* classes, when in fact there were but *two*, the elders and scribes, whom he addressed as *fathers*; and the *common people*, whom he calls *brethren*. See Bp. Pearce, and see chap. viii. 27.

The God of glory appeared, &c.] As Stephen was now vindicating himself from the false charges brought against him, he shews that he had uttered no blasphemy, either against

A. M. cir. 4035.
A. D. cir. 31.
An. Olymp.
cir. CCII. 3.

tamia, before he dwelt in Charran,
3 And said unto him, "Get thee out
of thy country, and from thy kindred,
and come into the land which I shall
shew thee.

4 Then ^bcame he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: ^cyet he promised that he would give it to him for a posses-

* Gen. 12. 1.—> Gen. 11. 31. & 12. 4, 5.—> Gen. 12. 7. & 13. 15: & 15. 3, 18. & 17. 8. & 26. 3.

God, Moses, or the temple; but states, that his accusers, and the Jews in general, were guilty of the faults with which they charged him. That they had from the beginning rejected and despised Moses, and had always violated his laws. He proceeds to state that there is no blasphemy in saying that the temple shall be destroyed: they had been without a temple till the days of David; nor does God ever confine himself to temples built by hands, seeing he fills both heaven and earth; that Jesus is the prophet of whom Moses spoke; and whom they had persecuted, condemned, and at last put to death; that they were wicked and uncircumcised in heart and in ears; and always resisted the Holy Ghost as their fathers did. This is the substance of St. Stephen's defence as far as he was permitted to make it: a defence which they could not confute; containing charges which they most glaringly illustrated and confirmed, by adding the murder of this faithful disciple, to that of his all glorious master.

Was in Mesopotamia] In that part of it where *Ur* of the Chaldees was situated, near to Babel, and among the rivers (Tigris and Euphrates) which gave the name of Mesopotamia to the country. See the note on Gen. xi. 31.

Before he dwelt in Charran] This is called *Haran* in our translation of Gen. xi. 31; this place also belonged to Mesopotamia, as well as *Ur*, but is placed *west* of it, on the maps. It seems most probable that Abraham had *two* calls, one in *Ur* and the other in *Haran*. He left *Ur*, at the first call, and came to *Haran*; he left *Haran* at the second call, and came into the promised land. See these things more particularly stated in the notes on Gen. xii. 1.

Verse 4. *When his father was dead*] See the note on Gen. xi. 26.

Verse 5. *Gave him none inheritance*] Both Abraham and Jacob had small parcels of land in Canaan; but they had them by *purchase*, not by God's gift; for as Abraham was

A. M. cir. 4035.
A. D. cir. 31.
An. Olymp.
cir. CCII. 3.

sion, and to his seed after him, when
as yet he had no child.

6 And God spake on this wise,
^dThat his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil ^efour hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and ^fserve me in this place.

8 ^gAnd he gave him the covenant of circumcision: ^hand so *Abraham* begat Isaac, and cir-

* Gen. 15. 13, 16.—> Exod. 12. 40. Gal. 3. 17.—> Exod. 3. 12.—> Gen. 17. 9, 10, 11.—> Gen. 21. 2, 3, 4.

obliged to *buy* a *burying place* in Canaan Gen xxiii. it is obvious he had no *inheritance* there.

And to his seed after him] See Gen. xii. 7. and xiii. 15. and the note there.

Verse 6. *That his seed should sojourn in a strange land*] See Gen. xv. 13, 14.

Four hundred years.] MOSES says, Exod. xii. 40. *that the sojourning of the children of Israel in Egypt—was 430 years.* See the note there. St. PAUL has the same number, Gal. iii. 17. and so has Josephus *Ant.* lib. ii. cap. 1. sect. 9. in *Bell.* lib. v. cap. 9. sect. 4. St. Stephen uses the round number of 400, leaving out the odd *tens*, a thing very common not only in the sacred writers, but in all others, those alone excepted, who write professedly on *chronological* matters.

Verse 7. *Will I judge*] *Κρινω̄ ὑμῶν.* I will *punish*, for in this sense the Greek word is frequently taken. "When" says Bp. Pearce, "a malefactor is brought before a judge; the judge does *three* things: 1. he tries or judges him; 2. he then gives his judgment or sentence; and 3. he puts the law in execution, and punishes him. Hence *κρινω̄* at different times, signifies each of these things; and the sense of the word is to be determined by the context. Here it signifies *to punish*, as *κρίμα* is used for *punishment*, in Rom. xlii. 2. 1 Cor. xi. 29. compared with ver. 30, 31." The Egyptians to whom the Israelites were in bondage, were punished by the *ten plagues* described Exod. vii, viii, ix, x, xi, xii.

Verse 8. *He gave him the covenant of circumcision*] That is, he instituted the *rite* of circumcision, as a *sign* of that *covenant* which he had made with him and his posterity. See Gen. xvii. 10, &c.

And so Abraham begat Isaac] *Και οὕτως* and *thus*, in this covenant, he begat Isaac: and as a proof that he was born under this covenant, was a true son of Abraham and inheritor of the promises, he circumcised him the eighth day: and this

A. M. cir. 4035.
A. D. cir. 31.
An. Olymp.
cir. CCII. 3.

cumcised him the eighth day : ^a and Isaac *begat* Jacob ; and ^b Jacob *begat* the twelve patriarchs.

9 ¶ ^c And the patriarchs, moved with envy, sold Joseph into Egypt : ^d but God was with him,

10 And delivered him out of all his afflictions, ^e and gave him favour and wisdom in the sight of Pharaoh king of Egypt ; and he made him governor over Egypt and all his house.

11 ^f Now there came a dearth over all the land of Egypt and Chanaan, and great affliction : and our fathers found no sustenance.

^a Gen. 25. 26. — ^b Gen. 29. 31, &c. & 30. 5, &c. & 35. 18, 23. — ^c Gen. 37. 4, 11, 28. — ^d Ps. 105. 17. — ^e Gen. 39. 2, 21, 23. — ^f Gen. 41. 37. & 42. 6. — ^g Gen. 41. 54.

rite being observed in the family of Isaac, Jacob and his twelve sons were born under the covenant ; and thus their descendants the twelve tribes, being born under the same covenant, and practising the same rite, were, by the ordinance of God, legal inheritors of the promised land, and all the secular and spiritual advantages connected with it.

Verse 9. *And the patriarchs*] The twelve sons of Jacob thus called, because each was *chief* or *head* of his respective family or tribe.

Moved with envy] Ζηλωσαντες ; we translate ζηλος variously—*zeal*, or *fervent affection*, whether its object be good or bad, is its general meaning ; and ζηλω signifies to be *indignant*, *envious*, &c. See the note on chap. v. 17. The brethren of Joseph hearing of his dreams, and understanding them to portend his future advancement, filled with envy, (with which no ordinary portion of malice was associated,) sold Joseph into the land of Egypt, hoping by this means to prevent his future grandeur : *but God*, from whom the portents came, *was with him* ; and made their envy, the direct means of accomplishing the great design.

Verse 10. *Gave him favour and wisdom in the sight of Pharaoh*] God gave him much *wisdom*, in consequence of which, he had *favour* with the king of Egypt. See the whole of this remarkable history explained at large, Gen. xii—xiv.

Verse 14. *Threescore and fifteen souls.*] There are several difficulties here, which it is hoped the Reader will find satisfactorily removed in the note on Gen. xvi. 20. It is well known that in Gen. xvi. and in Deut. x. 22. their number is said to be *threescore and ten* ; but Stephen quotes from the Septuagint, which adds five persons to the account, which are not in the Hebrew text. *Machir, Gilead, Suteleam, Taham, and Edem* ; but see the note referred to above.

Verse 16. *And were carried over into Sychem*] “ It is said, Gen. i. 13. that Jacob was buried in the cave of the

12 ^a But when Jacob heard that there was corn in Egypt, he sent out our fathers first :

13 ^b And at the second time Joseph was made known to his brethren ; and Joseph's kindred was made known unto Pharaoh.

14 ^c Then sent Joseph, and called his father Jacob to *him*, and ^d all his kindred, threescore and fifteen souls.

15 ^e So Jacob went down into Egypt, ^f and died, he, and our fathers,

16 And ^g were carried over into Sychem, and

^a Gen. 42. 1. — ^b Gen. 45. 4, 16. — ^c Gen. 45. 9, 27. — ^d Gen. 46. 27. — ^e Deut. 10. 32. — ^f Gen. 46. 5. — ^g Gen. 49. 33. — ^h Exod. 1. 6. — ⁱ Exod. 13. 19. — ^j Josh. 24. 32.

field of *Machpelah* before Mamre. And in Josh. xxiv. 32. and Exod. xiii. 19. it is said that the bones of Joseph were carried out of Egypt by the Israelites, and buried in Shechem, which Jacob bought from the sons of Hamor the father of Shechem. As for the eleven brethren of Joseph, we are told by Josephus, Ant. lib. ii. cap. 8. sect. 2. that they were buried in *Hebron*, where their father had been buried. But since the books of the Old Testament say nothing about this, the authority of Stephen (or of Luke here) for their being buried in *Sychem*, is at least as good as that of Josephus for their being buried in Hebron.” Bp. Pearce.

We have the uniform consent of the Jewish writers that all the patriarchs were brought out of Egypt, and buried in Canaan, but none, except Stephen, mentions their being buried in *Sychem*. As *Sychem* belonged to the *Samaritans*, probably the Jews thought it too great an honour for that people to possess the bones of the patriarchs ; and therefore have carefully avoided making any mention of it. This is Dr. Lightfoot's conjecture ; and it is as probable as any other.

That Abraham bought for a sum of money] Two accounts seem here to be confounded ; 1. the purchase made by Abraham of the cave and field of Ephron, which was in the field of Machpelah : this purchase was made from the children of *Heth*, Gen. xxiii. 3, 10, 17. 2. The purchase made by Jacob from the sons of *Hamor* or *Emmor*, of a sepulchre in which the bones of Joseph were laid ; this was in *Sychem* or *Shechem*, Gen. xxxiii. 19. Josh. xxiv. 32. The word *Abraham* therefore, in this place, is certainly a mistake ; and the word *Jacob*, which some have supplied is doubtless more proper. Bp. Pearce supposes that Luke originally wrote *ἠνεσαστο τιμης ἀργυρίου*, which he bought for a sum of money : i. e. which *Jacob* bought, who is the last person of the singular number, spoken of in the preceding verse. Those who saw that the word *ἠνεσαστο* bought, had no nominative case

A. M. cir. 4035.
A. D. cir. 31.
An. Olymp.
cir. CCII. 3.

laid in ^a the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 ¶ But when ^b the time of the promise drew nigh, which God had sworn to Abraham, ^c the people grew and multiplied in Egypt,

18 Till another king arose which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, ^d so that they cast out their young children, to the end they might not live.

20 ^e In which time Moses was born, and ^f was ^g exceeding fair, and nourished up in his father's house three months :

^a Gen. 23. 16. & 35. 19.—^b Gen. 15. 13. ver. 6.—^c Exod. 1. 7, 8, 9. Ps. 105. 24, 35.—^d Exod. 1. 22.—^e Exod. 2. 2.

joined to it, and did not know where to find the proper one, seem to have inserted Αβρααμ *Abraham* in the text, for that purpose, without sufficiently attending to the different circumstances of *his* purchase, from that of *Jacob's*.

Verse 18. *Which knew not Joseph.*] That is, did not approve of him, of his mode of governing the kingdom, nor of his people, nor of his God. See the note on Exod. i. 8.

Verse 19. *The same dealt subtilly*] Ουρος καρασοφισαμενος, a word borrowed from the Septuagint, who thus translate the Hebrew לִי נִחְכְּמָה לֹא *nithchokmah lo*, let us deal wisely with it, i. e. with *cunning* and *deceit*, as the *Greek* word implies; and which is evidently intended by the *Hebrew*. See Gen. xxvii. 35. *thy brother came with subtilly*, which the Targumist explains by בְּחִוּמָא *be-chokma*, with *wisdom*, that is *cunning* and *deceit*. For this the Egyptians were so *remarkable*, that αἰγυπτιαῖσιν to *egyptize*, signified, to *act cunningly*, and to *use wicked devices*. Hence the Jews compared them to *foxes*, and it is of them that Cant. chap. ii. 15. is understood by the Rabbins. *Take us the little foxes which spoil our vines; destroy the Egyptians, who having slain our male children, sought to destroy the name of Israel from the face of the earth.*

To the end they might not live.] Might not grow up and propagate, and thus build up the Hebrew nation.

Verse 20. *Moses—was exceeding fair*] Αἰσιος τῷ Θεῷ, *was fair to God*, i. e. was divinely beautiful. See the note on Exod. ii. 2.

Verse 22. *In all the wisdom of the Egyptians*] Who were at that time, the most intelligent and best instructed people in the universe. Philo says, Moses was taught *arithmetic, geometry, poetry, music, medicine*, and the knowledge of *hieroglyphics*. In *Sohar Kadash*, fol. 46. it is said,

21 And ^b when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was ^c mighty in words and in deeds.

23 ^b And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of *them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian :

25 ^c For he supposed his brethren would have understood how that God by his hand would deliver them : but they understood not.

^a Hebr. 11. 23.—^b Or, *fair to God*.—^c Exod. 2. 9—10.—^d Luke 24. 19. Exod. 2. 11, 12.—^e Or, *Now*.

“that of the *ten portions* of wisdom which came into the world, the Egyptians had *nine*, and that all the inhabitants of the earth, had only the remaining portion.” Much of the same nature may be seen in the *Rabbins*, though they apply the term *wisdom* here, to *magic*.

Was mighty in words and in deeds.] This may refer to the *glorious doctrines* he taught, and the *miracles* he wrought in Egypt. Josephus Ant. lib. ii. cap. x. sect. 1. gives an account of his being general of an Egyptian army, defeating the Ethiopians who had invaded Egypt, driving them back into their own country, and taking *Saba* their capital, which was afterwards called *Meroe*. But this, like many other *tales* of the same writer, is worthy of little credit.

Verse 23. *When he was full forty years old*] This was a general tradition among the Jews: “Moses was 40 years in Pharaoh's court, 40 years in Midian, and 40 years he served Israel.”

To visit his brethren] Probably on the ground of trying to deliver them from their oppressive bondage. This desire seems to have been early infused into his mind by the Spirit of God: and the effect of this desire to deliver his oppressed countrymen, was his refusing to be called the son of Pharaoh's daughter; see Heb. xi. 24. and thus renouncing all *right* to the Egyptian crown, *choosing rather to endure affliction with the people of God, than enjoy the pleasures of sin for a season.*

Verse 24. *Smote the Egyptian*] See this explained, Exod. ii. 11; 12.

Verse 25. *He supposed his brethren would have understood, &c.*] He probably imagined, that, as he felt from the divine influence, he was appointed to be their deliverer, they would

A. M. cir. 4035. 26 ^a And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, ^b Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou killedst the Egyptian yesterday?

29 ^c Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 ^d And when forty years were expired, there appeared to him in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, ^e I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 ^f Then said the Lord to him, Put off

A. M. cir. 4035. thy shoes from thy feet: for the place where thou standest is holy ground. A. D. cir. 31. An. Olymp. cir. CCII. 3.

34 ^g I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer ^h by the hand of the angel which appeared to him in the bush.

36 ⁱ He brought them out, after that he had ^k shewed wonders and signs in the land of Egypt, ^l and in the Red sea, ^m and in the wilderness forty years.

37 ¶ This is that Moses, which said unto the children of Israel, ⁿ A prophet shall the Lord your God raise up unto you of your brethren, ^o like unto me; ^p him shall ye hear.

38 ^q This is he, that was in the church in the wilderness with ^r the angel which spake to him in the mount Sina, and *with* our fathers: ^s who

^a Exod. 2. 13.—^b See Luke 12. 14. ch. 4. 7.—^c Exod. 2. 15, 22. & 4. 20. & 18. 3, 4.—^d Exod. 3. 2.—^e Matt. 22. 32. Heb. 11. 16.—^f Exod. 3. 5. Josh. 5. 15.—^g Exod. 3. 7.—^h Exod. 14. 19. Numb. 20. 16.—ⁱ Exod. 12. 41. & 33. 1.—^j Exod. 7, & 8, & 9, & 10, & 11, & 14.

Ps. 105. 27.—^k Exod. 14. 21, 27, 28, 29.—^l Exod. 16. 1, 35.—^m Deut. 18. 15, 18. ch. 3. 22.—ⁿ Or, *as myself*.—^o Matt. 17. 5.—^p Exod. 19. 5, 17.—^q Isai. 63. 9. Gal. 3. 19. Hebr. 2. 2.—^r Exod. 21. 1. Deut. 5. 27, 31. & 33. 4. John 1. 17.

have his divine appointment signified to them in a similar way; and the act of justice which he now did in behalf of his oppressed countryman, would be sufficient to shew them, that he was now ready to enter upon his office, if they were willing to concur.

Verse 25. *Unto them as they strove*] Two Hebrews. See on Exod. ii. 13, &c.

Verse 30. *In a flame of fire in a bush.*] See this and the following verses largely explained in the notes on Exod. iii. 1—8.

Verse 36. *He brought them out, after that he had shewed wonders, &c.*] Thus the very person whom they had rejected, and in effect, delivered up into the hands of Pharaoh that he might be slain; was the person alone, by whom they were redeemed from their Egyptian bondage. And does not St. Stephen plainly say by this, that the very person Jesus Christ, whom they had rejected and delivered up into the hands of Pilate to be crucified, was the person *alone*, by whom they could be delivered out of their *spiritual* bondage,

and made partakers of the inheritance among the saints in light? No doubt they felt that this was the drift of his speech.

Verse 37. *This is that Moses, which said—A prophet, &c.*] This very Moses, so highly esteemed and honoured by God, announced that very prophet whom ye have lately put to death. See the observations at the end of Deut. xviii.

Verse 38. *With the angel which spake to him*] Stephen shews that Moses received the law by the ministry of angels; and that he was only a mediator between the angel of God and them.

The lively oracles] Λογια ζωντα, the *living oracles*. The *doctrines of life*, those *doctrines*, obedience to which entitled them, by the promise of God, to a *long life upon earth*, which spoke to them of that *spiritual life* which every true believer has in union with his God: and promised that *eternal life* which those who are faithful unto death, shall enjoy with him in the realms of glory.

The Greek word λογιον, which we translate *oracle*, signifies

A. M. cir. 4035. received the lively oracles to give
A. D. cir. 31. unto us :
An. Olymp. cir. CCII. 3.

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 ^b Saying unto Aaron, Make us gods to go before us : for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 ^c And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced

^a Rom. 3. 2. — ^b Exod. 32. 1. — ^c Deut. 9. 16. Ps. 106. 19. — ^d Ps. 81. 12. Ezek. 20. 25, 39. Rom. 1. 24. 2 Thes. 2. 11.

a *divine revelation*, a communication from God himself, and is here applied to the *Mosaic law*; to the *Old Testament* in general, Rom. iii. 2. Heb. v. 12. and to *divine revelation* in general, 1 Pet. iv. 11.

Verse 39. *In their hearts turned back again into Egypt*] Became idolaters, and preferred their Egyptian bondage and their idolatry to the promised land, and the pure worship of God. See the whole of these transactions explained at large in the notes on Exod. xxxii.

Verse 42. *Then God turned, and gave them up, &c.*] He left them to themselves, and then they deified and worshipped the sun, moon, planets, and principal stars.

In the book of the prophets] As this quotation is found in Amos chap. v. 25. by the *book of the prophets*, is meant the *twelve minor prophets*; which in the ancient Jewish division of the sacred writings, formed only *one book*.

Have ye offered to me slain beasts] It is certain, that the Israelites did offer various sacrifices to God, while in the wilderness; and it is as certain, that they scarcely ever did it with an upright heart. They were idolatrous either in *heart* or *act*, in almost all their religious services, these were therefore so very imperfect, that they were counted for *nothing* in the sight of God; for this seems to be strongly implied in the question here asked, *have ye offered to me* (exclusively and with an upright heart,) *slain beasts and sacrifices by the space of forty years?* on the contrary, these forty years were little else than a tissue of rebellion and idolatry.

Verse 43. *Ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them.*] This is a literal translation of the place, as it stands in the *Septuagint*: but in the Hebrew text it stands thus: *but ye have borne the tabernacle of your Moloch, and Chium your images, the star of your god which ye made to yourselves.* This is the simple version of the place, unless we should translate תשאתם את סכות מלככם *penasatem eth Sicuth malkekem*, ye took *SICUTH* your king, (instead of ye took

in the works of their own hands. A. M. cir. 4036.
A. D. cir. 31.
An. Olymp. cir. CCII. 3.
42 Then ^d God turned, and gave them up to worship ^e the host of heaven; as it is written in the book of the prophets, *O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?*

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

^e Deut. 4. 19. & 17. 3. 2 Kings 17. 16. & 21. 3. Jer. 19. 13. ^f Amos 5. 25, 26.

up the tabernacle of your MOLEK), as some have done. The place is indeed very obscure, and the two texts do not tend to cast light on each other. The Rabbins say *sikuth*, which we translate *tabernacle*, is the name of an *idol*. Molech is generally understood to mean the *sun*; and several persons of good judgment, think that by *Remphan* or *Raiphan* is meant the planet *Saturn*, which the *Copts* call Πηφαν *Rephan*. It will be seen above that instead of *Remphan*, or as some of the best MSS. have it *Rephan*, the Hebrew text has כִּיִּן *Chium*, which might possibly be a corruption of רֵיפָן *Reiphan*, as it would be very easy to mistake the כ *cap* for ר *resh*, and the *vau shurek* for *pe*. This emendation would bring the *Hebrew*, *Septuagint*, and the *text of Luke*, nearer together; but there is no authority either from MSS. or *Versions* for this correction: however, as *Chium* is mentioned in no other place, though *Molech* often occurs, it is the more likely that there might have been some very early mistake in the text; and that the *Septuagint* has preserved the true reading.

It was customary for the idolaters of all nations to carry images of their gods about them in their journies, military expeditions, &c. and these being *very small*, were enclosed in little boxes, perhaps some of them in the shape of temples, called *tabernacles*; or as we have it. Acts xix. 24. *shrines*. These little gods were the *penates* and *lares* among the Romans; and the *telesms* or *talismans* among the ancient eastern idolaters. The Hebrew text seems to refer to these when it says, the *tabernacle* of your Molech, and *Chium* your images, תשאתם את סכות מלככם *tsalmeycom*, your *telesms*, τοὺς τυρούς, the types or simulachres of your gods. See the note on Gen. xxxi. 19. Many of those small portable images are now in my own collection, all of copper or brass; some of them the identical *penates* of the ancient Romans; and others the offspring of the *Hindoo* idolatry; they are from an ounce weight to half a pound. Such images as these, I suppose the idolatrous Israelites, in imitation of their neighbours, the *Moabites*, *Am-*

A. M. cir. 4036
A. D. cir. 31.
An. Olymp.
cir. CCII. 3.

44 ¶ Our fathers had the tabernacle of witness in the wilderness, as he had appointed, ^a speaking unto Moses, ^b that he should make it according to the fashion that he had seen.

45 ^c Which also our fathers, ^d that came after, brought in with Jesus into the possession of the Gentiles, ^e whom God drave out before the face of our fathers, unto the days of David ;

46 ^f Who found favour before God, and ^g de-

^a Or, who spake.— Exod. 25. 40. & 26. 30. Hebr. 8. 5.—^b Josh. 9. 14.—^c Or, having received.— Neh. 9. 24. Ps. 44. 2. & 78. 55. ch. 13. 19.—^d 1 Sam. 16. 1. 2 Sam. 7. 1. Ps. 89. 19. ch. 13. 22.

monites, &c. to have carried about with them : and to such the prophet appears to me, unquestionably to allude.

[*I will carry you away beyond Babylon.*] You have carried your idolatrous images about ; and I will carry you into captivity, and see if the gods in whom ye have trusted can deliver you from my hands. Instead of *beyond Babylon*, Amos, from whom the quotation is made, says, *I will carry you beyond Damascus*. Where they were carried, was into Assyria and Media ; see 2 Kings xvii. 6. now this was not only *beyond Damascus*, but *beyond Babylon* itself ; and as Stephen knew this to be the fact, he states it here, and thus more precisely fixes the place of their captivity. The Holy Spirit in his *farther* revelations, has undoubted right to *extend* or illustrate those which he had given *before*. This case frequently occurs, when a former prophecy is quoted in later times.

Verse 44. *Our fathers had the tabernacle of witness in the wilderness*] That is, the tabernacle in which the two tables of stone written by the finger of God were laid up, as a testimony that he had delivered these laws to the people ; and that they had promised to obey them. As one great design of St. Stephen was to shew the Jews that they placed too much dependence on *outward* privileges ; and had not used the law, the tabernacle, the temple, nor the temple-service, for the purpose of their institution ; he labours to bring them to a due sense of this, that conviction might lead to repentance and conversion. And he farther shews, that God did not *confine* his worship to *one place*, or *form*. He was worshipped *without* any *shrines*, in the times of the patriarchs, Abraham, Isaac, Jacob, &c. He was worshipped *with* a *tabernacle*, or *portable temple* in the wilderness. He was worshipped also in the *fixed temple* projected by David, but built by Solomon : he asserts farther that his infinite majesty cannot be confined to temples made by human hands ; and where there is *neither tabernacle nor temple*, (in any part of his vast dominions,) he may be worshipped acceptably by the upright

sired to find a tabernacle for the God of Jacob.

47 ^h But Solomon built him a house.

48 Howbeit, ⁱ the most High dwelleth not in temples made with hands ; as saith the prophet,

49 ^k Heaven is my throne, and earth is my footstool : what house will ye build me ? saith the Lord : or what is the place of my rest ?

^h 1 Kings 8. 17. 1 Chron. 22. 7. Ps. 132. 4, 5.—ⁱ 1 Kings 6. 1. & 8. 20. 1 Chron. 17. 12. 2 Chron. 3. 1.—^j 1 Kings 8. 27. 2 Chron. 2. 6. & 6. 18. ch. 17. 24.—^k Isai. 66. 1, 2. Matt. 5. 34, 35. & 23. 22.

in heart. Thus he proves that neither tabernacle nor temple are *essentially* requisite for the true worship of the true God. Concerning the tabernacle to which St. Stephen here refers, the Reader is requested to consult the notes on Exod. xxv. 8, &c. and the subsequent chapters.

[*Speaking unto Moses*] *Ὁ λαλῶν τῷ μοῦσῃ*, as in the *margin* ; signifying the angel of God who spake to Moses, or God himself. See Exod. xxv. 40.

Verse 45. *Brought in with Jesus*] That is, with *Joshua*, whom the Greek version, quoted by St. Stephen, always writes *Ἰησοῦς* ; Jesus ; but which should constantly be written *Joshua* in such cases as the present, in order to avoid ambiguity and confusion.

[*Possession of the Gentiles*] *τῶν ἐθνῶν of the heathens*, whom Joshua conquered, and gave their land to the children of Israel.

Verse 46. *Desired to find a tabernacle*] This was in David's heart, and it met with the divine approbation. See 2 Sam. vii. 2, &c. and see the purpose, Psal. cxxxii. 2—5. but as David had been a man of war, and had shed much blood, God would not permit him to build the temple ; but he laid the plan and made provision for it, and Solomon executed the design.

Verse 48. *The Most High dwelleth not in temples made with hands*] Here St. Stephen evidently refers to Solomon's speech, 1 Kings viii. 27. *But will God indeed dwell on the earth ? Behold, the heaven, and the heaven of heavens cannot contain thee, how much less this house that I have builded ?* Both Solomon and St. Stephen mean, that the *majesty* of God could not be contained, not even in the whole vortex of nature ; much less in any *temple* which human hands could erect.

[*As saith the prophet*] The place referred to, is Isai. lvi. 1, 2. *Thus saith the Lord, the heaven is my throne, and the earth my footstool. Where is the house that ye build unto me ? And where is the place of my rest, &c.* with which the quotation by Stephen, agrees.

A. M. cir. 4035.
A. D. cir. 31.
An. Olymp.
cir. CCII. 3.

50 Hath not my hand made all these things ?

51 Ye *stiff-necked and *uncircum-

* Exod. 32. 9. & 33. 3. Isai. 48. 4.

Verse 50. *Hath not my hand made all these things ?*] Stephen, certainly had not finished his discourse, nor drawn his inferences from the facts already stated : but it is likely, that as they perceived he was about to draw conclusions unfavourable to the temple and its ritual, they immediately raised up a clamour against him, which was the cause of the following very cutting address.

Verse 51. *Ye stiff-necked*] *Σκληροτραχηλοι* ; a metaphor taken from *untoward oxen*, who cannot be broken into the yoke ; and whose strong necks cannot be bended to the right or to the left.

Uncircumcised in heart and ears] This was a Jewish mode of speech, often used by the prophets. Circumcision was instituted not only as a *sign and seal of the covenant*, into which the Israelites entered with their Maker ; but also as a type of that *purity and holiness* which the law of God requires ; hence there was an *excision* of what was deemed not only *superfluous* but also *injurious* : and by this *cutting off*, the propensity to that crime which ruins the body, debases the mind, and was generally the forerunner of *idolatry*, was happily lessened. It would be easy to prove this, were not the subject too delicate. Where the spirit of disobedience was found ; where the heart was prone to iniquity, and the ears impatient of reproof and counsel, the person is represented as *uncircumcised* in those parts ; because devoted to iniquity, impatient of reproof, and refusing to obey. In *Pirkey Eliezer* chap. 29. "Rabbi Seira said. There are *five* species of *uncircumcision* in the world, *four* in *man* ; and *one* in *trees*. Those in man are the following :

"1. Uncircumcision of the *EAR*. *Behold their EAR is uncircumcised, and they cannot hear*, Jer. vi. 10.

"2. The uncircumcision of the *LIPS*. *How shall Pharaoh hear me, who am of uncircumcised LIPS ?* Exod. vi. 12.

"3. Uncircumcision of *HEART*. *If then their uncircumcised HEARTS be humbled*, Lev. xxvii. 41. *Circumcise therefore the FORESKIN of your HEART*, Deut. x. 16. Jer. iv. 4. *For all the house of Israel are uncircumcised in the HEART*, Jer. ix. 26.

"4. The uncircumcision of the *FLESH*. *Ye shall circumcise the FLESH of your FORESKIN, &c.* Gen. xvii. 11."

Ye do always resist the Holy Ghost] 1. Because they were uncircumcised in *heart* ; they always resisted the *influences* of the Holy Spirit, bringing light and conviction to their minds ; in consequence of which, they became hardened through the deceitfulness of sin ; and neither repented at the preaching of John, nor credited the glad tidings told them

cised in heart and ears, ye do always resist the Holy Ghost : as your fathers *did*, so *do* ye.

A. M. cir. 3035.
A. D. cir. 31.
An. Olymp.
cir. CCII. 3.

* Lev. 26. 41. Deut. 10. 16. Jer. 4. 4. & 6. 10. & 9. 26. Ezek. 44. 9.

by Christ and the apostles. 2. Because they were uncircumcised in *ears*, they would neither hear nor obey Moses, the prophets, Christ, nor the apostles.

As your fathers did, so do ye.] They were disobedient *children*, of disobedient *parents* : in all their generations they had been disobedient and perverse. This whole *people*, as well as this *text*, are fearful proofs that the Holy Spirit, the almighty energy of the living God, may be resisted and rendered of none effect. This Spirit is not sent to *stocks, stones, or machines*, but to *human beings* endued with *rational* souls ; therefore it is not to work on them with that *irresistible* energy which it must exert on *inert matter*, in order to conquer the *vis inertia* or disposition to abide eternally in a motionless state, which is the state of all inanimate beings : but it works upon *understanding, will, judgment, conscience, &c.* in order to enlighten, convince, and persuade. If after all, the *understanding*, the eye of the mind, refuses to behold the *light* ; the *will* determines to remain obstinate ; the *judgment* purposes to draw false inferences ; and the *conscience* hardens itself against every check and remonstrance ; (and all this is possible to a rational soul, which must be dealt with in a rational way,) then, the Spirit of God being thus resisted, is grieved, and the sinner is left to reap the fruit of his doings. To *force* the man to see, feel, repent, believe, and be saved, would be to alter the essential principles of his creation, and the nature of *mind* ; and reduce him into the state of a *machine*, the *vis inertia* of which was to be overcome and conducted by a certain quantum of *physical force*, superior to that resistance which would be the natural effect of the certain quantum of the *vis inertia*, possessed by the subject, on and by which, this agent was to operate. Now, *man* cannot be operated on in this way, because it is contrary to the laws of his creation and nature ; nor can the Holy Ghost work on that as a *machine*, which himself has made a *free agent*. Man therefore *may*, and generally *does* resist the Holy Ghost : and the whole revelation of God, bears unequivocal testimony to this most dreadful *possibility*, and most awful *truth*. It is trifling with the sacred text, to say, that resisting the Holy Ghost here, means resisting the laws of Moses, the exhortations, threatenings and promises of the prophets, &c. These it is true, the uncircumcised *ear* may resist ; but the uncircumcised *heart* is that *alone*, to which the *Spirit* that gave the laws, exhortations, promises, &c. speaks : and as *matter* resists *matter* ; so *spirit* resists *spirit*. These were not only uncircumcised in *ear*, but uncircumcised also in *heart* ; and therefore they resisted the Holy Ghost, not only in his

A. M. cir. 4035. 52 * Which of the prophets have not
A. D. cir. 31. your fathers persecuted? and they
An. Olymp. have slain them which shewed before
cir. CCII. 3.

of the coming of the ^bJust One; of whom ye have been now the betrayers and murderers :

53 * Who have received the law by the disposition of angels, and have not kept it.

54 ¶ ^d When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

* 2 Chron. 36. 16. Matt. 21. 35. & 23. 34, 37. 1 Thea. 2. 15. — ch. 3. 14.
Exod. 20. 1. Gal. 3. 19. Heb. 2. 2.

declarations and institutions; but also in his actual energetic operations upon their minds.

Verse 52. *Which of the prophets have not your fathers persecuted*] Ye have not only resisted the Holy Ghost, but ye have persecuted all those who have spoken to you in his name, and by his influence: thus ye prove your opposition to the Spirit himself, by your opposition to every thing that proceeds from him.

They have slain them, &c.] Isaiah, who shewed before of the coming of Christ, the Jews report, was sawn asunder at the command of Manasseh.

The coming of the Just One] Του Δικαιου, meaning Jesus Christ; emphatically called the just or righteous person, not only because of the unspotted integrity of his heart and life, but because of his plenary acquittal, when tried at the tribunal of Pilate, I find no fault at all in him. The mention of this circumstance served greatly to aggravate their guilt. The character of Just One, is applied to our Lord in three other places of Scripture, Acts iii. 14. xxii. 14. and James v. 6.

The betrayers and murderers] Ye first delivered him up into the hands of the Romans, hoping they would have put him to death; but when they acquitted him, then, in opposition to the declaration of his innocence, and in outrage to every form of justice, ye took and murdered him. This was a most terrible charge; and one against which they could set up no sort of defence. No wonder then, that they were instigated by the spirit of the old destroyer, which they never resisted, to add another murder to that, of which they had been so recently guilty.

Verse 53. *By the disposition of angels*] Εἰς διαταγὰς ἀγγέλων. After all that has been said on this difficult passage, perhaps the simple meaning is, that there were ranks, διαταγὰς, of angels attending on the divine Majesty when he gave the law: a circumstance which must have added greatly to the grandeur and solemnity of the occasion; and to this, Psal. lxxviii. 17. seems to me, most evidently to allude. *The chariots of God are twenty thousand, even many thousands of*

A. M. cir. 4035. 55 But he, * being full of the Holy
A. D. cir. 31. Ghost, looked up stedfastly into hea-
An. Olymp. ven, and saw the glory of God, and
cir. CCII. 3. Jesus standing on the right hand of God,

56 And said, Behold, ^f I see the heavens opened, and the ^e Son of man standing on the right hand of God,

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

* Ch. 5. 33. — ch. 6. 5. — ^f Ezek. 1. 1. Matt. 3. 16. ch. 10. 11.
^e Dan. 7. 13.

angels: the Lord is among them as in SINAI, in the holy place. It was not then by the mouths nor by the hands of angels, as prime agents, that Moses, and through him the people, received the law; but God himself gave it, accompanied with many thousands of those glorious beings. As it is probable they might be assisting in this most glorious solemnity, therefore St. Paul might say, Gal. iii. 19. that it was ordained by angels, διαταγὰς δι' ἀγγέλων, in the hand of a Mediator. And as they were the only persons that could appear, for no man hath seen God at any time; therefore the apostle might say farther, (if indeed he refers to the same transaction, see the note there,) the word spoken by angels was steadfast, Heb. ii. 2. But the circumstances of this case are not sufficiently plain to lead to the knowledge of what was done by the angels in this most wonderful transaction; only we learn from the use made of this circumstance by St. Stephen, that it added much to the enormity of their transgression, that they did not keep a law, in dispensing of which, the ministry of angels had been employed. Some think Moses, Aaron, and Joshua are the angels here intended; and others think, that the fire, light, darkness, cloud and thick darkness were the angels which Jehovah used on this occasion; and to which St. Stephen refers; but neither of these senses appears sufficiently natural, and particularly the latter.

Verse 54. *They were cut to the heart*] Διέπικροντο, they were sawn through. See the note on chap. v. 33.

They gnashed on him with their teeth.] They were determined to hear him no longer; were filled with rage against him, and evidently thirsted for his blood.

Verse 55. *Saw the glory of God*] The Shekinah, the splendor or manifestation of the divine Majesty.

And Jesus standing on the right hand of God] In his official character, as Mediator between God and man.

Stephen had this revelation while in the sanhedrin; for as yet he had not been forced out of the city. See ver. 58.

Verse 57. *They—stopped their ears*] As a proof that he had uttered blasphemy, because he said he *He saw Jesus*

A. M. cir. 4035. 58 And ^a cast him out of the city,
 A. D. cir. 31. ^b and stoned him : and ^c the witnesses
 An. Olymp. laid down their clothes at a young
 cir. CCII. 3. man's feet, whose name was Saul.

59 And they stoned Stephen, ^d calling upon

^a 1 Kings. 21. 13. Lake 4. 29. Hebr. 13. 12. — ^b Lev. 24. 16. — ^c Deut. 13. 9, 10. & 17. 7. ch. 8. 1. & 22. 20. — ^d ch. 9. 14.

standing at the right hand of God. This was a fearful proof against them ; for if Jesus was at the *right hand of God*, then they had murdered an *innocent* person ; and they must infer, that God's justice must speedily avenge his death. They were determined not to suffer a man to live any longer, who could say he saw the *heavens opened*, and *Jesus Christ standing at the right hand of God*.

Verse 58. *Cast him out of the city, and stoned him*] They did not however wait for any sentence to be pronounced upon him ; it seems they were determined to stone him *first*, and then prove, after it had been done, that it was done *justly*. For the manner of *stoning* among the Jews, see the note on Lev. xxiv. 23.

The witnesses laid down their clothes] To illustrate this whole transaction, see the observations at the end of this chapter.

Verse 59. *And they stoned Stephen, calling upon God*] The word *God*, is not found in any MS. or Version, nor in any of the primitive Fathers except *Chrysostom*. It is not genuine and should not be inserted here : the whole sentence literally reads thus : *And they stoned Stephen, invoking and saying, Lord Jesus receive my Spirit!* Here is a most manifest proof that *prayer is offered to Jesus Christ* ; and that in the most solemn circumstances in which it could be offered, viz. when a man was *breathing his last*. This is, properly speaking, one of the *highest acts of worship* which can be offered to God ; and if Stephen had not conceived Jesus Christ to be God, could he have committed his soul into his hands ?

We may farther observe, that this place affords a full proof of the *immateriality of the soul* ; for he could not have commended his spirit to Christ, had he believed that he had no spirit ; or in other words, that his *body* and *soul* were *one and the same thing*. Allowing this most eminent saint to have had a correct notion of theology ; and that, being full of the Holy Ghost, as he was at this time, he could make no mistake in matters of such vast weight and importance ; then these two points are satisfactorily stated in this verse ; 1. That *Jesus Christ is God* ; for Stephen died praying to him. 2. That the soul is *immaterial* ; for Stephen in dying, commends his departing spirit into the hand of Christ.

Verse 60. *He kneeled down*] That he might die as the subject of his heavenly MASTER : *acting and suffering* in the deepest submission to his divine will, and permissive provi-

God, and saying, Lord Jesus, ^e receive my spirit.

A. M. cir. 4036. A. D. cir. 31. An. Olymp. cir. CCII. 3.

60 And he ^f kneeled down, and cried with a loud voice, ^g Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

^e Ps. 31. 5. Lake 23. 46. — ^f ch. 9. 40. & 20. 36. & 21. 5. — ^g Matt. 5. 44. Lake 6. 28. & 23. 34.

dence ; and at the same time, shewing the genuine nature of the religion of his Lord, in pouring out his prayers with his blood in behalf of his murderers !

Lay not this sin to their charge.] That is, do not impute it to them, so as to exact punishment. How much did the servant resemble his Lord, *Father, forgive them, for they know not what they do!* This was the cry of our Lord in behalf of his murderers ; and the disciple, closely copying his Master, in the same spirit, and with the same meaning, varies the expression, crying with a loud voice, *Lord, lay not this sin to their charge!* What an extent of benevolence ! And in what a beautiful light does this place the *spirit of the Christian religion!* Christ had given what some have supposed to be an impossible command, *love your enemies ; pray for them that despitefully use and persecute you.* And Stephen shews here in his own person, how practicable the grace of his Master had made this sublime precept.

He fell asleep.] This was a common expression among the Jews to signify *death*, and especially the death of good men. But this sleep is, properly speaking, not attributable to the *soul*, but to the *body* ; for he had commended his spirit to the Lord Jesus, while his body was overwhelmed with the shower of stones cast on him by the mob.

After the word *εκοιμήθη* *fell asleep*, one MS. adds *εν ειρήνῃ in peace* ; and the *Vulgate* has *in Domino, in the Lord*. Both these readings are *true*, as to the state of St. Stephen ; but I believe neither of them was written by St. Luke.

The first clause of the next chapter should come in here, *and Saul was consenting unto his death* : never was there a worse division than that which separated it from the end of this chapter : this should be immediately altered, and the amputated member restored to the body to which it belongs.

1. Though I have spoken pretty much at large on the punishment of *stoning* among the Jews, in the note on Lev. xxiv. 23. yet, as the following extracts will serve to bring the subject more fully into view, in reference to the case of St. Stephen, the Reader will not be displeas'd to find them here.

Dr. *Lightfoot* sums up the evidence he has collected on this subject in the following particulars :

" 1. *The place of stoning was without the sanhedrin, according as it is said, bring forth him that hath cursed without the camp, Lev. xxiv. 14. It is a tradition, the place of ston-*

ing was without three camps. The Gloss tells us, that the court was the camp of the Divine Presence; the mountain of the temple, the camp of the Levites; and Jerusalem the camp of Israel. Now in every *sanhedrin*, in whatever city, the place of stoning was without the city, as it was at Jerusalem.

"We are told the reason by the *Gemarists*, why the place of stoning was without the *sanhedrin*, and again without three camps, viz. If the *sanhedrin* go forth and sit without the three camps, they make the place for stoning also distant from the *sanhedrin*, partly lest the *sanhedrin* should seem to kill the man; partly, that by the distance of the place, there may be a little stop and space of time before the criminal come to the place of execution, if peradventure any one might offer some testimony, that might make for him: for in the expectation of some such thing,

"II. There stood one at the door of the *sanhedrin* having a handkerchief in his hand, and a horse at such a distance as it was only within sight. If any one therefore say, 'I have something to offer in behalf of the condemned person,' he waves the handkerchief, and the horseman rides and calls back the people. Nay, if the man himself say, I have something to offer in my own defence, they bring him back four or five times one after another, if it be any thing of moment that he hath to say.' I doubt they hardly dealt so gently with the innocent *Stephen*.

"III. If no testimony arise that makes any thing for him, then they go on to stoning him. The crier proclaiming before him, 'N. the son of N. comes forth to be stoned for such or such a crime. N. and N. are the witnesses against him; if any one have any thing to testify in his behalf, let him come forth and give his evidence.'

"IV. When they come within ten cubits of the place where he must be stoned, they exhort him to confess, for so it is the custom for the malefactor to confess, because every one that confesseth hath his part in the world to come, as we find in the instance of *Achan*, &c.

"V. When they come within four cubits of the place, they strip off his clothes, and make him naked.

"VI. The place of execution was twice a man's height. One of the witnesses throws him down upon his loins; if he roll on his breast, they turn him on his loins again. If he die so, well. If not, then the other witness takes up a stone, and lays it upon his heart. If he die so, well. If not, he is stoned by all Israel.

"VII. All that are stoned are hanged also, &c." These things I thought fit to transcribe the more largely, that the Reader may compare this present action, with this rule and common usage of doing it.

"1. It may be questioned, for what crime this person was condemned to die? You will say for blasphemy: for we have heard him speak blasphemous words against Moses and against God. But no one is condemned as a blasphemer, unless for

abusing the sacred name with four letters, viz. *יהוה*. Hence it is, that although they oftentimes accused our Saviour as a blasphemer, yet he was not condemned for this, but because he used witchcraft and deceived Israel, and seduced them into apostasy. And those are reckoned among persons that are to be stoned: He that evilly persuades; and he that draws into apostasy; and he that is a conjuror.

"2. It may farther be questioned, whether our blessed martyr was condemned by any formal sentence of the *sanhedrin*, or hurried in a tumultuary manner by the people, and so murdered: it seems to be the latter."

2. The defence of *Stephen* against the charges produced by his accusers, must be considered as being indirect; as they had a show of truth for the ground of their accusations, it would have been improper at once to have roundly denied the charge. There is no doubt that *Stephen* had asserted and proved *JESUS* to be the *Christ* or *MESSIAH*; and that the whole nation should consider him as such, receive his doctrine, obey him, or expose themselves to the terrible sentence denounced in the prophecy of *Moses*; whosoever will not hearken unto my words which he shall speak in my name, I will require it of him, Deut. xviii. 19. for they well knew that this word implied, that divine judgments should inevitably fall upon them. To make proper way for this conclusion, *Stephen* enters into a detail of their history, shewing that, from the beginning, God had in view the dispensation which was now opening; and that his designs were uniformly opposed by their impious forefathers. That, notwithstanding all this, God carried on his work, first, by revealing his will to *ABRAHAM*, and giving him the rite of circumcision, which was to be preserved among his descendants. Secondly, to *MOSES* and *AARON*, in Egypt. Thirdly, to the whole congregation of Israel, at Mount Sinai; and variously in the wilderness. Fourthly, by instituting the *tabernacle-worship*, which was completed in the promised land; and continued till the days of *Solomon*, when the temple was builded, and the worship of God became fixed. Fifthly, by the long race of prophets raised up under that temple, who had been all variously persecuted by their forefathers, who departed from the true worship, and frequently became idolatrous; in consequence of which God gave them up into the hands of their enemies, and they were carried into captivity. How far *St. Stephen* would have proceeded, or to what issue he would have brought his discourse, we can only conjecture; as the fury of his persecutors did not permit him to come to a conclusion. But this they saw most clearly, that from his statement, they could expect no mercy at the hand of God, if they persisted in their opposition to *Jesus* of Nazareth; and that their temple and political existence must fall a sacrifice to their persevering obstinacy. Their guilt stung them to the heart; and they were determined rather to vent their insupportable feelings by hostile and murderous acts, than in penitential sorrow and supplication for mercy. The issue

was, the *martyrdom of Stephen*; a man, of whom the sacred writings give the highest character, and a man who illustrated that character in every part of his conduct. Stephen is generally called the *proto-martyr*, i. e. the *FIRST martyr* or *witness*, as the word *μαρτυρ* implies; the person who, at the evident risk and ultimate loss of his life, bears testimony to TRUTH. This honour, however, may be fairly contested, and the palm at least divided between him and *John the Baptist*. The martyrdom of Stephen, and the spirit in which he suffered, have been an honour to the cause for which he cheerfully gave up his life, for eighteen hundred years. While Christianity endures, (and it will endure till *time* is swallowed up in *eternity*) the martyrdom of Stephen will be the *model*, as it has been, for all martyrs, and a cause of triumph to the church of God.

3. I cannot close these observations without making one remark on his prayer for his murderers. Though this shews

most forcibly the *amiable, forgiving spirit* of the martyr; yet we must not forget that *this*, and all the *excellent qualities* with which the mind of this blessed man was endued, proceeded from that HOLY GHOST, of whose influences his mind *was full*. The prayer therefore shews most powerfully the *matchless benevolence of God*. Even these most unprincipled, most impious, and most brutal of all murderers, were not out of the reach of HIS *mercy*! His Spirit influenced the heart of this martyr to pray for his destroyers; and could such prayers fail? No: Saul of Tarsus, in all probability, was the first fruits of them. St. Augustine has properly remarked, *Si Stephanus non orasset, ecclesia Paulum non haberet*. If Stephen had not prayed, the church of Christ could not have numbered among her saints, the apostle of the Gentiles. Let this example teach us at once the *spirit* that becomes a disciple of Christ, the efficacy of prayer, and the unbounded philanthropy of God.

CHAPTER VIII.

A general persecution is raised against the church, 1. Stephen's burial, 2. Saul greatly oppresses the followers of Christ, 3—4. Philip the deacon goes to Samaria, preaches, works many miracles, converts many persons, and baptizes Simon the sorcerer, 5—13. Peter and John are sent by the apostles to Samaria, they confirm the disciples, and by prayer and imposition of hands they confer the Holy Spirit, 14—17. Simon the sorcerer seeing this, offers them money, to enable him to confer the Holy Spirit, 18, 19. He is sharply reprov'd by Peter, and exhorted to repent, 20—23. He appears to be convinced of his sin, and implores an interest in the apostles' prayers, 24. Peter and John having preached the gospel in the villages of Samaria, return to Jerusalem, 25. An angel of the Lord commands Philip to go towards Gaza, to meet an Ethiopian eunuch, 26. He goes, meets and converses with the eunuch, preaches the gospel to him, and baptizes him, 27—38. The spirit of God carries Philip to Azotus, passing through which, he preaches in all the cities till he comes to Cæsarea, 39, 40.

A. M. cir. 4096.
A. D. cir. 32.
An. Olymp.
cir. CCII. 4.

AND ^a Saul was consenting unto his death. And at that time there was a great persecution against

the church which was at Jerusalem; and ^b they were all scattered abroad throughout the regions of Judea

A. M. cir. 4096
A. D. cir. 32.
An. Olymp.
cir. CCII. 4.

^a Ch. 7. 58. & 22. 20.

^b Ch. 11. 19.

NOTES ON CHAP. VIII.

Verse 1. *Saul was consenting unto his death.*] So inveterate was the hatred that this man bore to Christ and his followers, that he *delighted* in their destruction. So blind was his heart with superstitious zeal, that he thought he did God service by offering him the blood of a fellow-creature, whose creed he supposed to be erroneous. The word *συνευδωνων*, signifies *gladly consenting*, being *pleased* with his murderous work! How dangerous is a party spirit, and how destructive may zeal even for the true worship of God prove, if not inspired and regulated by the spirit of Christ.

It has already been remarked, that this clause belongs to

the conclusion of the preceding chapter; so it stands in the *Vulgate*, and so it *should* stand in every Version.

There was a great persecution] The Jews could not bear the doctrine of Christ's *resurrection*; for this point being proved, demonstrated *his innocence* and *their enormous guilt* in his crucifixion; as therefore, the apostles continued to insist strongly on the resurrection of Christ, the persecution against them became hot and general.

They were all scattered abroad—except the apostles.] Their Lord had commanded them, when persecuted in one city, to flee to another; this they did, but wherever they went, they proclaimed the same doctrines; though at the risk and hazard

A. M. cir. 4036. and Samaria, except the apostles.
A. D. cir. 32. 2 And devout men carried Stephen
An. Olymp. to his burial, and ^a made great lamen-
cir. CCII. 4. tation over him.

3 As for Saul, ^b he made havoc of the church, entering into every house, and haling men and women, committed them to prison.

* Gen. 23. 2. & 50. 10. 2 Sam. 3. 31. — ch. 7. 56. & 9. 1, 13, 21.

& 22. 4. & 26. 10, 11. 1 Cor. 15. 9. Gal. 1. 13. Phil. 3. 6. 1 Tim. 1. 13.

of their lives. It is evident, therefore, that they did not flee from persecution, or the death it threatened; but merely in obedience to their Lord's command. Had they fled through the fear of death, they would have taken care not to provoke persecution to follow them, by continuing to proclaim the same truths that provoked it in the first instance.

That the *apostles* were not also exiled, is a very remarkable fact; they continued in Jerusalem, to found and organize the infant church; and it is marvellous that the hand of persecution was not permitted to touch them. Why this should be we cannot tell; but so it pleased the great Head of the church. Bp. Pearce justly suspects those accounts in Eusebius and others, that state that the apostles went very shortly after Christ's ascension into different countries, preaching and founding churches. He thinks, this is inconsistent with the various intimations we have of the continuance of the apostles in Jerusalem; and refers particularly to the following texts, ver. 1, 14, and 25. of this chapter, chap. ix. 26, 27. xi. 1, 2. xii. 1, 2, 3, 4. xv. 2, 4, 6, 22, 23. chap. xxi. 17, 18. Gal. i. 17, 18, 19. ii. 1, 9. The church at Jerusalem was the first CHRISTIAN church; and consequently, the boast of the church of Rome, is vain and unfounded. From this time a new æra of the church arose. Hitherto the apostles and disciples confined their labours among their countrymen in Jerusalem. Now, persecution drove the latter into different parts of Judea, and through Samaria; and those who had received the doctrine of Christ at the pentecost, who had come up to Jerusalem from different countries to be present at the feast, would naturally return, especially at the commencement of the persecution, to their respective countries, and proclaim to their countrymen the gospel of the grace of God. To effect this grand purpose, the spirit was poured out at the day of pentecost; that the multitudes from different quarters, partaking of the word of life, might carry it back to the different nations, among whom they had their residence. One of the Fathers has well observed, that "these holy fugitives were like so many lamps lighted by the fire of the Holy Spirit, spreading every where the sacred flame by which they themselves had been illuminated."

Verse 2. *Devout men carried Stephen to his burial*] The Greek word *συνεκομισαν* signifies not only to carry, or rather to gather up, but also to do every thing necessary for the interment of the dead. Among the Jews, and indeed among most nations of the earth, it was esteemed a work of piety, charity, and mercy, to bury the dead. The Jews did not

bury those who were condemned by the sanhedrin, in the burying place of the fathers, as they would not bury the guilty with the innocent; and they had a separate place for those who were stoned, and for those that were burnt. According to the *Tract Sanh.* fol. 45, 46. the stone wherewith any one was stoned, the post on which he was hanged, the sword by which he was beheaded, and the cord by which he was strangled, were buried in the same place with the bodies of the executed persons. As these persons died under the curse of the law, the instruments by which they were put to death were considered as unclean, and accursed, and therefore buried with their bodies. Among the ancients, whatever was grateful or useful to a person in life, was ordinarily buried with him; thus the sword, spear, shield, &c. of the soldier were put in the same grave; the faithful dog of the hunter, &c. &c. And on this principle the wife of a Brahman burns with the body of her deceased husband.

Made great lamentation over him.] This was never done over any condemned by the sanhedrin, they only bemoaned such privately; this great lamentation over Stephen, if the same custom then prevailed as afterwards, is a proof that Stephen was not condemned by the sanhedrin; he probably fell a sacrifice to the fury of the bigotted incensed mob; the sanhedrin not interfering to prevent the illegal execution.

Verse 3: *Saul made havoc of the church*] The word *ελυμαινετο*, from *λυμαινω* to destroy, devastate, ravage, signifies the act of ferocious animals, such as bears, wolves, and the like, in seeking and devouring their prey. This shews with what persevering rancour this man pursued the harmless Christians; and thus we see in him, what bigotry and false zeal are capable of performing.

Entering into every house] For, however it might be to others, a Christian man's house was not his castle.

Haling men and women] Neither sparing age nor sex in the professors of Christianity. The word *συρων*, signifies dragging them before the magistrates, or dragging them to justice.

Committed them to prison.] For, as the Romans alone had the power of life and death; the sanhedrin, by whom Saul was employed, chap. xxvi. 10. could do no more than arrest and imprison, in order to inflict any punishment short of death. It is true, St. Paul himself says that some of them were put to death, see chap. xxvi. 20. but this was either done by Roman authority, or by what was called the judgment of zeal, i. e. when the mob took the execution of the laws into their own hands, and massacred those whom they pretended

A. M. cir. 4036.
A. D. cir. 32.
An. Olymp.
cir. CCII. 4.

4 Therefore ^a they that were scattered abroad, went every where preaching the word.

5 Then ^b Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

^a Matt. 10. 23. ch. 11. 19.—→ ch. 6. 5.

to be blasphemers of God: for, these sanctified their murderous outrage under the specious name of *zeal for God's glory*; and quoted the example of Phineas, as a precedent. Such persons as these formed a sect among the Jews; and are known in ecclesiastical history by the appellation of *Zealots* or *Sicarii*.

Verse 4. *They that were scattered—went every where preaching*] Thus the very means devised by Satan to destroy the church, became the very instruments of its diffusion and establishment. What are counsel, or might, or cunning, or rage, or malice against the Lord! whether they are excited by men or devils.

Verse 5. *Then Philip*] One of the seven deacons, chap. vi. 5. called afterwards, *Philip the Evangelist*, chap. xxi. 18.

The city of Samaria] At this time there was no city of Samaria remaining: according to Josephus, *Ant.* lib. xiii. cap. 10. sect. 3. Hyrcanus had so utterly demolished it, as to leave no vestige of it remaining. Herod the great did afterwards build a city on the same spot of ground; but he called it Σεβαστη, i. e. *Augusta*, in compliment to the Emperor Augustus, as Josephus tells us, *Ant.* lib. xv. cap. 8. sect. 5. *War*, lib. i. cap. 2. sect. 7. and by this name of *Sebasté* or *Augusta*, that city, if meant here, would in all probability, have been called, in the same manner as the town called *Strato's Tower*, (which Herod built on the sea coasts, and to which he gave the name of *Cæsarea*, in compliment to Augustus Cæsar,) is always called *Cæsarea*, wherever it is mentioned in the Acts of the Apostles. Bp. Pearce.

As Sychem was the very heart and seat of the Samaritan religion, and Mount Gerizim the cathedral church of that sect; it is more likely that it should be intended than any other. See *Lightfoot*. As the Samaritans received the same law with the Jews; as they also expected the Messiah; as Christ had preached to and converted many of that people, John iv. it was very reasonable that the earliest offers of salvation should be made to *them*, before any attempt was made to evangelize the *Gentiles*: The Samaritans indeed, formed the connecting link between the *Jews* and the *Gentiles*; for they were a mongrel people, made up of both sorts, and holding both Jewish and Pagan-rites. See the account of them on Matt. x. 5.

A. M. cir. 4036
A. D. cir. 32.
An. Olymp.
cir. CCII. 4.

7 For ^c unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 ¶ But there was a certain man, called Simon, which beforetime in the same city, ^d used sor-

^a Mark 16. 17.—→ ch. 13. 6.

Verse 6. *The people with one accord gave heed*] He had fixed their attention, not only with the gravity and importance of the matter of his preaching; but also by *the miracles which he did*.

Verse 7. *For unclean spirits, crying with loud voice, came out of many that were possessed*] Hence it is evident that these *unclean spirits* were not a species of diseases; as they are here distinguished from the *paralytic* and the *lame*. There is nothing more certain than that the New Testament writers mean real diabolic possessions by the terms *unclean spirits, devils, &c.* which they use. It is absolute trifling to deny it. If we, in our superior sagacity, can shew that they were mistaken, that is quite a different matter!

Verse 8. *There was great joy in that city.*] No wonder, when they heard such glorious truths; and were the subjects of such beneficent miracles.

Verse 9. *A certain man, called Simon*] In ancient ecclesiastical writers, we have the strangest account of this man: they say that he pretended to be the *Father*, who gave the law to Moses; that he came in the reign of Tiberius in the person of the *Son*; that he descended on the apostles on the day of pentecost, in flames of fire, in quality of the *Holy Spirit*; that he was the *Messiah*, the *Paraclete*, and *Jupiter*; that the *woman* who accompanied him, called *Helena*, was *Minerva*, or the *first intelligence*; with many other extravagancies which probably never had an existence. All that we know to be certain on this subject is, that he *used sorcery*, that he *bewitched the people*, and that he *gave out himself to be some great one*. This might be sufficient, were not men prone to be wise *above* what is written.

Our word *sorcerer* from the French *sorcier*, which, from the Latin *sors*, a *lot*, signifies the using of *lots* to draw passages concerning the future; a custom that prevailed in all countries, and was practiced with a great variety of forms. On the word *lot* see the note Lev. xvi. 8, 9. and Josh. xiv. 2.

The Greek word μαγευων signifies practising the *rites* or *science* of the *Magi*, or مغان *Mughan*, the worshippers of fire among the Persians; the same as ماجوس *Majoos*, and ماجوسيان *Majooseean*, from which we have our word *magician*. See the note on Matt. ii. 1.

A. M. cir. 4036.
A. D. cir. 32.
An. Olymp.
cir. CCII. 4.

cery, and bewitched the people of Samaria, ^a giving out, that himself was some great one :

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip, preaching the things ^b concerning the kingdom of God,

^a Ch. 5. 36.—^b ch. 1. 3.

And bewitched the people of Samaria] *Εξίστων*, *astonishing*, *amazing*, or *confounding* the judgment of the people, from *ἐξίστημι*, to *remove out of a place, or state, to be transported beyond one's self, to be out of one's wits*; a word that expresses precisely the same effect which the tricks or *leger-de-main* of a juggler produces in the minds of the common people, who behold his feats. It is very likely that Simon was a man of this cast, for the East has always abounded in persons of this sort. The Persian, Arabian, Hindoo, and Chinese jugglers, are notorious to the present day; and even while I write this, (July, 1813,) three *Indians* jugglers lately arrived, are *astonishing the people of London*; and if such persons can *not* interest and amaze the people of a city so cultivated and enlightened, what might not such do among the grosser people of Sychem or Sebasté, eighteen hundred years ago?

That himself was some great one.] That the feats which he performed sufficiently proved that he possessed a most powerful supernatural agency, and could do whatsoever he pleased.

Verse 10. *This man is the great power of God.*] That is, he is invested with it, and can command and use it. They certainly did not believe him to be *God*; but they thought him to be endued with a great supernatural power.

There is a remarkable reading here in several MSS. which should not pass unnoticed. In ABCDE. several others, together with the *Ethiopic*, *Armenian*, latter *Syriac*, *Vulgate*, *Itala*, *Origen* and *Irenæus*, the word *καλουμένη* is added before *μεγαλη*, and the passage reads thus, *This person is that power of God which is CALLED the GREAT*. This appears to be the true reading; but what the Samaritans meant by that power of God which they termed *the Great*, we know not. Simon endeavoured to persuade the people that he was a very great personage, and he succeeded.

Verse 12. *But when they believed Philip*] So it is evident that Philip's word came with greater power than that of Simon; and that his *miracles* stood the test in such a way as the *feats* of Simon could not.

A. M. cir. 4036.
A. D. cir. 32.
An. Olymp.
cir. CCII. 4.

and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the ^c miracles and signs which were done.

14 ¶ Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God; they sent unto them Peter and John;

15 Who, when they were come down, prayed for them ^d that they might receive the Holy Ghost.

^c Gr. signs and great miracles.—^d ch 2. 38.

Verse 13. *Simon himself believed also*] He was struck with the *doctrine and miracles of Philip*—he saw that these were *real*; he knew his own to be *fictitious*. He believed, therefore, that Jesus was the Messiah; and was in consequence *baptized*.

Continued with Philip, and wondered] *Εξίστατο*, he was as much *astonished* and *confounded* at the miracles of Philip; as the people of Samaria were at his *leger-de-main*. It is worthy of remark, that *ἐξίστατο* comes from the same root, *ἐξίστημι*, as the word *ἐξίστων*, in ver. 9. and if our translation *bewitched* be proper there, it should be retained here; and then we should read, *Then Simon himself believed and was baptized, and continued with Philip, being bewitched, beholding the miracles and signs which were done*. We may see, from this circumstance, how improper the term *bewitched* is, in the 9th and 11 verses.

Verse 14. *The word of God*] The doctrine of the Lord Jesus Christ.

They sent unto them Peter and John.] There was no individual ruler among the apostles; there was not even a *president* of the council: and Peter, far from being *chief* of the apostles, is one of those sent with the same commission and authority as John, to confirm the Samaritans in the faith.

Verse 15. *When they were come down*] The very same mode of speaking, in reference to *Jerusalem* formerly, obtains now in reference to *London*. The metropolis in both cases is considered as the *centre*; and all parts, in every direction, no matter how distant, or how *situated*, are represented as *below* the metropolis. Hence we so frequently hear of persons going *up* to *Jerusalem*; and going *down* from the same. So, in *London* the people speak of going *down* to the country; and in the country, of going *up* to *London*. It is necessary to make this remark; lest any person should be led away with the notion, that *Jerusalem* was situated on the highest ground in *Palestine*. It is a mode of speech, which is used to designate a *royal* or *imperial* city.

A. M. cir. 4036. 16 For ^a as yet he was fallen upon
 A. D. cir. 32. none of them ; only ^b they were bap-
 An. Olymp. tized in ^c the name of the Lord Jesus.
 cir. CCII. 4.

17 Then ^d laid they *their* hands on them, and they received the Holy Ghost.

18 ¶ And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

^a Ch. 19. 2.—→ Matt. 28. 19. ch. 2. 38.—^c ch. 10. 48. & 19. 5.
^b ch. 6. 6. & 19. 6. Hebr. 6. 2.

Prayed for them that they might receive the Holy Ghost.] It seems evident from this case, that even the most holy *deacons*, though full of the Holy Ghost themselves, could not confer this heavenly gift on others. This was the prerogative of the *apostles*, and they were only *instruments* ; but they were those alone by which the Lord chose to work. They prayed and laid their hands on the disciples, and God sent down the gift ; so, the blessing came *from* God by the apostles, and not *from* the apostles to the people. But for what purpose was the Holy Spirit thus given ? certainly not for the sanctification of the souls of the people ; this they had on believing in Christ Jesus ; and this the apostles never dispensed. It was the *miraculous* gifts of the Spirit which were thus communicated ; the *speaking with different tongues*, and those *extraordinary* qualifications which were necessary for the successful preaching of the gospel ; and doubtless many, if not all of those on whom the apostles laid their hands, were employed more or less in the *public work* of the church.

Verse 17. *Then laid they their hands on them]* Probably only on some select persons, who were thought proper for public use in the church. They did not lay hands on *all*, for certainly no hands in this way were laid on Simon.

Verse 18. *When Simon saw, &c.]* By hearing these speak with different tongues, and work miracles.

He offered them money] Supposing that the dispensing this Spirit belonged to them, that they could give it to whomsoever they pleased ; and imagining, that as he saw them to be *poor* men they would not object to take money for their gift : and it is probable that he had gained considerably by his juggling ; and therefore could afford to spare some, as he hoped to make it all up, by the profit which he expected to derive from this new influence.

Verse 20. *Thy money perish with thee]* This is an awful declaration ; and imports thus much, that *if he did not repent*, he, and his ill-gotten goods would perish together ; his *money* should be *dissipated*, and his *soul* go into *perdition*.

A. M. cir. 4036. 20 But Peter said unto him, Thy money perish with thee, because ^e thou hast thought that ^f the gift of God may be purchased with money. A. D. cir. 32. An. Olymp. cir. CCII. 4.

21 Thou hast neither part nor lot in this matter : for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, ^g if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in ^h the gall of bitterness, and *in* the bond of iniquity.

^e Matt. 10. 8. See 2 Kings 5. 16.—^f ch. 2. 38. & 10. 45. & 11. 17.
^g Dan. 4. 27. 2 Tim. 2. 25.—→ Hebr. 12. 15.

That the gift of God may be purchased] Peter takes care to inform not only Simon, but all to whom these presents may come, that the Spirit of God is the gift of God alone, and consequently cannot be purchased with money ; for what reward can HE receive from his *creatures*, to whom the silver and the gold belong, the cattle on a thousand hills, the earth and its fulness !

Verse 21. *Thou hast neither part nor lot in this matter]* Thou hast no part among the *faithful*, and no *lot* in this *ministry*. That the word *κλῆρος* which we translate *lot*, is to be understood as implying a *spiritual portion, office, &c.* see proved in the note on Numb. xxvi. 55.

Thy heart is not right] It is not through motives of purity, benevolence, or love to the souls of men, that thou desirest to be enabled to confer the Holy Ghost ; it is through pride, vain glory, and love of money : thou wouldst now give a little money that thou mightest by thy new gift, gain much.

Verse 22. *Repent therefore of this thy wickedness]* St. Peter did not suppose his case to be utterly *hopeless* ; though his sin, considered in its *motives* and *objects*, was of the most heinous kind.

If perhaps the thought of thine heart may be forgiven thee.] His sin, as yet, only existed in *thought* and *purpose* ; and therefore it is said, *if perhaps the thought of thy heart may be forgiven*.

Verse 23. *The gall of bitterness]* A Hebraism for *excessive bitterness* ; gall, wormwood, and such like, were used to express the dreadful effects of *sin* in the soul ; the bitter *repentance*, bitter *regret*, bitter *sufferings*, bitter *death*, &c. &c. which it produces. In Deut. xxix. 18. idolatry and its consequences are expressed, by having among them *a root that beareth GALL and WORMWOOD*. And in Heb. xii. 15. some grievous sin is intended, when the apostle warns them *lest any root of BITTERNESS springing up, trouble you, and thereby many be defiled*.

A. M. cir. 4036.
A. D. cir. 32.
An. Olymp.
cir. CCII. 4.

24 Then answered Simon, and said,
Pray ye to the Lord for me, that
none of these things which ye have
spoken come upon me.

25 And they, when they had testified and
preached the word of the Lord, returned to

Gen. 20. 7, 17. Exod. 8. 8. Num. 21. 7.

Bond of iniquity.] An allusion to the mode in which the Romans secured their prisoners, chaining the *right hand* of the prisoner to the *left hand* of the soldier who guarded him ; as if the apostle had said, thou art tied and bound by the chain of thy sin ; justice hath laid hold upon thee, and thou hast only a short respite before thy execution, to see if thou wilt repent.

Verse 24. *Pray ye to the Lord for me*] The words of Peter certainly made a deep impression on Simon's mind ; and he must have had a high opinion of the apostles' sanctity and influence with God, when he thus commended himself to their prayers. And we may hope well of his repentance and salvation ; if the reading of the *Codex Bezae*, and the margin of the latter *Syriac*, may be relied on : *Pray ye to the Lord for me, that none (τουτων των κακων) OF ALL THOSE EVILS which ye have spoken, (μοι) TO ME, may come upon me : (ος πολλα κλαιων ου διελιμπανεν) WHO WEPT GREATLY, and DID NOT CEASE.* That is, he was an *incessant* penitent. However, favourably this or any other MS. may speak of Simon ; he is generally supposed to have 'grown worse and worse, opposing the apostles and the Christian doctrine, and deceiving many cities and provinces by magical operations ; till being at Rome, in the reign of the emperor *Claudius*, he boasted that he could fly, and when exhibiting before the emperor and the senate, St. Peter and St. Paul being present, who knew that his flying was occasioned by *magic*, prayed to God that the people might be undeceived, and that his power might fail ; in consequence of which he came tumbling down, and died soon after of his bruises.' This account comes in a most questionable shape, and has no evidence which can challenge our assent. To me, it and the rest of the things spoken of Simon the sorcerer, appear utterly unworthy of credit. *Calmet* makes a general collection of what is to be found in *Justin Martyr*, *Irenaeus*, *Tertullian*, *Eusebius*, *Theodoret*, *Augustin*, and others, on the subject of Simon Magus ; and to him, if the Reader think it worth the pains, he may refer. The substance of these accounts is given above, and in the note on ver. 9. and to say the least of them, they are all very *dubious*. The tale of his having an altar erected to him at Rome, with the inscription *Simoni sancto Deo*, "To the Holy God Simon," has been founded on an utter mistake, and has been long ago sufficiently confuted. See the inscriptions in *Gruter*, Vol. I. p. xcvi. inscript. No. 5, 6, 7.

A. M. cir. 4036.
A. D. cir. 32.
An. Olymp.
cir. CCII. 4.

Jerusalem, and preached the gospel
in many villages of the Samaritans.

26 ¶ And the angel of the Lord spake
unto Philip, saying, Arise, and go toward the
south, unto the way that goeth down from Je-
rusalem unto Gaza, which is desart.

1 Kings 13. 6. Job 42. 8. Jam. 5. 16.

Verse 25. *And they, when they had—preached—returned to Jerusalem*] That is, Peter and John returned, after they had borne testimony to, and confirmed the work which Philip had wrought.

Verse 26. *Arise, and go toward the south*] How circumstantially particular are these directions ! Every thing is so precisely marked, that there is no danger of the apostle missing his way. He is to perform some great *duty* ; but *what*, he is not informed. The *road* which he is to take, is marked out ; but *what* he is to do in that road, or *how far* he is to proceed, he is not told ! It is GOD who employs him, and requires of him *implicit* obedience. If he *do his will*, according to the *present direction*, he shall know by the *issue*, that God hath sent him on an errand worthy of his wisdom and goodness. We have a similar instance of *circumstantial direction* from God in chap. ix. 11. *Arise, go into the street called Straight, and enquire in the house of Judas for one Saul of Tarsus, &c.* And another instance, still more particular, in chap. x. 5, 6. *Send men to Joppa, and call for one Simon, whose surname is Peter ; he lodgeth with one Simon, a tanner, whose house is by the sea side.* God never sends any man on a message, without giving him such directions as shall prevent all mistakes and miscarriages, if simply and implicitly followed. This is also strictly true of the doctrines contained in his word : no soul ever missed salvation, that simply followed the directions given in the word of God. Those who will refine upon every thing ; question the divine testimony and dispute with their Maker ; cannot be saved. And how many of this stamp are found, even among *Christians*, professing *strict* godliness !

Gaza, which is desart.] Αὕτη ἐστὶν ἐρημος, *this is the desart, or, this is in the desart.* Gaza was a town about two miles and a half from the sea side ; it was the last town which a traveller passed through, when he went from Phœnicia to Egypt ; and was at the entrance into a wilderness, according to the account given by *Arrian* in *Exped. Alex. lib. 2. cap. 26. p. 102.* [Ed. Gronov.] *that it was the last inhabited town, as a man goes from Phœnicia to Egypt, ἐκ τῆς ἀρχῆς τῆς Ἐρημοῦ, on the commencement of the desart.* See *Bp. Pearce*.

Dr. Lightfoot supposes that the word *desart* is added here, because at that time the ancient Gaza was actually *desart*, having been destroyed by *Alexander*, and *μενοῦσα ἐρημος*,

A.M. cir. 4036.
A. D. cir. 32.
An. Olymp.
cir. CCII. 4.

27 And he arose and went: and behold, ^a a man of Ethiopia, an eunuch of great authority under Candace

^a Zeph. 3. 10.

remaining desert, as *Strabo*, lib. xvi. p. 1102. says; and that the angel mentioned this desert Gaza, to distinguish it from another city of the same name, in the tribe of Ephraim, not far from the place where Philip now was. On this we may observe, that although Gaza was desolated by Alexander the Great, as were several other cities, yet it was afterwards rebuilt by *Gabinus*. See *Josephus Ant.* lib. xv. cap. v. sect. 3. And writers of the first century, represent it as being flourishing and populous in their times. See *Wetstein*.

Schoettgen thinks that *ερημος* desert, should be referred, not to Gaza, but to *οδος* the way; and that it signifies a road that was less frequented. If there were two roads to Gaza from Jerusalem, as some have imagined (see *Rosenmuller*), the eunuch might have chosen that which was desert, or less frequented, for the sake of privacy, in his journeying religious exercises.

Verse 27. *A man of Ethiopia*] *Ανθρωπος Αιθιοψ* should be translated an Ethiopian, for the reasons given on chap. vii. ver. 2.

An eunuch] See this word interpreted, on Matt. xix. 12. The term eunuch was given to persons in authority at court, to whom its literal meaning did not apply. Potiphar was probably a eunuch only as to his office; for he was a married man. See Gen. xxxvii. 36. xxxix. 1. And it is likely that this Ethiopian was of the same sort.

Of great authority] *Δυναστης* a prefect, lord-chamberlain of the royal household; or, rather, her treasurer, for it is here said, he had charge of all her treasure, *ην επι πασης της γαζης αυτης*. The Greek word *Γαζα* Gaza is generally allowed to be Persian, from the authority of *Servius*, who, in his comment on *Æn.* lib. i. ver. 118.

Apparent rari nantes in gurgite vasto;

Arma virum, tabulæque, & Troia GAZA per undas.

“And here and there above the waves are seen

“Arms, pictures, precious goods, and floating men.

DRYDEN.

The words of *Servius* are, “Gaza Persicus sermo est, et significat divitias; unde Gaza urbs in Palæstina dicitur, quod in ea Cambyses rex Persarum cum Ægyptiis bellum inferret divitias suas condidit.” GAZA is a Persian word, and signifies RICHES: hence Gaza, a city in Palestine, was so called, because Cambyses, king of Persia, laid up his treasures in it, when he waged war with the Egyptians. The nearest Persian word of this signification which I find is, گنج *gunch*, or ganz, and گنجها *guncha*, which signify a magazine, store, hoard, or hidden treasure. The Arabic خزانة *chazanah*, comes as near as the Persian, with

queen of the Ethiopians, who had the charge of all her treasure, and ^b had come to Jerusalem, for to worship,

A. M. cir. 4036.
A. D. cir. 32.
An. Olymp.
cir. CCII. 4.

^b John 12. 20.

the same meaning. Hence مخزن *makhzen*, called *magazen* by the Spaniards, and *magazine* by the English; a word which signifies a collection of stores or treasures, or the place where they are laid up. It is scarcely necessary to remark, that this name is given also to certain monthly publications, which are, or profess to be a store of treasures, or repository of precious or valuable things.

But who was Candace? It is granted that she is not found in the common lists of Ethiopic sovereigns, with which we have been favoured. But neither the *Abyssinians* nor the *Jews* admitted women in their genealogies. I shall not enter into this controversy, and shall content myself with quoting the words of Mr. Bruce. “It is known,” says he, “from credible writers engaged in no controversy, that this Candace reigned upon the Nile in *Atbara*, near Egypt. Her capital also was taken in the time of Augustus, a few years before the conversion of the slave by Philip; and we shall have occasion often to mention her successors and her kingdom, as existing in the reign of the *Abyssinian* kings, long after the Mohammedan conquest: they existed when I passed through *Atbara*, and do undoubtedly exist there to this day.” Bruce’s Travels, Vol. II. page 431.

It does not appear, as some have imagined, that the *Abyssinians* were converted to the Christian faith by this eunuch, nor by any of the apostles; as there is strong historic evidence that they continued *Jews* and *Pagans* for more than three hundred years after the Christian æra. Their conversion is with great probability attributed to *Frumentius*, sent to Abyssinia for that purpose by *Athanasius*, Bp. of Alexandria, about A. D. 330. See *Bruce*, as above.

The Ethiopians mentioned here, are those who inhabited the isle or peninsula of *Meroë*, above and southward of Egypt. It is the district which Mr. Bruce calls *Atbara*, and which he proves formerly bore the name of *Meroë*. This place, according to *Diodorus Siculus*, had its name from *Meroe*, daughter of *Cambyses*, king of Persia; who died there in the expedition which her father undertook against the Ethiopians. *Strabo* mentions a queen in this very district named *Candace*: his words are remarkable. Speaking of an insurrection of the Ethiopians against the Romans, he says, *Τουτων δ' ησαν και οι της βασιλεισσης στρατηγοι της Κανδακης, η καθ' ημας ηρξε των Αιθιοπων, ανδρικη τις γυνη, πεπηρωμενη τον οφθαλμον*, “Among these were the officers of Queen CANDACE, who in our days reigned over the Ethiopians. She was a masculine woman, and blind of one eye.” Though this could not have been the *Candace* men-

A. M. cir. 4036.
A. D. cir. 32.
An. Olymp.
cir. CCII. 4.

28 Was returning, and sitting in his chariot ^a read Esaias the prophet.

29 Then ^b the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard

^a Col. 3. 16.—^b ch. 13. 2.

tioned in the text, it being a little before the Christian era: yet it establishes the fact, that a queen of this name, did reign in this place; and we learn from others, that it was a common name to the queens of Ethiopia. Pliny, giving an account of the report made by Nero's messengers, who were sent to examine this country, says, *Edificii oppidi (Meroes) pauca: regnare fœminam CANDACEN; quod nomen multis jam annis ad reginas transiit.* Hist. Nat. lib. vi. cap. 29. ad fin. They reported, that "the edifices of the city were few: that a woman reigned there of the name of *Candace*; which name had passed to their queens successively, for many years." To one of those queens, the eunuch in the text belonged: and the above is sufficient authority to prove that queens of this name, reigned over this part of Ethiopia.

[*Had come to Jerusalem for to worship*] Which is a proof that he was a worshipper of the God of Israel; but how came he acquainted with the Jewish religion? Let us for a little, examine this question. In 1 Kings x. 1, &c. we have the account of the visit paid to Solomon by the *queen of Sheba*; the person to whom our Lord refers, Matt. xii. 42. and Luke xi. 31. It has been long credited by the Abyssinians that this queen, who by some is called *Balkis*, by others *Maqueda*, was not only instructed by Solomon in the Jewish religion, but also established it in her own empire on her return: that she had a son by Solomon named *Menilek*, who succeeded her in the kingdom; and from that time till the present, they have preserved the Jewish religion. Mr. Bruce throws some light upon this subject, the substance of what he says, is the following; "There can be no doubt of the expedition of the queen of Sheba; as Pagan, Moor, Arab, Abyssinian and all the countries round, vouch for it, nearly in the terms of Scripture. Our Saviour calls her queen of the South; and she is called in 1 Kings x. 1, &c. 2 Chron. ix. 1, &c. queen of *Sheba* or *Saba*; for *Saba*, *Azab* and *Azaba* all signify the south: and she is said to have come from the *uttermost parts of the earth*. In our Saviour's time the boundaries of the known land southward, were *Raptum* or *Prassum*; which were the uttermost parts of the known earth, and were with great propriety so stiled by our Lord. The gold, myrrh, cassia, and frankincense which she brought with her, are all products of that country. The annals of the Abyssinians, state that she was a pagan when she left *Saba* or *Azab*, to visit Solomon; and that she was there converted and had a son by Solomon, who succeeded her in the kingdom, as stated above. All the inhabitants of this country, whether Jews or Christians, be-

him ^c read the prophet Esaias, and said, Understandest thou what thou ^d readest?

31 And he said, ^d How can I, except some man should guide me? And he desired Philip that

^c Rom. 12. 11.—^d Eph. 3. 3, 4.

lieve this; and farther, that the 45th Psalm was a prophecy of her journey to Jerusalem; that she was accompanied by a daughter of Hiram, from Tyre; and that the latter part of the Psalm, is a prophecy of her having a son by Solomon, and of his ruling over the Gentiles." Travels, Vol. II. page 395, &c. All this being granted, and especially the scripture fact of the queen of Sheba's visit, and the great probability, supported by uninterrupted tradition, that she established the Jewish religion in her dominions, on her return; we may at once see that the eunuch in question, was a descendant of those *Jews*; or that he was a *proselyte* in his own country, to the Jewish faith; and was now come up at the great feast, to worship God at Jerusalem. Mr. Bruce may be right; but some think that *Saba*, in Arabia Fœlix, is meant; see the note on Matt. xii. 42.

Verse 28. [*Sitting in his chariot, read Esaias the prophet.*] He had gone to Jerusalem to worship; he had profited by his religious exercises, and even in travelling, he is improving his time. God sees his simplicity and earnestness, and provides him an instructor, who should lead him into the great truths of the gospel; which, without such an one, he could not have understood. Many, after having done their duty, as they call it, in attending a place of worship, forget the errand that brought them thither; and spend their time on their return, rather in idle conversation, than in reading or conversing about the word of God. It is no wonder that such should be always learning, and never able to come to the knowledge of the truth.

Verse 29. [*Then the Spirit said unto Philip*] This holy man having obeyed the first direction he received from God; and gone southward, without knowing the reason why; it was requisite that he should now be informed of the object of his mission: the *Spirit said unto him, go near and join thyself, &c.* The angel who had given him the first direction had departed; and the influence of the Holy Spirit now completed the information. It is likely that what the Spirit did in this case, was by a strong impression on his mind, which left him no doubt of its being from God.

Verse 30. [*Heard him read the prophet Esaias*] The eunuch it seems, was reading aloud, and apparently in *Greek*, for that was the common language in Egypt: and indeed almost in every place, it was understood. And it appears that it was the *Greek version* of the *Septuagint* that he was reading, as the quotation below, is from that Version.

Verse 31. [*How can I, except some man should guide me?*]

A. M. cir. 4036. he would come up and sit with him.
 A. D. cir. 32. 32 The place of the scripture which
 An. Olymp. he read was this, * He was led as a
 cir. CCII. 4. sheep to the slaughter; and like a lamb dumb
 before his shearer, so opened he not his
 mouth :

33 In his humiliation his judgment was taken
 away: and who shall declare his generation?
 for his life is taken from the earth.

34 And the eunuch answered Philip, and said,

* Isai. 53. 7, 8.

This is *no proof* that "the Scriptures cannot be understood without an authorized interpreter," as some of the papistical writers assert. How could the eunuch know any thing of the gospel dispensation, to which this Scripture referred? That dispensation had not yet been proclaimed to him; he knew nothing about *Jesus*. But where that dispensation has been published; where the four Gospels and the apostolic epistles are at hand, every thing relative to the salvation of the soul, may be clearly apprehended by any simple upright person. There are difficulties, it is true, in different parts of the sacred writings, which neither the *pope* nor his *conclave* can solve: and several, which even the *more* enlightened *protestant* cannot remove: but these difficulties do not refer to matters in which the *salvation of the soul* is immediately concerned: they refer to such as are common to every ancient author in the universe. These difficulties being understood, add to the beauty, elegance, and justness of the language, thoughts, and turns of expression; and these, only the *few* who are capable of *understanding*, are able to *relish*. As to all the rest, all that relates to *faith* and *practice*, all, in which the present and eternal interest of the soul is concerned, "the wayfaring man, though a fool, (quite illiterate) shall not err therein."

That he would come up, and sit with him.] So earnestly desirous was he, to receive instruction relative to those things which concerned the welfare of his soul.

Verse 32. *The place of the scripture*] Περιτομή της γραφής, the section, or paragraph.

Verse 33. *In his humiliation, his judgment was taken away*] He who was the fountain of judgment and justice, had no justice shewn him, (*mercy* he needed not) in his *humiliation*; viz. that time in which he *emptied himself*, and appeared in the form of a servant.

Who shall declare his generation] Τη γένεσιν αὐτοῦ; answering to the Hebrew דורו *doro*, which Bp. Lowth understands as implying his *manner of life*. It was the custom among the Jews, when they were taking away any criminal from judgment to execution, to call out and enquire whether

A. M. cir. 4036. I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

A. D. cir. 32.
 An. Olymp. cir. CCII. 4.

35 Then Philip opened his mouth, * and began at the same scripture, and preached unto him Jesus.

36 And as they went on *their way*, they came unto a certain water: and the eunuch said, See, *here is water*; * what doth hinder me to be baptized?

* Luke 24. 27. ch. 18. 28.— ch. 10. 47.

there was any person who could appear in behalf of the character of the criminal? whether there was any who, from intimate acquaintance with his *manner of life*, could say any thing in his favour? This circumstance I have noticed before, and it has been particularly remarked in the case of Stephen; see at the end of chap. vii. In our Lord's case, this benevolent enquiry does not appear to have been made; and perhaps to this breach of *justice*, as well as of *custom*, the prophet refers: and this shews how minutely the conduct of those bad men was known 700 years before it took place. God can *foreknow* what he pleases; and can *do* what he pleases; and all the operations of his infinite mind are just and right. Some think that *who shall declare his generation?* refers to his *eternal sonship*; others to his *miraculous conception* by the *Holy Spirit*, in the womb of the *virgin*; others, to the *multitudinous progeny of spiritual children*, which should be born unto God, in consequence of his passion and meritorious death. Perhaps the *first*, is the *best* and most natural sense.

Verse 34. *Of whom speaketh the prophet this*] This was a very natural enquiry: for in the text itself, and in its circumstances, there was nothing that could determine the meaning, so as to ascertain whether the prophet meant himself or some other person; and the very enquiry shews that the eunuch had thought deeply on the subject.

Verse 35. *Began at the same scripture*] He did not confine himself to this one scripture, but made this his text; and shewed from the general tenor of the sacred writings, that *Jesus* was the *Christ*, or *Messiah*; and that in *his* person, birth, life, doctrine, miracles, passion, death, and resurrection, the scriptures of the Old Testament were fulfilled. This preaching had the desired effect, for the eunuch was convinced of the truth of Philip's doctrine; and desired to be baptized in the name of *Jesus*.

Verse 36. *See, here is water*] He was not willing to omit the first opportunity that presented itself, of his taking upon himself, the *profession of the gospel*. By this we may see, that Philip had explained the whole of the Christian faith

A. M. cir. 4036.
A. D. cir. 92.
An. Olymp.
cir. CCII. 4.

37 And Philip said, * If thou believest with all thine heart, thou mayest. And he answered and said, * I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

* Matt. 28. 19. Mark 16. 16. — Matt. 16. 16. John 6. 69. & 9. 35, 38. & 11. 27. ch. 9. 20. 1 John 4. 15. & 5. 5, 13.

to him; and the way by which believers were brought into the Christian church.

Verse 37. *I believe that Jesus Christ is the Son of God.*] He believed that Jesus, whom Philip preached to him, was *THE CHRIST* or *Messiah*; and consequently the *Son of God*.

This whole verse is omitted by ABCG. several others of the first authority, Erpen's edit. of the *Arabic*; the *Syriac*, the *Coptic*, *Sahidic*, *Ethiopic*, and some of the *Slavonic*; almost all the critics declare against it as spurious. *Griesbach* has left it out of the text; and professor *White* in his *Crisews* says, "Hic versus, certissime delendus," *this verse, most assuredly, should be blotted out*. It is found in E. several others of minor importance, and in the *Vulgate* and *Arabic*. In those MSS. where it is extant, it exists in a variety of forms, though the sense is the same.

Verse 38. *And they went down*] They alighted from the chariot into the water. While Philip was instructing him, and he professed his faith in Christ, he probably plunged himself under the water, as this was the plan which appears to have been generally followed among the Jews, in their baptisms: but the person who had received his confession of faith, was he to whom the baptism was attributed, as it was administered by his authority.

Verse 39. *The Spirit of the Lord caught away Philip*] Perhaps this means no more than, the Holy Spirit suggested to the mind of Philip that he should *withdraw abruptly* from the eunuch; and thus leave him to pursue his journey, reflecting on the important incidents which had taken place. Some suppose that the *angel of the Lord*, and the *spirit of the Lord*, are the same person throughout this chapter. There is a remarkable reading in the *Codex Alexandrinus* which exists thus in two lines:

ΠΝΑΑΓΙΟΝΕΠΗΠΕΚΕΝΕΠΙΤΟΝΕΤΝΟΥΧΟΝ

The spirit of the Lord fell upon the eunuch:

ΑΓΓΕΛΟΣΔΕΚΤΗΡΠΙΛΙΠΟΥ

But the angel of the Lord snatched away Philip.

This reading is found in several other MSS. and in some Versions. Many think that the *spirit* or *angel* of God car-

A. M. cir. 4036.
A. D. cir. 92.
An. Olymp.
cir. CCII. 4.

39 And when they were come up out of the water, * the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

* 1 Kings 18. 12. 2 Kings 2. 16. Ezek. 3. 12, 14.

ried off Philip in some such manner as the Apocrypha represents the transportation of Habakkuk, who was taken up by the hair of the head, and carried from Judea to Babylon! For such an interposition, there was no need. When Philip had baptized the eunuch, the Spirit of God shewed him that it was not the will of God that he should accompany the eunuch to *Meroë*, but on the contrary, that he should hasten away to *Ashdod*; as God had in that, and the neighbouring places, work sufficient to employ him in.

Verse 40. *Philip was found at Azotus*] From the time he left the eunuch, he was not heard of till he got to Azotus; which according to Dr. Lightfoot, was about 34 miles from Gaza; and probably it was near Gaza that Philip met the eunuch. The Azotus of the New Testament, is the Ashdod of the Old. It was given by Joshua to the tribe of Judah, Josh. xv. 47. It was one of the five lordships which belonged to the Philistines; and is a seaport town on the Mediterranean sea, between Gaza on the south, and Joppa or Jaffa on the north. Herodotus reports, lib. ii. cap. 157. that Psammeticus king of Egypt, besieged this city 29 years; which, if true, is the longest siege which any city or fortress ever endured.

Preached in all the cities, till he came to Cæsarea.] This was *Cæsarea* in *Palestine*, formerly called *Strato's tower*, built by Herod the Great, in honour of Augustus. There was an excellent harbour here, made by Herod; and after the destruction of Jerusalem, it became the *capital* of the whole land of Judea. It must be always distinguished from *Cæsarea Philippi*, which was an inland town, not far from the springs of Jordan. Whenever the word *Cæsarea* occurs, without *Philippi*, the former is intended. As Philip preached in all the cities of Palestine till he came to Cæsarea, he must have preached in the different cities of the *Philistine* country; *Ashdod*, *Akkaron* and *Jamnia*, and also in the principal parts of *Samaria*; as these lay in his way from *Gaza* to *Cæsarea*. As there was a readier disposition to receive the word in those places, the Spirit of the Lord, under whose guidance he acted, did not suffer him to accompany the eunuch to *Abyssinia*. It appears from chap. xxi. 8. that Philip settled at Cæsarea where he had a house and family; four of his unmar-

ried daughters: being prophetesses. It is likely that his itinerant mission ended here; though he continued occasionally to perform the work of an *evangelist*; and to bring up his family in the knowledge and fear of God, which is the most

imperious duty that any master of a family can be called on to perform; and which it is impossible for any man to accomplish by substitute. And which none can neglect without endangering his own salvation.

CHAPTER IX.

Saul, bent on the destruction of the Christians, obtains letters from the high-priest, authorizing him to seize those whom he should find at Damascus, and bring them bound to Jerusalem, 1, 2. On his way to Damascus, he has a divine vision, is convinced of his sin and folly, is struck blind, and remains three days without sight, and neither eats nor drinks, 3—9. Ananias a disciple, is commanded in a vision, to go and speak to Saul, and restore his sight, 10—16. Ananias goes and lays his hands on him, and he receives his sight, and is baptized, 17—19. Saul, having spent a few days with the Christians at Damascus, goes to the synagogue, proclaims Christ, and confounds the Jews, 20—22. The Jews lay wait to kill him, but the disciples let him over the walls of the city, in a basket, by night, and he escapes to Jerusalem, 23—25. Having wished to associate with the disciples there, they avoid him; but Barnabas takes and brings him to the apostles, and declares his conversion, 26, 27. He continues in Jerusalem preaching Christ, and arguing with the Hellenistic Jews, who endeavour to slay him; but the disciples take him to Cæsarea, and send him thence to his own city Tarsus, 28—30. About this time, the churches being freed from persecution, are edified and multiplied, 31. Peter heals Eneas at Lydda, who had been afflicted with the palsy eight years; in consequence of which miracle, all the people of Lydda and Saron are converted, 33—35. Account of the sickness and death of a Christian woman named Tabitha, who dwelt at Joppa; and her miraculous restoration to life by the ministry of Peter, 36—41. Gracious effects produced among the inhabitants of Lydda by this miracle, 42, 43.

A. M. cir. 4037.
A. D. cir. 33.
An. Olymp.
cir. CCIII. 1.

AND ^aSaul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

^a Ch. 8. 9. Gal. 1. 13. 1 Tim. 1. 13.

NOTES ON CHAP. IX.

Verse 1. *Saul, yet breathing out threatenings and slaughter*] The original text is very emphatic, *ετι εμπνεων απειλης και φονου*, and points out how determinate Saul was, to pursue and accomplish his fell purpose of totally destroying the infant church of Christ. The mode of speech introduced above, is very frequent in the Greek writers; who often express any *vehement*, and *hostile* affection of the mind by the verb *πνεειν*, to *breathe*, to *pant*; so Theocritus *Idyll. xxii. ver. 82.*

Εν μεσσει συναγον, φονον αλλαλοισι πνεοντες.

They came into the assembly, breathing mutual slaughter.

Euripides has the same form, *πυρ πνεουσα και φονον*, *breathing out fire and slaughter.* *Iphig. in Taur.*

And *Aristophanes* more fully, referring to all the preparations for war:

2 And desired of him letters to Damascus to the synagogues, that if he found any ^b of this way, whether they were men or women, he might

A. M. cir. 4037.
A. D. cir. 33.
An. Olymp.
cir. CCIII. 1.

^b *Gr. of the way: So ch. 19. 9, 23.*

Αλλα πνεοντας δορυ και λογχας και λευκολοφους τρυφαλειας,

Και πηληκας, και κνημιδας και θυμους επταβοειους.

Ranz. ver. 1048.

They breathed spears, and pikes, and helmets, and crests, and greaves, and the fury of redoubted heroes.

The figure is a favourite one with *Homer*: hence *μενα πνειοντες Αβαντες*, *the Abantes breathing strength*.—*Il. ii. 536.* and how frequently he speaks of his *ferce* countrymen, as, *μενα πνειοντες Αχαιοι*, *the Greeks breathing strength*, see *Il. iii. 8. xi. 508. xxiv. 364.* which phrase an old Scholiast interprets, *being filled with strength and fury.* St. Luke, who was master of the Greek tongue, chose such terms as best expressed, *a heart desperately and incessantly bent on accomplishing the destruction of the objects of its resentment.* Such,

A. M. cir. 4057.
A. D. cir. 33.
An. Olymp.
cir. CCIII. 1.

bring them bound unto Jerusalem.
3 And ^aas he journeyed, he came
near Damascus: and suddenly there

shined round about him a light from
heaven:
4 And ^bhe fell to the earth, and

A. M. cir. 4057.
A. D. cir. 33.
An. Olymp.
cir. CCIII. 1.

^a Ch. 22. 6. & 28. 12. 1 Cor. 15. 8.

^b Dan. 8. 17. & 10. 9.

at this time, was the heart of Saul of Tarsus; and it had already given full proof of its malignity, not only in the martyrdom of Stephen, but also in *making havoc of the church; and in forcibly entering every house, and dragging men and women, whom he suspected of Christianity, and committing them to prison.* See chap. viii. 3.

Went unto the high-priest] As the high-priest was chief in all matters of an ecclesiastical nature, and the present business was pretendedly *religious*; he was the proper person to apply to for letters by which this virulent persecutor might be accredited. The letters must necessarily be granted in the name of the whole *sanhedrin*, of which, *Gamaliel*, Saul's master was at that time the *head*; but the *high-priest* was the proper organ, through whom this business might be negotiated.

Verse 2. *Letters to Damascus to the synagogues*] Damascus, anciently called דמשק *Dumask* and דרמשק *Darmask*, was once the metropolis of all Syria. It was situated at 50 miles distance from the sea; from which it is separated by lofty mountains. It is washed by two rivers, *Amara* or *Abara*, which ran through it, and *Pharpar*, called by the Greeks *Chrysorrhæa*, the golden stream, which ran on the outside of its walls. It is one of the most ancient cities in the world, for it existed in the time of Abraham: Gen. xiv. 15. and how long *before*, is not known. The city of Damascus is at present a place of considerable trade, owing to its being the rendezvous for all the pilgrims from the north of Asia, on their road to and from the temple of *Mecca*. It is surrounded with pretty strong walls, which have *nine* gates; and is between four and five miles in circumference. It contains about 100,000 inhabitants, some say more, the principal part of whom are *Arabs* and *Turks*, with whom, live in a state of considerable degradation, about 15,000 *Christians*. Damascus, like other places of importance, has passed through the hands of many *masters*. It was captured and ruined by *Tiglath Pileser*, who carried away its inhabitants to *Kin*, beyond the *Euphrates*, about 740 years before the Christian era: and thus was fulfilled the prophecy of *Isaiah*, chap. xvii. 1—3. and that of *Amos*, chap. i. 4, 5. It was also taken by *Sennacherib*, and by the *generals* of Alexander the Great. *Metellus* and *Lælius* seized it, during the war of *Pompey* with *Tigranes*; before Christ 65. It continued under the dominion of the *Romans*, till the *Saracens* took possession of it in A. D. 634. It was besieged and taken by *Teemour lenk*, A. D. 1400, who put all the inhabitants to the sword. The Egyptian *Mamelukes* repaired Damascus

when they took possession of *Syria*: but the Turkish emperor *Selim* having defeated them at the battle of *Aleppo* in 1516, Damascus was brought under the government of the *Turks*, and in their hands it still remains. In the time of St. Paul, it was governed by *Aretus*, whose father *Obodas*, had been governor of it under *Augustus*. Damascus is 112 miles south of *Antioch*; 130 N. N. E. of *Jerusalem*; and 270 S. S. W. of *Diarbek*. Longitude 37°. East. Latitude 33°. 45' North. The fruit tree called the *Damascene*, vulgarly *Damason*, and the flower called the *Damask* rose, were transplanted from Damascus to the gardens of *Europe*: and the *silks* and *linens*, known by the name of *Damasks*, were probably first manufactured by the inhabitants of this ancient city.

Any of this way] That is, this *religion*, for so דרעך *derec* in Hebrew, and ἡδός *hodos* in Hellenistic Greek, are often to be understood. דרעך יהוה *derec Yehovah*, the way of the Lord, implies the *whole* of the *worship* due to him, and prescribed by himself: the *way* or *path* in which he wills men to *walk*, that they may get safely through life; and finally attain everlasting felicity. The Jewish writers designate the whole doctrine and practice of Christianity by a similar expression, דרעך הנצורים *derec hanotsurim*, the *way, doctrine, or sect* of the *Christians*.

Whether they were men or women] Provided they were *Jews*; for no converts had as yet been made among the *Gentiles*: nor did the power of the high-priest and *sanhedrin* extend to any but those who belonged to the *synagogues*. *Pearce*.

In every country where there were *Jews* and *synagogues*, the power and authority of the *sanhedrin* and high-priest were acknowledged: just as *papists* in all countries, acknowledge the authority of the *pope*. And as there can be but *one pope*, and *one conclave*; so there could be but *one high-priest*, and *one sanhedrin*; and this is the reason why the high-priest and *sanhedrin* at *Jerusalem*, had authority over all *Jews*, even in the *most distant countries*.

Verse 3. *Suddenly there shined round about him*] This might have been an extraordinary flash of the *electric fluid*, accompanied with *thunder*; with which, God chose to *astunish* and confound *Saul* and his company; but so modified it, as to prevent it from striking them dead. *Thunder* would naturally follow such a large quantity of this fluid, as appears to have been disengaged at this time; and *out* of this *thunder*, or immediately *after* it, *Christ* spoke in an awful and distinct voice, which appears to have been understood by *Saul* only.

A. M. cir. 4057.
A. D. cir. 33.
An. Olymp.
cir. CCIII. 1.

heard a voice saying unto him, Saul,
Saul, " why persecutest thou me ?
5 And he said, Who art thou, Lord ?

* Matt. 25. 40, &c.

Verse 4. *And he fell to the earth*] Being struck down with the lightning : many persons suppose he was on horseback, and painters thus represent him ; but this is utterly without foundation. Painters are in almost every case, wretched commentators.

Verse 5. *Who art thou, Lord ?*] *Τις εἰ Κυρίου ; Who art thou SIR ?* He had no knowledge who it was that addressed him ; and would only use the term *Κυρίου*, as any Roman or Greek would, merely as a term of *civil respect*.

I am Jesus whom thou persecutest] " Thy enmity is against me and my religion ; and the injuries which thou dost to my followers, I consider as done to myself."

The following words making 20 in the original, and 30 in our version, are found in no Greek MS. The words are, *It is hard for thee to kick against the pricks : and he trembling and astonished said, Lord, what wilt thou have me to do ? and the Lord said unto him.* It is not very easy to account for such a large addition which is not only not found in any Greek MS. yet discovered, but is wanting in the *Itala*, Erpen's *Arabic*, the *Syriac*, *Coptic*, *Sahidic*, and most of the *Slavonian*. It is found in the *Vulgate*, one of the *Arabic*, the *Ethiopic*, and *Armenian* ; and was probably borrowed from chap. xxvi. 14. and some marginal notes. It is wanting also in the *Complutentian* edition, and in that of *Bengel*. *Griechisch* also leaves it out of the text.

It is hard for thee, &c.] *Σκληρόν σοι πρὸς κέντρα λακτιζειν.* This is a *proverbial* expression, which exists not only in *substance*, but even in *so many words*, both in the Greek and Latin writers. *Κέντρον kētron*, signifies an ox goad, a piece of pointed iron stuck in the end of a stick ; with which the ox is urged on, when drawing the plough. The origin of the proverb seems to have been this : sometimes it happens that a restive or stubborn ox, kicks back against the goad, and thus wounds himself more deeply : hence it has become a proverb to signify the fruitlessness and absurdity of rebelling against lawful authority ; and the getting into greater difficulties by endeavouring to avoid trifling sufferings. So the proverb *Incidit in Scyllam qui vult vitare Charybdim.* Out of the cauldron, into the fire. " Out of bad, into worse." The saying exists almost in the apostolic form, in the following writers. EURIPIDES, in *Bacch.* ver. 793.

Θυοίμ' ἀν αὐτῷ μάλλον, ἢ θυμούμενος

Πρὸς κέντρα λακτιζοίμι θνητός ὢν, Θεῷ.

" I, who am a frail mortal, should rather sacrifice to him who is a God, than by giving place to anger, kick against the goads."

And the Lord said, I am Jesus whom thou persecutest : " it is hard for thee to kick against the pricks.

A. M. cir. 4057.
A. D. cir. 33.
An. Olymp.
cir. CCIII. 1.

† Ch. 5. 39.

And ESCHYLUS in *Agamemnon*, ver. 1633.

Πρὸς κέντρα μὴ λακτιζε.

Kick not against the goads.

And again in *Prometh. Vinc.* ver. 323.

Πρὸς κέντρα κωλον εκτενεις, ὁρῶν ὅτι

Τραχῦς μοναρχος οὐδ' ὑπευθυνος κρατει.

" Thou stretchest out thy foot against goads, seeing the fierce monarch governs according to his own will."

Resistance is of no use, the more thou dost rebel, the more keenly thou shalt suffer. See the *Scholias* here.

PINDAR has a similar expression, *Pyth.* ii. ver. 171—5.

Φερεῖν δ' ελαφρῶς.

Ἐπαυχενιον λαζοντα

Ζυγον γ' ἀρηγει. Πῶτι κέντρον δε τοι

Λακτιζεμεν, τελεθει

Ὀλισθήρος οἶμος.

" It is profitable, to bear willingly the assumed yoke. To kick against the goad, is pernicious conduct."

where see the *Scholias* who shews that " it is ridiculous for a man to fight with fortune : for if the unruly ox, from whom the metaphor is taken, kick against the goad, he shall suffer still more grievously."

TERENCE uses the same figure. *Phorm.* Act I. scen. 2. ver. 27.

*Venere in mentem mihi istæc : nam inscitia est
Advorsum stimulum calces.*—

" These things have come to my recollection, for it is foolishness for thee to kick against a goad."

OVID has the same idea in other words, *Trist.* lib. ii. ver. 15.

At nunc (tanta meo comes est insania morbo)

Saxa malum refero rursus ad icta pedem.

Scilicet et victus repetit gladiator arenam ;

Et redit in tumidas naufraga puppis aquas.

But madly now I wound myself alone,

Dashing my injured foot against the stone ;

So to the wide arena wild with pain

The vanquished gladiator hastes again ;

So the poor shatter'd bark, the tempest braves,

Launching once more into the swelling waves,

Intelligent men in all countries, and in all ages of the world, have seen and acknowledged the folly and wickedness of fighting against God ; of murmuring at the dispensations of his providence, of being impatient under affliction ; and of opposing the purposes of his justice and mercy. The words

A. M. cir. 4037.
A. D. cir. 33.
An. Olymp.
cir. CCIII. 1.

6 And he trembling and astonished said, Lord, ^a what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall

^a Luke 3. 10. ch. 2. 37. & 16. 30.

contain an universal lesson; and teach us patience under affliction, and subjection to the sovereign will of God: and they especially shew the desperate wickedness of endeavouring by persecution, to hinder the dissemination of the truth of God in the earth. He that kicks against *this* goad, does it at the risk of his final salvation. The fable of the *viper and the file* is another illustration of this proverb: it gnawed and licked the file, till it destroyed its teeth, and wasted away its tongue. The maxim in the proverb should be early inculcated on the minds of children and scholars; when chastised for their faults, resistance and stubbornness produce increased coercion and chastisement. And let parents and masters learn that the oft repeated use of the goad and ferula, seldom tend to reclaim, but beget obduracy and desperation. The advice of *Columella* to the ploughman, having some relation to the proverb in the text, and a strong bearing on this latter part of the subject, is worthy of the most serious regard, "Voce potius quam verberibus terreat; ultimaque sint opus recusantibus remedia, plagæ. Nunquam stimulo lacessat iumentum, quod retractantem calcitrosamque eum reddit: nonnunquam tamen admoneat flagello." COLUMELLA, *De Re Rustica*, lib. ii. cap. 2. in fine. "Let the husbandman intimidate his oxen more by his voice than by blows, to which he should never have recourse but in extreme cases. A young steer should never be goaded, for this will induce him to kick and run back; but on proper occasions the whip, as an incentive to activity, may be profitably used." In reference to the same subject, which all concerned, should feel to be of the greatest importance, I shall close with the advice of one greater than the Roman agriculturist; *Fathers provoke not your children to anger, lest they be discouraged*; Coloss. iii. 21. but bring them up (εν παιδεία και γουβερσία Κυριου) in the discipline and admonition of the Lord, Eph. vi. 4. using the authority that God has given you, with a steady hand, actuated by a tender and feeling heart.

Verse 6. Trembling] Under a strong apprehension of meeting the judgment he deserved.

And astonished] At the light, the thunder and the voice.

Lord, what wilt thou have me to do?] The word Κυριε Lord, is here to be understood in its proper sense, as expressing authority and dominion: in the 5th verse it appears to be equivalent to our word Sir.

The pride of the pharisee is now brought down to the dust; and the fury of the persecutor is not only restrained, but the

A. M. cir. 4037.
A. D. cir. 33.
An. Olymp.
cir. CCIII. 1.

be told thee what thou must do. 7 And ^b the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

^b Dan. 10. 7. See ch. 22. 9. & 26. 13.

lion becomes a lamb. *What wilt thou have me to do? Wilt thou condescend to employ me among thy meanest servants? Go into the city and it shall be told thee, &c.*] Jesus could

have informed him at once, what was his will concerning him; but he chose to make one of those very disciples whom he was going to bring in bonds to Jerusalem, the means of his salvation. 1. To shew that God will help man by man, that they may learn to love and respect each other: 2. That in the benevolence of Ananias he might see the spirit and tendency of that religion which he was persecuting; and of which he was shortly to become an apostle.

Verse 7. Stood speechless, hearing a voice, but seeing no man.] The men were εννοσι stupified, hearing της φωνης the voice or thunder, but not distinguishing the words, which were addressed to Saul alone; and which were spoken out of the thunder, or in a small still voice, after the peal had ceased. The remarkable case 1 Kings xix. 11—13. may serve to illustrate that before us. *And he said go forth, and stand upon the mount before the Lord; and the Lord passed by and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord: and after the wind an earthquake: and after the earthquake a fire; and after the fire a still small voice: and when Elijah heard it he wrapped his face in his mantle and went out and stood in the entering in of the cave, and behold there came a voice unto him and said, WHAT DOST THOU HERE, ELIJAH!* The thunder must have been heard by all; the small still voice by Saul alone. This consideration amply reconciles the passage in the text with that in chap. xxii. 9. where Paul says, they that were with me, saw the light and were afraid, but they heard not the voice of him that spake with me. They had heard the thunder which followed the escape of the lightning, but they heard not the voice of him that spake to Saul: they did not hear the words, *I am Jesus whom thou persecutest, &c.* but they saw and heard enough to convince them that the whole was supernatural; for they were all struck down to the earth with the splendor of the light, and the sound of the thunder, which I suppose took place on this occasion. It has been a question among divines, whether Jesus Christ did really appear to Saul on this occasion. The arguments against the real appearance, are not strong. St. Luke tells us that those who were with him heard the voice but they saw no man; which is a strong intimation that he saw what they did not. Ananias, it seems, was informed that there had been a real appear-

A. M. cir. 4097. A. D. cir. 33. An. Olymp. cir. CCIII. 1. 8 And Saul arose from the earth ; and when his eyes were opened, he saw no man : but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, * named Ananias ; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

* Ch. 22. 12.

ance, for in addressing Saul, ver. 17. he says, *The Lord Jesus that APPEARED unto THEE in the way as thou camest, &c.* And Barnabas intimates thus much, when he brought him before the apostles at Jerusalem, for he *declared unto them how he had SEEN the Lord in the way, and that he had spoken unto him* : and chap. xxii. 14. where the discourse of Ananias is given more at large, he says, *The God of our fathers hath chosen thee that thou shouldst know his will and SEE that JUST ONE, and shouldst HEAR the voice of his mouth* : so we find that *hearing the voice, or words of his mouth*, was not what is called the *appearance* ; for besides this, there was an actual manifestation of the person of Christ. But St. Paul's own words 1 Cor. ix. 1. put the subject out of dispute : *Am I not an apostle ? Am I not free ? HAVE I NOT SEEN JESUS CHRIST IN THE FLESH ?* to which may be added, 1 Cor. xv. 8. *And last of all, HE WAS SEEN OF ME ALSO, as of one born out of due time.*

Verse 8. *When his eyes were opened, he saw no man*] Instead of *ουδενα no man*, the *Codex Alexandrinus*, the *Syriac*, *Vulgate*, and some others, have *ουδεν nothing*. He not only saw no man, but he saw *nothing*, being quite blind ; and therefore was led by the hand to Damascus, *μη βλεπων*, being *without sight*.

Verse 9. *Neither did eat nor drink.*] The anxiety of his mind and the anguish of his heart were so great that he had no appetite for food ; and he continued in total darkness and without food for *three days*, till Ananias proclaimed salvation to him in the name of the Lord Jesus.

Verse 10. *A certain disciple—named Ananias*] A general opinion has prevailed in the Greek church, that this Ananias was one of the 72 disciples, and that he was martyred ; and they celebrate this martyrdom on the first of October. It has been farther stated, that his house was turned into a church, which remains to the present day, though now occupied as a Turkish mosque : but even the Mohammedans have the tradition, and treat his memory with great respect. However this may be ; from chap. xxii. 12. we learn what is of more importance, that *he was a devout man, according to the*

A. M. cir. 4097. A. D. cir. 33. An. Olymp. cir. CCIII. 1. 11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul ^b of Tarsus : for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, ^c how much evil he

^b Ch. 21. 39. & 22. 3.—^c ver. 1.

law, having a good report of all the Jews that dwell there. See on ver. 17.

To him said the Lord in a vision] *Εν ὄραματι*, in a strong impression made upon his mind, which left no doubt concerning its *heavenly* origin ; nor of the *truth* of the things represented by it. It is very probable that the whole took place in a *dream*.

Verse 11. *Arise, and go into the street which is called Straight*] How very particular is this direction ! and it was necessary that it should be so, that he might see the whole to be a divine communication : the house was probably one in which Saul was accustomed to reside when at Damascus ; and where he was known as a native of Tarsus.

Tarsus was a city of Cilicia, seated on the *Cnydus*, and now called *Tarasso*. It was at one period, the capital of all Cilicia ; and became a rival to Alexandria and Athens in the arts and sciences. The inhabitants, in the time of Julius Cæsar, having shewn themselves friendly to the Romans, were endowed with all the privileges of Roman citizens : and it was on this account, that St. Paul claimed the rights of a Roman citizen ; a circumstance which on different occasions, was to him and the cause in which he was engaged, of considerable service.

Behold, he prayeth] He is earnestly seeking to know my will, and to find the salvation of his soul : therefore, go *speedily* and direct him. Some have laid needless stress on these words, as if they intimated, that “ though Saul as a Pharisee, had often *said* his prayers, yet he had never *prayed* them till now.” This is not correct ; he could himself testify, that while he was a Pharisee, *he had lived in all good conscience towards God* : and consequently in that time, made many *faithful* and *fervent* prayers : but he was praying now for instruction, and his prayers were speedily answered.

Verse 12. *Hath seen in a vision*] While God prepares Ananias by a vision, to go and minister to Saul ; he at the same time prepares Saul by another vision, to profit by this ministry.

Verse 13. *Lord, I have heard by many of this man*] This was all done in a *dream*, else this sort of reasoning with his

A. M. cir. 4037.
A. D. cir. 33.
An. Olymp.
cir. CCIII. 1.

hath done to thy saints at Jerusalem:
14 And here he hath authority from the chief priests to bind all ^a that call on thy name.

15 But the Lord said unto him, Go thy way: for ^b he is a chosen vessel unto me,

^a Ver. 21. ch. 7. 59. & 22. 16. 1 Cor. 1. 2. 2 Tim. 2. 22.—^b ch. 13. 2. & 22. 21. & 26. 17. Rom. 1. 1. 1 Cor. 15. 10. Gal. 1. 15. Ephes. 3. 7, 8. 1 Tim. 2. 7. 2 Tim. 1. 11.

Maker, would have been intolerable in Ananias. Saul had been a *notorious* persecutor; many could testify of his outrageous acts against the poor followers of Christ.

Thy saints] That is, the *Christians* or followers of Christ. *Αγιοι* signifies not only *holy persons*, but also *consecrated persons*; from a *negative*, and *γη* the *earth*; persons who are *separated* from all *earthly uses*, and *consecrated* to the service of God alone.

Verse 14. *And here he hath authority, &c.*] Ananias had undoubtedly heard of Saul's coming, and the commission he had received from the chief priests; and he was about to urge this as a reason why he should have no connexion with so dangerous a man.

Verse 15. *Go thy way*] He was thus prevented from going farther in his reasoning on this subject.

He is a chosen vessel unto me] The word *σκευος* in Greek, and *כלי* *keley* in Hebrew, though they literally signify a *vessel*, yet they are both used to signify any kind of *instrument*, or the *means* by which an act is done. In the Tract. *Sohar Exod. fol. 87.* on these words of Boaz to Ruth, chap. ii. ver. 9. *When thou art athirst, go unto the vessels and drink, &c.* there are these remarkable words, "*כלי* *keley*, *vessels*; that is the *righteous*, who are called the *vessels* or *instruments* of Jehovah: for it is decreed that the whole world shall bring gifts to the king Messiah; and these are the vessels of the Lord: vessels, I say, which the holy and blessed God uses, although they be *brittle*; but they are brittle only in this world, that they may establish the law and the worship with which the holy and blessed God is worshipped in this world; neither can this ministry be exercised but by *vessels* or *instruments*."

This mode of speech was common also among the *Greek* and *Roman* writers. So POLYBIUS, speaking of *Damocles*, *Excerpta*, Vol. III. lib. xiii. [Edit. Ernesti,] says, *Ην υπεριστοιχον σκευος, και πολλας εχων εφορμας εις πραγματων οικονομιαν.* "He was a useful *instrument*, and fit for the management of affairs." We find *Paul* in 1 Thess. iv. 4. using the same word *σκευος*, for the *body*, agreeable to the expression of *Lucretius*, iii. 441. *Corpus, quod vas quasi constitit ejus.* "The *body*, which is the *vessel* or instrument of the soul." See Bp. *Pearce* on this passage.

to bear my name before ^c the Gentiles, and ^d kings, and the children of Israel:

16 For ^e I will shew him how great things he must suffer for my name's sake.

17 ^f And Ananias went his way, and entered into the house; and ^g putting his hands on him

^c Rom. 1. 5. & 11. 13. Gal. 2. 7, 8.—^d ch. 25. 22, 23. & 26. 1, &c.—^e ch. 20. 23. & 21. 11. 2 Cor. 11. 23.—^f ch. 22. 12, 13.—^g ch. 8. 17.

Chosen vessel.—*σκευος εκλογης* is properly a *Hebraism*, for an *excellent* or *well adapted instrument*. Every reader of the Bible must have noticed how often the word *chosen* is used there to signify *excelling* or *eminent*: so we use the word *choice*, "*choice men*," eminent persons; "*choice things*," excellent articles. So in Jerem. xxii. 7. *they shall cut down thy choice cedars* ארזיך מצחר וכרתו ועצרתו מִבְּחָר *vecaretu mibchar arzeyca*; και ακαψουσι τας εκλεκτας κεδρους σου, SEPT. *They shall cut the most EXCELLENT of thy cedars*; or thy cedar trees, which are the *most excellent* of their kind, they will cut down. Whoever considers the character of St. Paul, his education, attainments in natural knowledge, the distinguished part he took, first against Christianity; and afterwards on the fullest conviction, the part he took in its favour; will at once perceive, how well he was every way qualified for the great work, to which God had called him.

To bear my name before the Gentiles] To carry the ensign of the cross among the Greeks and Romans; and by the demonstration of the Spirit, to confound their wisdom and learning; and prove, that neither salvation nor happiness could be found in any other. Hence he was emphatically called, *the apostle of the Gentiles*, 1 Tim. ii. 7. 2 Tim. i. 11. See also Gal. ii. 7, 8. and Eph. v. 8.

Verse 16. *How great things he must suffer*] Instead of proceeding as a persecutor, and inflicting sufferings on *others*; I will shew him how many things he *himself* must suffer, for preaching that very doctrine, which he has been hitherto employed in persecuting. Strange change indeed! And with great show of reason, as with incontrovertible strength of argument, has a noble writer, *Lord Lyttleton*, adduced the conversion of Saul of Tarsus, and his subsequent conduct, as an irrefragable proof of the truth of Christianity.

Some think that the words, *I will shew him, &c.* refer to a visionary representation which Christ was immediately to give Saul, of the trials and difficulties which he should have to encounter; as also of that *death*, by which he should seal his testimony to the truth. If so, what a most thorough conviction must Saul have had of the truth of Christianity; cheerfully and deliberately to give up all worldly honours and profits, and go forward in a work which he knew a *violent death* was to terminate!

A. M. cir. 4987.
A. D. cir. 33.
An. Olymp.
cir. CCIII. 1.

said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes

^a Ch. 2. 4. & 4. 31. & 8. 17. & 13. 52.

Verse 17. *Brother Saul*] As he found that the *Head* of the church had adopted Saul into the heavenly family; he made no scruple to give him the right hand of fellowship; and therefore said, *brother Saul*.

The Lord, even Jesus] Of what use is this intrusive word *even* here? It injures the sense. St. Luke never wrote it; and our translators should not have inserted it. *The Lord Jesus*, the sovereign Jesus who appeared unto thee in the way, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. Christ could have cured him as miraculously by his own power, without human means, as he had enlightened his heart without them; but he will honour man by making him his *agent*, even in working miracles.

Verse 18. *There fell from his eyes as it had been scales*] This was real: he had been so dazzled with the brightness of the light, that we may suppose the globe of the eye, and particularly the *cornea*, had suffered considerable injury. The structure of the *cornea* was doubtless much disturbed, and the whole of that humour would be rendered *opaque*, and incapable of permitting the rays of light to pass through the different humours to the *retina*; where all the images of things transmitted through the lenses, or humours, are distinctly painted. In the miraculous cure, the membrane was restored to its primitive state, and the opaque matter separated from the *cornea*, in the form of thin *laminae*, or *scales*. This being done, the light would have as free a passage as formerly, and the result would be *distinct vision*.

And be filled with the Holy Ghost.] So it appears, that the Holy Spirit was given to him at this time; and probably by the imposition of the hands of Ananias. To say, that it would be degrading to an apostle, to receive the Holy Ghost by means of one who was not an *apostle*; is a very flimsy argument against the evidence which the text affords, that Saul did receive this Spirit by the ministry of Ananias: besides, Saul was not an *apostle* at this time; he was not even a *Christian*; and the Holy Ghost, which he received now, was given more to make him a thorough *Christian convert*, than to make him an *apostle*. No person will deny that he was *baptized* by Ananias; and certainly there was as strong an objection against an apostle receiving *baptism* from one who was not an apostle, as there could be in receiving the Holy Spirit from such a person. It is very likely that Ananias

as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. ^b Then was Saul certain days with the disciples which were at Damascus.

^b Ch. 26. 20.

was either one of the seventy disciples, commissioned by Jesus Christ himself; or one of those who had been converted on the day of pentecost. If he were the former, any authority that man could have, he had. But, who was the *instrument*, is a matter of little importance; as the *apostleship*, and the *grace* by which it was to be fulfilled, came immediately from Jesus Christ himself. Nor has there ever been an apostle, nor a legitimate successor of an apostle, that was not made such by Christ himself. If we consider the *authority*, as coming by *man*, or through *any description of men*; we should be arrested and confounded by the difficult question, Who baptized the apostles? Jesus Christ baptized no man, John iv. 2. Who then baptized Peter? Can the Roman conclave answer this question? I trow not. It would be as difficult to answer it, as to prove Peter's supremacy. We have no evidence who baptized the apostles, who themselves baptized so many others. The truth is, none but Christ ever made an apostle; and none but himself can make and qualify a Christian minister.

And arose, and was baptized.] That he was baptized by Ananias, there is every reason to believe; as he appears to have been the chief Christian at Damascus. As baptism implied, in an adult, the public profession of that faith into which he was baptized; this baptism of Saul proved, at once, his own sincerity, and the deep and thorough conviction he had of the truth of Christianity.

Verse 19. *When he had received meat, he was strengthened*] His *mind* must have been greatly worn down under his three days' conviction of sin, and the awful uncertainty he was in concerning his state: but when he was baptized, and had received the Holy Ghost, his *soul* was divinely invigorated; and now, by taking food, his *bodily* strength, greatly exhausted by three days' fasting, was renewed also. The *body* is not supported by the *bread of life*; nor the *soul*, by the *bread that perisheth*: each must have its proper aliment, that the whole man may be invigorated, and be enabled to perform all the functions of the animal and spiritual life, with propriety and effect.

Then was Saul certain days with the disciples] Doubtless under *instructions*, relative to the doctrines of Christianity; which he must learn *particularly*, in order to preach them successfully. His miraculous conversion did not imply, that

A. M. cir. 4037. A. D. cir. 33. An. Olymp. cir. CCIII. 1. **20** And straightway he preached Christ in the synagogues, * that he is the Son of God.

21 But all that heard him were amazed, and said; † Is not this he that 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?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at

A. M. cir. 4040. A. D. cir. 36. An. Olymp. cir. CCIII. 4. **23** ¶ And after that many days were fulfilled, † the Jews took counsel to kill him:

24 * But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and † let him down by the wall in a basket.

* Ch. 8. 37. — ch. 8. 3. ver. 1. Gal. 1. 13, 23. ch. 18. 28.

* Ch. 23. 12. & 23. 9. 2 Cor. 11. 26. — 2 Cor. 11. 32. † So Josh. 2. 15. 1 Sam. 19. 12.

he must then have a consummate knowledge of every Christian doctrine. To this day, we find that even the genuine Christian convert has a thousand things to learn; and for his instruction he is placed in the church of Christ, where he is built up on his most holy faith, by the ministry and experience of the disciples. Without the communion of saints, who is likely to make a steady and consistent Christian; even though his conversion should have been the most sincere, and the most remarkable?

Verse 20. *Preached Christ in the synagogues*] Instead of *Χριστον Christ*, *Ιησουν Jesus*, is the reading of ABCE. several others of high importance, together with the *Syrtae*, *Coptic*, *Aethiopic*, *Armentan*, *Slavonic*, and *Vulgate*.

The great question to be determined for the conviction of the Jews, was, that Jesus was the Son of God. That the *Christ*, or *Messiah*, was to be the *Son of God*, they all believed. Saul was now convinced that Jesus, whom they had crucified, and who had appeared to him on the way, was the *Son of God*, or *Messiah*; and therefore as such he proclaimed him. The word *Christ* should be changed for *Jesus*, as the latter is, without doubt, the genuine reading.

The first offers of the grace of the gospel were uniformly made to the Jews. Saul did not at first offer Jesus to the *heathens* at Damascus; but to the *synagogues* of the Jews.

Verse 21. *Is not this he that destroyed them*] Ὁ κροβηρας. The verb κροβειν has three acceptations in the Greek writers. 1. To treat one as an enemy, to spoil him of his goods. 2. To lead away captive, to imprison. 3. To slay. Paul was properly κροβων a destroyer, in all these senses. 1. He acted as the most determined enemy of the Christians: *Being exceedingly mad against them, he persecuted them to strange cities*, chap. xxvi. 11. 2. He shut up many of the saints in prison, chap. viii. 3. ix. 14. xxvi. 10. 3. He persecuted them unto death; gave his voice against them, that they might be destroyed; and was a principal instrument in the martyrdom of Stephen. He breathed threatenings and

slaughter. See chap. vii. 58. viii. 1. ix. 1. xxvi. 10, 11. Therefore these three meanings of the original word are all exemplified in the conduct of Saul.

Verse 22. *Confounded the Jews*] Συβεχυουε; overwhelmed them so with his arguments, that they were obliged to blush for the weakness of their own cause.

Proving that this] Ουτος; this person, viz. Jesus, is very Christ; εστιν ο Χριστος is THE CHRIST, or *Messiah*. See on ver. 21.

Verse 23. *And after that many days were fulfilled*] What follows relates to transactions which took place about three years after his conversion; when he had come a second time to Damascus, after having been in Arabia. See Gal. i. 17, 18. What he did in Arabia, we know not; he probably preached Christ in different Jewish synagogues; but with what fruit, we are not told. St. Luke, who could not have been ignorant of this part of his history, passes it over in silence; and any assertion, at this distance of time, relative to his employment in Arabia for those three years, must be both foolish and impertinent.

Verse 24. *They watched the gates day and night to kill him.*] At this time Damascus was under the government of Aretas, king of Arabia; who was now at war with Herod, his son-in-law, who had put away his daughter, in order to marry Herodias, his brother Philip's wife. As Herod was supported by the Romans, Saul's enemies might intimate that he was in league with them or Herod; and as the gates of the city were constantly watched and shut, that no spy might enter, and no fugitive get away, they thought it would be easy to apprehend him; and doubtless got orders for the different officers at the gates to be on the look-out, that he might not be permitted to escape.

Verse 25. *Let him down by the wall*] Favoured, probably, by a house built against or upon the wall, through the window of which they could lower him in a basket; and by this means he made his escape. His escape was something similar to that of the spies at Jericho, Josh. ii. 15.

A. M. cir. 4040.
A. D. cir. 36.
An. Olymp.
cir. CCIII. 4.

26 ¶ And ^a when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 ^b But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, ^c and how he had preached boldly at Damascus in the name of Jesus.

^a Ch. 22. 17. Gal. 1. 17, 18.—^b ch. 4. 36. & 13. 2.—^c ver. 20, 22.
^d Gal. 1. 18.

Verse 26. *He assayed to join himself to the disciples*] *Ἐπειρατο κολλασθαι*, he endeavoured to get closely united to them, to be in religious fellowship with them.

Believed not that he was a disciple.] They did not suppose it possible that such a person could be converted to the faith of Christ. The full power of divine grace, in the conversion of the soul, was not yet completely known.

Verse 27. *Barnabas—brought him to the apostles*] That is, to Peter and James; for *others of the apostles he saw none*, Gal. i. 19. It appears that he went up at this time to Jerusalem, merely to see Peter, with whom he abode fifteen days, Gal. i. 18. How it came that the apostles and church at Jerusalem had not heard of Saul's conversion, which had taken place three years before, is not easy to be accounted for. The following considerations may help: 1. It is certain that intelligence did not travel speedily in those primitive times; there were few open roads, and no regular posts, except those between military stations. 2. Though there were many Jews in Damascus, and several Christians; yet the city was heathen, and under a heathen king, with whom the Jews at Jerusalem could have little commerce. 3. Though Herod had married the daughter of Aretas; yet, as he had put her away, there were great animosities between the two courts, which at last broke out into an open war: this must have prevented all social and commercial intercourse. 4. The Christians were at that time greatly persecuted by the Jews; and therefore the few that dwelt at Damascus could have little connection, if any, with their brethren at Jerusalem. 5. It might be the interest of the Jews at Jerusalem, supposing they had heard of it, to keep the fact of Saul's conversion as quiet as possible, that the Christian cause might not gain credit by it. 6. They might have heard of his conversion; but either did not fully credit what they had heard, or were not satisfied that the person who now presented himself was the man; for it is not likely that all the Christians at Jerusalem had been personally acquainted with Saul.

Verse 28. *He was with them, coming in and going out*]

28 And ^d he was with them, coming in and going out, at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: ^e but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 ^f Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were

A. M. cir. 4040.
A. D. cir. 36.
An. Olymp.
cir. CCIII. 4.

^g Ch. 6. 1. & 11. 20.—^h ver. 23. 2 Cor. 11. 26.
ⁱ See ch. 8. 1.

freely conversing and associating with them; but this seems to have continued only fifteen days. See Gal. i. 18.

Verse 29. *Disputed against the Grecians*] That is, the Hellenistic Jews, viz. those who lived in Grecian cities, spoke the Greek language, and used the Septuagint Version for their scriptures. And thus the Syriac Version has interpreted this place. See the note on chap. vi. 1. where this subject is largely explained.

Verse 30. *They brought him down to Cæsarea*] Calmet contends that this was Cæsarea of Palestine, and not Cæsarea Philippi; it being his opinion, and indeed that of others, that where this word occurs without any addition, in the New Testament, Cæsarea of Palestine is meant; and not Cæsarea Philippi. See on chap. viii. 40.

Sent him forth to Tarsus.] This was his own city; and it was right that he should proclaim to his own countrymen and relatives that gospel, through which he was become wise to salvation.

Verse 31. *Then had the churches rest*] Instead of *αἱ ἐκκλησίαι*, the churches, ABC. several others, the Syriac, Coptic, Æthiopic, Armenian, and Vulgate, have *ἡ ἐκκλησία*, the church. Every assembly of God's people was a church; the aggregate of these assemblies was, THE CHURCH. The word *εἰρήνη*, which we translate rest, and which literally signifies peace, evidently means, in this place, prosperity; and in this sense, both it, and the Hebrew *shalom* are repeatedly used. But what was the cause of this rest or success? Some say, the conversion of Saul, who, before, made havoc of the church: but this is not likely, as he could not be a universal cause of persecution and distress, however active and virulent he might have been, during the time of his enmity to the Christian church. Besides, his own persecution, related above, shews that the opposition to the gospel continued with considerable virulence three years after his conversion: therefore, it was not Saul's ceasing to be a persecutor, that gave this rest to the churches. Dr. Lardner, with a greater show of probability, maintains that this rest

A. M. cir. 4040. edified; and walking in the fear of
A. D. cir. 36. the Lord, and in the comfort of the
An. Olymp. Holy Ghost, were multiplied.
cir. CCIII. 4.

32 ¶ And it came to pass, as Peter passed

* 1 Cor. 3. 16. & 6. 19.

was owing to the following circumstance: Soon after Caligula's accession to the imperial dignity, the Jews at Alexandria suffered very much from the Egyptians in that city; and at length their oratories were all destroyed. In the third year of Caligula, A. D. 39. Petronius, who was made president of Syria in the place of Vitellius, was sent by the emperor to set up his statue in the temple at Jerusalem. This was a thunder-stroke to the Jews, and so occupied them, that they had no time to think of any thing else; apprehending that their temple must be defiled, and the national religion destroyed, or themselves run the risk of being exterminated, if they rebelled against the imperial decree.

The account given by Josephus will set this in a clear point of view. "Caligula sent Petronius to go with an army to Jerusalem, to set up his statues in the temple; enjoining him, if the Jews opposed it, to put to death all that made resistance, and to make all the rest of the nation slaves. Petronius therefore marched from Antioch into Judea, with three legions, and a large body of auxiliaries raised in Syria. All were hereupon filled with consternation, the army being come as far as Ptolemais. The Jews then gathering together, went to the plain near Ptolemais, and entreated Petronius in the first place for their laws, in the next place for themselves. Petronius was moved with their solicitations; and, leaving his army and the statues, went into Galilee, and called an assembly of the heads of the Jews, at Tiberias; and having exhorted them, without effect, to submit to the emperor's orders, said, 'Will ye then fight against Cæsar?' They answered, that they offered up sacrifices twice every day for the emperor and the Roman people; but that if he would set up the images, he ought first of all to sacrifice the whole Jewish nation; and that they were ready to submit themselves, their wives and children, to the slaughter." Philo gives a similar account of this transaction. See *Lardner's Credibility*, Works, Vol. I. p. 97, &c.

It appears, therefore, that as these transactions took place about the time mentioned in the text, that their persecution from the Romans, diverted them from persecuting the Christians; and THEN had the churches rest throughout all Judea, and Galilee, and Samaria; the terror occasioned by the imperial decree having spread itself through all those places.

Were edified] Οικοδομουμενας; a metaphor taken from a building. 1. The ground is marked out; 2. the ichnograph, or dimensions of the building ascertained; 3. the foundation is digged; 4. the foundation-stone laid; 5. the walls builded

throughout all quarters, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named

† Ch. 8. 14.

up, with course upon course; 6. the top-stone brought on; 7. the roof raised, and the whole covered in; and, 8. the interior part fitted up and adorned, and rendered convenient for the intended inhabitant. This figure frequently occurs in the sacred writings, especially in the New Testament. It has its reason in the original creation of man: God made the first human being as a shrine or temple, in which himself might dwell. Sin entered, and the heavenly building was destroyed. The materials, however, though all dislocated, and covered with rubbish, and every way defiled, yet exist; no essential power or faculty of the soul having been lost. The work of redemption consists in building up this house as it was in the beginning; and rendering it a proper habitation for God. The various powers, faculties, and passions, are all to be purified and refined by the power of the Holy Spirit; and order and harmony restored to the whole soul. All this is beautifully pointed out by St. Peter, 1 Epist. chap. ii. 4, 5. To whom (Jesus Christ) coming as unto a LIVING STONE, chosen of God and precious, ye also as LIVING STONES, are BUILT UP a spiritual house, a holy priesthood, to offer up spiritual sacrifices to God by Jesus Christ. And St. Paul, who, from his own profession as a tent-maker, could best seize on the metaphor, and press it into this spiritual service, goes through the whole figure at large, in the following inimitable words: Ye are the HOUSEHOLD of God, and are BUILT UPON the FOUNDATION of the apostles and prophets, Jesus Christ himself being the chief CORNER-STONE, in whom all the BUILDING, FITLY FRAMED together, groweth unto a HOLY TEMPLE in the Lord: in whom ye also are BUILT TOGETHER for a HABITATION of God, through the Spirit, Eph. ii. 19—22. Edification signifies, therefore, an increase in the light, life, and power of God; being founded on the doctrine of Christ crucified, having the soul purified from all unrighteousness, and fitted, by increasing holiness, to be a permanent residence for the ever blessed God.

Walking in the fear of the Lord] Keeping a continually tender conscience; abhorring all sin; having respect to every divine precept; dreading to offend him, from whom the soul has derived its being and its blessings. Without this salutary fear of God, there never can be any circumspect walking.

In the comfort of the Holy Ghost] In a consciousness of their acceptance and union with God, through his Spirit; by which, solid peace and happiness are brought into the soul; the truly religious man knowing and feeling that he is of God,

A. M. cir. 4041. Eneas, which had kept his bed eight
 A. D. cir. 37. years, and was sick of the palsy.
 An. Olymp. cir. CCIV. 1. 34 And Peter said unto him, Eneas,
 * Jesus Christ maketh thee whole: arise, and
 make thy bed. And he arose immediately.

* Ch. 9. 6, 16. & 4. 10.

by the Spirit which is given him: nothing less can be implied in the comfort of the Holy Ghost.

Were multiplied.] No wonder that the church of God increased, when such lights as these shone among men. This is a short, but full and forcible description of the righteousness, purity, and happiness of the primitive church.

Verse 32. *As Peter passed through all quarters*] *Δια παντων*, Ep. Pearce thinks, should be translated not *through all quarters*, but *through all the saints*. The churches having rest, the apostles made use of this interval of quiet, to visit the different congregations, in order to build them up on their most holy faith. Of Saul, we hear no more till chap. xi. 30. which is supposed to be about *five years* after this time; *eight* in all, from his conversion. Peter, it seems, had continued in Jerusalem, all the time that the churches were in a state of persecution throughout the whole land. Great as he was, he never evidenced that *steady, determinate courage*, by which St. Paul was so eminently distinguished; nor did he ever suffer half so much for God and his truth.

To the saints] The Jews, who had been converted to Christianity.

Which dwell at Lydda.] A town in the tribe of Ephraim almost on the border of Judea, and nigh unto Joppa: it was about ten leagues from Jerusalem, and was afterwards known by the name of *Diospolis*, or the *city of Jupiter*.

Verse 33. *A certain man named Eneas*] This name has been celebrated in the annals of heathen poetry, in that beautiful work of the poet Virgil, called the *Æneid*; which gives an account of the misfortunes, travels, wars, &c. of a Trojan prince of this name, after the destruction of his native city Troy. On the difference of names which so frequently occurs in some parts of the Scriptures, Calmet makes the following judicious remarks: As both *Greek* and *Hebrew*, or *Syriac*, were commonly spoken in Palestine, most persons had *two* names, one *Greek* and the other *Hebrew*. Thus Peter was called *Cephas* in Hebrew, and *Petros* in Greek. Paul was called *Saul* in Hebrew, and *Pavlos* in Greek. The person in ver. 36. *Tabitha* in Hebrew, and *Dorcas* in Greek. And the paralytic person cured by Peter, *Hananiah* in Hebrew, and *Aineas* in Greek. So *Thomas* was the Hebrew name of the apostle, who in Greek was called *Didymus*.

Had kept his bed eight years.] This was occasioned by a palsy; and now inveterate and hopeless, through its long standing.

35 And all that dwell in Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa, a certain disciple named Tabitha, which by interpretation is

† 1 Chron. 5. 16.— ch. 11. 21.

Verse 34. *Jesus Christ maketh thee whole*] Not Peter, for he had no power, but what was given him from above. And as an instrument, any man could heal with this power, as well as Peter; but God chose to put honour upon these primitive preachers of his word, that men might see that they were commissioned from heaven.

Arise, and make thy bed.] Give now full proof that *Jesus Christ has made thee whole*, by *arising*, and by *making* thy bed. He was at home, and therefore was not commanded, as the paralytic person, to *take up his bed*; but he was ordered to *make it*, that all might see that the cure was perfect.

Verse 35. *All that dwell in Lydda and Saron saw him*] Saron was that *champaign country* that lay between Joppa and Lydda. The long affliction of this man had been well known, and his cure, consequently, became a subject of general examination: it was found to be real. It was known to have been performed by the grace and mercy of Christ; and the consequence of all this conviction was, that all these people became *Christians*.

Verse 36. *Now there was at Joppa*] This was a sea-port town on the coast of the Mediterranean sea, about a day's journey from Jerusalem. It is supposed to be the same which is called in the Old Testament *Joppo*, which belonged to the tribe of Dan, Josh. xix. 46. It is at present called *Juffa*; and is still a place of considerable note.

A certain disciple named Tabitha] This word is more properly *Syriac*, than *Hebrew*. *ܐܒܝܬܐ* *tebitho* is the word in the Syriac Version, and is their manner of writing the Hebrew *צבי* *tsebi*; the *צ* *teth* being changed for the *צ* *tsakki*. The word *ܐܒܝܬܐ* *tabio*, and the feminine *ܐܒܝܬܐ* *tabitho*, have the same meaning as the Hebrew *צבי* *tsebi*, and the Greek *Δορκας* *Dorcas*, and signify the *gazel* or *antelope*: and it is still customary in the East, to give the names of beautiful animals to *young women*. The comparison of fine eyes to those of the antelope, is continually occurring in the writings of the Arabic and Persian poets. The person in the text probably had her name in the same way. She was very beautiful, and was therefore called *Tabitha* and *Dorcas*.

This woman was full of good works] She spent her life in acts of kindness and charity. Her soul was full of love to God and man; and her whole time was filled up with works of piety and mercy.

A. M. cir. 4011-
A. D. cir. 37.
Aa. Olymp.
cir. CCIV. 1. called ' Dorcas : this woman was full
of good works and alms deeds which
she did.

37 And it came to pass in those days, that she
was sick, and died : whom when they had
washed, they laid her in ° an upper chamber.

° Or, Doe, or, Bee.—1 Tim. 2. 16. Titus 2. 8.

Verse 37. She was sick, and died] Even her holiness
and usefulness could not prevent her from sickness and death.
Dust thou art, and to dust thou shalt return, is a decree that
must be fulfilled, even on the saints ; for the body is dead,
sentenced to death, because of sin, though the Spirit be life
because of righteousness.

Whom when they had washed] Having the fullest proof
that she was dead, they prepared her for her interment. In
most nations of the world, it was customary to wash their
dead before they buried them ; and before they laid them
out, to lie in state, as Homer tells us, was the case with the
body of Patroclus :

Ὡς εἰπων, ἑταροῖσιν ἐκεκλετο δῖος Ἀχιλλεύς,
Ἄμφι πυρὶ στήσαι τρίποδα μεγάλην ἄφρα ταχίστα
Πατρόκλον λουσαίαν—
Καὶ τότε δὴ λουσαν τε, καὶ ελείψαν λίπ' ἑλαίω—
Iliad. xviii. 343.

“ So saying, he bade his train surround with fire
A tripod huge, that they might quickly cleanse
Patroclus, from all stains of clotted gore.
They on the blazing hearth a tripod placed,
Infus'd the water, thrust dry wood beneath,
And soon the flames encompassing around
Its ample belly, warmed the flood within.
Soon as the water in the singing brass
Simmer'd, they bath'd him, and with limpid oil
Anointed.

They stretch'd him on his bed, then cover'd him
From head to feet with linen texture light,
And with a wide unsullied mantle last.”

COWPER.

The waking or watching of the dead, was also practised
among the ancient Greeks, as we learn from a preceding pa-
ragraph, where Achilles, addressing his dead friend Patroclus,
tells him,

Τόσσα δὲ μοι παρα νηυσὶ κορμῶσιν κείσασαι αὐτός·
Ἄμφι δὲ σὲ Τρῶας καὶ Δαρδανίδες βαθυκόλποι
κλαύσονται, νυκτὰς τε καὶ ἡμέρας δακρυχέουσαι.
Il. xviii. 338.

“ Mean time, among
My lofty galleys thou shalt lie, with tears
Mourned day and night, by Trojan captives fair
And Dardan, compassing thy bier around.”—COWPER.

38 And forasmuch as Lydda was
nigh to Joppa, and the disciples had
heard that Peter was there ; they sent
unto him two men, desiring him that he would
not delay to come to them.

A. M. cir. 4011.
A. D. cir. 37.
Aa. Olymp.
cir. CCIV. 1.

39 Then Peter arose and went with them.

° Ch. 1. 13.—° Or, be grieved.

A similar description is given by Virgil of the funeral
obsequies of Misenus, Æneid vi. ver. 212.

Nec minus interea Misenum in littore Teucrici
Flebant, & cineri ingrato suprema ferebant.

* * * * *

Pars calidos latices et aëna undantis flammis
Expediunt, corpusque lavant frigentis & unguunt
Fit gemitus : tum membra toro defleta reponunt,
Purpureasque super vestis velamina nota
Conjiciunt, &c.

“ Meanwhile, the Trojan troops with weeping eyes
To dead Misenus pay his obsequies.

First from the ground a lofty pile they rear
Of pitch-trees, oaks and pines, and unctuous fir :
The fabric's front, with cypress twigs they strew ;
And stick the sides with boughs of baleful yew,
The topmost part, his glitt'ring arms adorn ;
Warm waters then in brazen cauldrons borne,
Are poured to wash his body, joint by joint ;
And fragrant oils the stiffened limbs anoint.
With groans and cries Misenus they deplore.
Then on a bier with purple covered o'er
The breathless body, thus bewail'd they lay.

DRYDEN.

These rites, in many respects, resemble those still used
among the native Irish. See the account of the funeral ce-
remonies of the Egyptians, in the notes on Gen. chap. 1. 2.
The primitive Christians washed the bodies of their dead, not
only out of decency and affectionate respect to them ; but as
a token of their firm belief in the resurrection of the dead.

Verse 38. Sent to Peter—desiring that he would not delay
to come] Tabitha died at Joppa, and Peter was at Lydda,
about four leagues distant. But why did they send for
Peter ? We cannot tell. It is not likely that they had any
expectation that he should raise her from the dead ; for none of
the apostles had as yet raised any : and if God did not chuse
to restore Stephen to life, this favour could not be reasonably
expected, in behalf of inferior persons. However, they
might hope that he who cured Æneas at Lydda, might cure
Dorcas ; for it is probable that they had sent for Peter
before she died : and in this sense we might understand the
ἀπεστέλλαν of the text.

Verse 39. Showing the coats and garments] Χιτωνας καὶ

A. M. cir. 4041.
A. D. cir. 37.
An. Olymp.
cir. CCIV. 1.

When he was come, they brought him into the upper chamber : and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter ^a put them all forth, and ^b kneeled down, and prayed ; and turning *him* to the body ^c said, Tabitha, arise. And she opened her eyes ; and when she saw Peter, she sat up.

^a Matt. 9. 25.—^b ch. 7. 60.—^c Mark 5. 41, 42. John 11. 43.

iparia, the outer and inner garments. These, it appears, she had made for the poor, and more particularly for *poor widows*, in whose behalf she had incessantly laboured.

Verse 40. *Peter put them all forth, and kneeled down, and prayed*] It was not even known to Peter that God would work this miracle : therefore he put all the people out, that he might seek the will of God by fervent prayer, and during his supplications, be liable neither to *distraction* nor *interruption*, which he must have experienced, had he permitted this company of *weeping widows* to remain in the chamber.

And turning—to the body] *Σωμα* ; the lifeless body, for the *spirit* had already departed.

Said, Tabitha, arise] During his wrestling with God, he had, undoubtedly, received confidence that she would be raised at his word.

And when she saw Peter, she sat up.] As Dorcas was a woman so eminently holy, her happy soul had doubtless gone to the paradise of God. Must she not therefore be filled with regret to find herself thus called back to earth again ? And must not the remembrance of the glories she had now lost, fill her with dislike to all the goods of earth ? No : for, 1. as a saint of God, her Maker's *will* must be *her's* ; because she knew that this *will* must be ever *best*. 2. It is very likely that in the case of the revivescence of saint or sinner, God mercifully *draws a veil* over all they have seen or known, so that they have no recollection of what they have either seen or heard. Even St. Paul found it impossible to tell what he had heard in the third heaven, though he was probably not in the state of the dead. Of the œconomy of the invisible world, God will reveal nothing. *We walk here by faith, and not by sight.*

Verse 41. *Saints and widows*] In primitive times, the *widows* formed a distinct part of the Christian church.

Verse 42. *Many believed in the Lord.*] That is, in Christ Jesus, in whose name and through whose power they understood this miracle to be wrought. This miracle, as well as that at Lydda, was not only the mean of strengthening the faith of the disciples, and gaining credit to the cause of

A. M. cir. 4041.
A. D. cir. 37.
An. Olymp.
cir. CCIV. 1.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa ; ^d and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa, with one ^e Simon a tanner.

^d John 11. 45. & 12. 11.—^e ch. 10. 6.

Christianity ; but also of bringing many sincere converts to the Lord, so that the church was thereby both *builded up* and *multiplied*.

Verse 43. *He tarried many days in Joppa*] Taking advantage of the good impression made on the people's minds by the miracle, he preached to them the great truths of Christianity ; and thus established them in the faith.

Simon a tanner.] Whether the original word *βυρρευς* signifies a *tanner* or a *currier*, is of little consequence. The person who dealt in the hides, whether of *clean* or *unclean* animals, could not be in high repute among the Jews. Even in Joppa, the trade appears to have been reputed *unclean* ; and therefore this Simon had *his house by the sea-side*. See chap. x. 6. Of the trade itself, the Talmudists speak with great contempt ; they reckon it among *blemishes*. See proofs in *Schoettgen*.

1. Thus terminates what has not been improperly called *the first period of the Christian church*, which began at the day of pentecost, chap. ii. and continued to the resurrection of Dorcas ; a period of about *eight years*. During the whole of this time, the gospel was preached to the Jews *only*, no *Gentile* being called, before Cornelius ; the account of whose conversion, and the divine vision that led to it, are detailed in the following chapter. Salvation was of the Jews : theirs were the fathers, the covenants, and the promises ; and from them came Christ Jesus ; and it was right that they should have the first offer of a salvation, which, while it was *a light to lighten the Gentiles*, was to be *the glory of the Israelitish people*. When they utterly rejected it, then the apostles turned unto the Gentiles. Among them the Christian church was founded ; and thus the *reprobates* became the *elect* ; and the *elect* became *reprobates*. Reader ! behold the goodness and severity of God ! towards them that fell, severity ; but towards thee goodness, *if thou continue in his goodness ; otherwise thou also shalt be cut off*, Rom. xi. 22. Thou canst only stand by faith ; and be not high-minded, but fear. Nothing less than Christ dwelling in thy heart by faith, can save thy soul unto eternal life.

2. The conversion of Saul of Tarsus is one of the most remarkable facts, recorded in the history of the Christian church. When we consider the *man*; the *manner* in which he was brought to the knowledge of the truth; the *impression* made on his own mind and heart by the vision he had on his way to Damascus, and the *effect* produced in all his subsequent life, we have a series of the most convincing *evidences* of the truth of the Christian religion. In this light he ever viewed the subject himself; the manner of his conversion he ever appealed to, as the most proper apology for his conduct; and on several most important occasions, he not only refers to it, but enters into a detail of its circumstances, that his hearers might see that the excellency of the power was of *God* and not of *man*.

Saul of Tarsus was not a man of a *light, fickle, and uncultivated* mind. His *natural powers* were vast, his *character* the most decided, and his *education*, as we learn from his historian, and from his writings, was at once both *liberal* and *profound*. He was born and brought up in a city which enjoyed every privilege of which Rome itself could boast; and was a successful rival both of Rome and Athens in arts and science. Though a Jew, it is evident that his education was not confined to matters that concerned his own people and country alone. He had read the best Greek writers, as his style, allusions, and quotations sufficiently prove; and in matters which concern his own religion, he was instructed by *Gamaliel*, one of the most celebrated doctors the synagogue had ever produced. He was evidently master of the *three* great languages which were spoken among the only people who deserved the name of *nations*: the *Hebrew*, and its prevailing dialect, the *Chaldaic-Syriac*; the *Greek*, and the *Latin*; languages, which, notwithstanding all the cultivation through which the earth has passed, maintain their rank, which is a most decisive superiority over all the languages of the universe. Was it likely that *such a man*, possessing such a *mind*, cultivated to such an *extent*, could have been *imposed* on or *deceived*? The circumstances of his conversion *forbid* the supposition: they *do more*; they *render it impossible*. One consideration on this subject will prove, that imposture in this case was impossible: He had no communication with Christians; the men that accompanied him to Damascus were of his own mind; virulent, determined enemies to the very name of Christ: and his conversion took place in the *open day*, on the *open road*, in company only with such men as the persecuting high-priest and sanhedrin thought proper to be employed in the extermination of Christianity. In such circumstances, and in such company, no cheat could be practised. But was not *he* the *deceiver*? The supposition is absurd and monstrous, for this simple reason, that there was no *motive* that could prompt him to feign what he was not; and no *end* that could be answered by assuming the profession of Christianity. Christianity had in it such principles as must expose it to the hatred of Greece, Rome, and Judea.

It exposed the absurdity and folly of Grecian and Roman superstition and idolatry; and asserted itself to be the *completion, end, and perfection* of the whole Mosaic economy. It was therefore hated by all those nations; and its followers despised, detested, and persecuted. From the profession of such a religion so circumstanced, could any man, who possessed even the most moderate share of common sense, expect secular emolument or advantage? No! Had not this apostle of the Gentiles the fullest conviction of the truth of Christianity, the fullest proof of its heavenly influence on his own soul, the brightest prospect of the *reality* and *blessedness* of the spiritual world, he could not have taken one step in the path which the doctrine of Christ pointed out. Add to this, that he lived long after his conversion, saw Christianity and its influence in every point of view; and tried it in all circumstances. What was the result? the deepest conviction of its truth; so that he counted all things dross and dung in comparison of the excellency of its knowledge. Had he continued a *Jew*, he would have infallibly risen to the first dignities and honours of his nation; but he willingly forfeited all his secular privileges, and well-grounded expectations of secular honour and emolument, and espoused a cause, from which he could not only have no expectation of worldly advantage, but which, most evidently and necessarily, exposed him to all sorts of privations, sufferings, hardships, dangers, and death itself! These were not only the unavoidable consequences of the cause he espoused; but he had them fully in his apprehension, and constantly in his eye. He *predicted* them, and knew that every step he took was a progressive advance in *additional sufferings*, and the issue of his journey must be a *violent death*!

The whole history of St. Paul proves him to be one of the *greatest* of men; and his conduct after he became a Christian, had it not sprung from a divine motive, of the truth of which he had the fullest conviction, would have shewn him to be one of the *weakest* of men. The conclusion therefore is self-evident, that in St. Paul's *call* there could be no imposture; that in his own *mind* there could be no *deception*, that his conversion was from heaven; and the religion he professed and taught, the infallible and eternal truth of Jehovah. In this full conviction, he counted not his life dear unto him, but finished his rugged race with joy, cheerfully giving up his life for the testimony of Jesus; and thus his luminous sun set in *blood*, to rise again in *glory*. The *conversion* of St. Paul is the *triumph* of Christianity; his *writings*, the fullest exhibition and defence of its doctrines; and his *life* and *death*, a glorious illustration of its *principles*. Armed with the history of Paul's conversion and life, the feeblest believer needs not fear the most powerful infidel. The *ninth chapter* of the *Acts of the Apostles* will ever remain an inexpugnable fortress to *defend* Christianity, and *defeat* its enemies. Reader, hath not God *so* done his marvellous works that they may be had in everlasting remembrance?

CHAPTER X.

An angel appears to Cornelius, a centurion, and directs him to send to Joppa, for Peter to instruct him in the way of salvation, 1—6. He sends accordingly, 7, 8. While the messengers are on their way to Joppa, Peter has a remarkable vision, by which he is taught how he should treat the Gentiles, 9—16. The messengers arrive at the house of Simon the tanner, and deliver their message, 17—22. They lodge there that night, and on the morrow Peter accompanies them to Cæsarea, where they find Cornelius and his friends assembled, waiting the coming of Peter, 23, 24. Peter makes an apology for his coming, and enquires for what purpose Cornelius had sent for him, 25—29. Cornelius answers, 30—33. And Peter preaches unto him Jesus as the Saviour of the world, and the Judge of quick and dead, 34—43. While he speaks, the Holy Ghost descends on Cornelius and his company; and they spake with new tongues, and magnify God, 44—46. Peter commands them to be baptized in the name of the Lord, 47, 48.

A. M. cir. 4045.
A. D. cir. 41.
An. Olymp.
cir. CCV. 1.

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band, called the Italian band,

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

A. M. cir. 4045.
A. D. cir. 41.
An. Olymp.
cir. CCV. 1.

• Ver. 22. ch. 8. 2. & 22. 12.

• Ver. 35.

NOTES ON CHAP. X.

I have already observed (see the conclusion of the preceding chapter) that hitherto the apostles confined their labours among the *Jews* and circumcised *proselytes*; not making any offer of salvation to the *Gentiles*: for they had fully imbibed the opinion, that none could enter into the kingdom of God, and be finally saved, unless they were circumcised, and became obedient to the law of Moses. This prejudice would have operated so, as finally to prevent them from preaching the gospel to the *Gentiles*, had not God, by a particular interposition of his mercy and goodness, convinced Peter, and through him all the other apostles, that he had accepted the *Gentiles* as well as the *Jews*; and would put no difference between the one and the other, purifying their hearts by faith, and giving the *Gentiles* the Holy Ghost, as he had before given it to the *Jews*. The means which he used to produce this conviction in the minds of the apostles, are detailed at length in the following chapter.

Verse 1. *There was a certain man in Cæsarea*] This was *Cæsarea of Palestine*, called also *Strato's Tower*, as has been already noted; and the residence of the Roman procurator.

A centurion] *ἑκατόναρχος*, the chief or captain of 100 men, as both the Greek and Latin words imply. How the Roman armies were formed, divided, and marshalled, see in the notes on Matt. xx. A *centurion* among the Romans was about the same rank as a *captain* among us.

The band, called the Italian band] The word *στρατα*, which we translate *band*, signifies the same as *cohort* or *regiment*, which sometimes consisted of 555 infantry and 66 ca-

valry; but the *cohors prima*, or first cohort, consisted of 1105 infantry and 132 cavalry, in the time of *Vegetius*. But the cavalry are not to be considered as part of the cohort, but rather a company joined to it. A Roman *legion* consisted of *ten* cohorts; the first of which surpassed all the others, both in numbers and in dignity. When in former times the Roman legion contained 6000, each cohort consisted of 600, and was divided into three *manipuli*; but both the legions and cohorts were afterwards various in the numbers they contained. As there were doubtless many *Syrian auxiliaries*, the regiment in question was distinguished from them as consisting of *Italian*, i. e. *Roman* soldiers. The *Italian cohort* is not unknown among the Roman writers: *Gruter* gives an inscription, which was found in the *Forum Sempronii*, on a fine table of marble, nine feet long, four feet broad, and four inches thick; on which are the following words:

D. MAESIO. L. P. POL
RVFO. PROC. AVG.
TRIB. MIL. LEG. X.
APOLLINARIS. TRIB
CÔH. MIL. ITALIC. VOLUNT
QVAE. EST. IN. SYRIA. PRAEF
FABRVM. BIS.

See *Gruter's Inscriptions*, p. ccccxxxiii—iv.

This was probably the same cohort as that mentioned here by St. Luke; for the *tenth* legion mentioned in the above inscription was certainly in *Judea*, A. D. 69. *Tacitus* also mentions the *Italica legio*, the *Italic legion*, lib. i. c. 59. which *Junius Blæsus* had under his command in the province

A. M. cir. 4045. 3 ^a He saw in a vision evidently,
A. D. cir. 41. about the ninth hour of the day, an
An. Olymp. angel of God coming in to him, and
cir. CCV. 1. saying unto him, Cornelius.

4 And when he looked on him, he was afraid,
and said, What is it, Lord? And he said unto

^a Ver. 30. ch. 11. 13.

of Lyons. We learn from the Roman historians, that the fifth, tenth, and fifteenth legions were stationed in Judea; and the third, fourth, sixth, and twelfth in Syria. The Italian legion was in the battle of Bedriacum, fought A. D. 69. between the troops of Vitellius and Otho; and performed essential services to the Vitellian army. See Tacitus, Hist. lib. ii. cap. 41. The issue of this battle was the defeat of the Othonians, on which Otho slew himself; and the empire was confirmed to Vitellius.

Wherever he sees it necessary, St. Luke carefully gives dates and facts, to which any might have recourse who might be disposed to doubt his statements: we have had several proofs of this in his Gospel. See especially chap. i. 1, &c. and iii. 1, &c. and the notes there.

Verse 2. A devout man] *Ευσεβης* from *ευ well*, and *σεβομαι I worship*. A person who worships the true God, and is no idolater.

One that feared God] *φοβουμενος τον Θεον*, one who was acquainted with the true God, by means of his word and laws; who respected these laws, and would not dare to offend his Maker and his Judge. This is necessarily implied in the fear of God.

With all his house] He took care to instruct his family in the knowledge, which he himself had received; and to establish the worship of God in his house.

Gave much alms] His love to God led him to love men; and this love proved its sincerity by acts of beneficence and charity.

Prayed to God alway.] Felt himself a dependent creature: knew he had no good, but what he had received; and considered God to be the fountain whence he was to derive all his blessings. He prayed to God alway; was ever in the spirit of prayer, and frequently in the act. What an excellent character is this! and yet the man was a Gentile! He was what a Jew would repute common and unclean, see ver. 28. He was therefore not circumcised; but, as he worshipped the true God, without any idolatrous mixtures, and was in good report among all the nation of the Jews, he was undoubtedly what was called a proselyte of the gate, though not a proselyte of justice; because he had not entered into the bond of the covenant by circumcision. This was a proper person, being so much of a Jew and so much of a Gentile, to form the connecting link between both people; and God chose

him, Thy prayers and thine alms are
come up for a memorial before God.

5 And now send men to Joppa,
and call for one Simon, whose surname is
Peter:

6 He lodgeth with one ^bSimon a tanner,

^b Ch. 9. 43.

him, that the salvation of the Jews might with as little observation as possible be transmitted to the Gentiles. The choice of such a person, through whom the door of faith was opened to the heathen world, was a proof of the wisdom and goodness of God. The man who was chosen to this honour, was not a profligate Gentile; nor yet a circumcised proselyte. He was a Gentile, amiable and pure in his manners; and, for his piety and charitableness, held in high estimation among all the nation of the Jews. Against such a person they could not, with any grace, be envious, though God should pour out upon him the gift of the Holy Spirit.

Verse 3. He saw in a vision evidently] The text is as plain as it can be, that an angel of God did appear to Cornelius. This was in a vision, i. e. a supernatural representation; and it was *φανερως manifestly, evidently made*; and at such a time too, as precluded the possibility of his being asleep; for it was about the ninth hour of the day, answering to our three o'clock in the afternoon, (see note on chap. iii. 1.) the time of public prayer, according to the custom of the Jews; and while Peter was engaged in that sacred duty. The angelic appearance to Cornelius was something similar to that made to Daniel, chap. ix. 20—23. and that especially to Zachariah, the father of John Baptist, Luke i. 11, &c.

Verse 4. Thy prayers and thine alms are come up for a memorial] Being all performed in simplicity and godly sincerity, they were acceptable to the Most High.

Come up for a memorial: this form of speech is evidently borrowed from the sacrificial system of the Jews. Pious and sincere prayers are high in God's estimation; and therefore are said to ascend to him, as the smoke and flame of the burnt-offering appeared to ascend to heaven.

These prayers and alms came up for a memorial before God: this is a manifest allusion to the meat-offering, which, in Lev. ii. 16. is said to be *אזכרה azkerah*, a memorial, (speaking after the manner of men,) to put God in remembrance that such a person was his worshipper, and needed his protection and help. So the prayers and alms of Cornelius ascended before God as an acceptable sacrifice, and were recorded in the kingdom of heaven, that the answers might be given in their due season.

Verse 6. Simon a tanner] See the note on chap. ix. 43.

What thou oughtest to do.] From this it appears that matters of great moment had occupied the mind of Cornelius.

A. M. cir. 4045. whose house is by the sea *side* :
 A. D. cir. 41. ^a he shall tell thee what thou oughtest
 An. Olymp. to do.
 cir. CCV. 1.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually ;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

^a Ch. 11. 14.—^b ch. 11. 5, &c.

He was not satisfied with the state of his own soul, nor with the degree he possessed of religious knowledge ; and he set apart a particular time for extraordinary fasting and prayer, that God might farther reveal to him the knowledge of his will. Perhaps he had heard of Jesus, and had been perplexed with the different opinions that prevailed concerning him ; and now prayed to God that he might know what part he should take ; and the answer to this prayer is, “ Send to Joppa for Simon Peter, *he shall tell thee what thou oughtest to do.*” This clause, so explanatory, is wanting in almost every MS. and Version of note. Griesbach and some others have left it out of the text.

Verse 7. *And a devout soldier*] It has already been remarked that Cornelius had taken care to instruct his family in divine things ; and it appears also that he had been attentive to the spiritual interests of his regiment. We do not find that it was then, even among the Romans, considered a disgrace for a military officer to teach his men lessons of morality, and piety towards God.

Verse 8. *He sent them to Joppa.*] It has been properly remarked, that from Joppa, Jonah was sent to preach to the *Gentiles* of Nineveh ; and from the same place Peter was sent to preach the gospel to the Gentiles at Cæsarea.

Verse 9. *On the morrow, as they went on their journey*] From Joppa to Cæsarea was about twelve or fifteen leagues ; the messengers could not have left the house of Cornelius till about two hours before sun-set ; therefore, they must have travelled a part of the night, in order to arrive at Joppa the next day, towards noon. *Calmet*. Cornelius sent *two* of his household servants, by way of respect to Peter ; probably the *soldier* was intended for their defence, as the roads in Judea were by no means safe.

Peter went up upon the house-top to pray] It has often been remarked, that the houses in Judea were builded with flat roofs, on which people walked, conversed, meditated, prayed, &c. The house-top was the place of retirement ; and thither Peter went for the purpose of praying to God.

Verse 10. *He became very hungry*] It seems that this happened about dinner-time ; for it appears that they were

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, ^b Peter went up upon the house-top to pray about the sixth hour :

10 And he became very hungry, and would have eaten : but while they made ready, he fell into a trance,

11 ° And saw heaven opened, and a certain vessel descending unto him, as it had been a

° Ch. 7. 56. Rev. 19. 11.

making ready, παρασκευάζοντων dressing the victuals for the family. The *dinner* among the ancients was a very slight meal ; and they had no *breakfast* : their *supper* was their principal meal. And in very ancient times, they ate only *once* in the day. Supper was the meal at which they saw their friends, the business of the day being then finished.

He fell into a trance] Επέπεσεν ἐπ’ αὐτὸν ἐκστασις, an *extasy* fell upon him. A person may be said to be in an extasy when transported with *joy* or *admiration* ; so that he is *insensible* to every object, but that on which he is engaged. Peter’s extasy is easily accounted for : he went up to the house-top to pray : at first he felt keen hunger ; but being earnestly engaged with God, all natural appetites became absorbed in the intense application of his soul to his Maker. While every passion and appetite was under this divine influence, and the soul, without let or hindrance, freely conversing with God, then the visionary and symbolical representation mentioned here, took place.

Verse 11. *And saw heaven opened*] His mind now entirely spiritualized, and absorbed in heavenly contemplation, was capable of discoveries of the spiritual world ; a world, which with its πληρωμα, or *plenitude* of inhabitants, surrounds us at all times ; but which we are incapable of seeing, through the dense medium of *flesh* and *blood*, and their necessarily concomitant *earthly passions*. Much, however, of such a world and its œconomy may be apprehended by him who is purified from all filthiness of the flesh and spirit ; and who has perfected holiness in the fear of God. But this is a subject to which the *enthusiast* in vain attempts to ascend. The *turbulent working* of his imagination, and the gross earthly crudities which he wishes to obtrude on the world as revelations from God, afford a sufficient refutation of their own blasphemous pretensions.

A great sheet knit at the four corners] Perhaps intended to be an emblem of the *universe*, and its *various nations*, to the four corners of which the gospel was to extend ; and to offer its blessings to all the inhabitants, without distinction of nation, &c.

A. M. cir. 4045.
A. D. cir. 41.
An. Olymp.
cir. CCV. 1.

great sheet knit at the four corners,
and let down to the earth :

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter ; kill, and eat.

14 But Peter said, Not so, Lord ; * for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, ^b What God hath cleansed, *that* call not thou common.

16 This was done thrice : and the vessel was received up again into heaven.

* Lev. 11. 4. & 20. 25. Deut. 14. 3, 7. Ezek. 4. 14.—^b Matt. 15. 11. ver. 28.

Verse 12. *All manner of four-footed beasts, &c.*] Every species of *quadrupeds*, whether *wild* or *domestic* ; all *reptiles*, and all *fowls*. Consequently, both the *clean* and *unclean* were present in this visionary representation : those that the Jewish law allowed to be sacrificed to God, or proper for food ; as well as those which that law had prohibited in both cases : such as the *beasts*, that do not chew the *cud* ; *fish*, which have *no scales* ; *fowls* of prey, and such others as are specified in Lev. xi. where see the notes.

Verse 13. *Rise, Peter ; kill and eat.*] *Θυσίον και φαγε*, *sacrifice and eat*. Though this verb is sometimes used to signify the *slaying* of animals for *food* ; yet, as the proper notion is to *slay* for the purpose of *sacrifice*, it appears to me to be better to preserve that meaning here. Animals that were offered in sacrifice, were considered as *given to God* ; and when he received the *life*, the flesh was given to those who offered the sacrifice that they might feed upon it : and every sacrifice had in it the nature of a *covenant* ; and covenants were usually made by *eating together* on the flesh of the sacrifice offered on the occasion ; God being supposed to be invisibly present with them, and partaking of the feast. The *Jews* and *Gentiles* are certainly represented by the clean and unclean animals in this large vessel : these, by the ministry of the gospel, were to be offered up a spiritual sacrifice to God. Peter was to be a prime instrument in this work ; he was to offer them to God, and rejoice in the work of his hands. The spirit of the heavenly direction seems to be this : " The middle wall of partition is now to be pulled down ; the *Jews* and *Gentiles* are called to become one flock, under one shepherd and bishop of souls. Thou, Peter, shalt open the door of faith to the *Gentiles*, and be also the minister of the circumcision. Rise up ; already a blessed sa-

A. M. cir. 4045.
A. D. cir. 41.
An. Olymp.
cir. CCV. 1.

17 ¶ Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there ?

19 While Peter thought on the vision, ^c the Spirit said unto him, Behold, three men seek thee.

20 ^d Arise, therefore, and get thee down, and go with them, doubting nothing : for I have sent them.

Rom. 14. 14, 17, 20. 1 Cor. 10. 25. 1 Tim. 4. 4. Tit. 1. 15.—^c ch. 11. 12.—^d ch. 15. 7.

crifice is prepared : go and offer it to God, and let thy soul feed on the fruits of his mercy and goodness, in thus shewing his gracious design of saving both Jews and Gentiles by Christ crucified."

Verse 14. *Common or unclean.*] By *common*, *κοινον*, whatever was in *general use* among the *Gentiles*, is to be understood ; by *unclean*, *ακαθαρτον*, every thing that was *forbidden* by the Mosaic law. However, the one word may be considered as explanatory of the other. The Rabbins themselves, and many of the primitive Fathers, believed that by the *unclean* animals forbidden by the law, the *Gentiles* were meant.

Verse 15. *What God hath cleansed*] God, who made at first the distinction between Jews and Gentiles, has a right to remove it, whenever and by whatever means he pleases : he, therefore, who made the distinction for wise purposes, between the clean and the unclean, now pronounces all to be *clean*. He had authority to do the first ; he has authority to do the last. God has purposed that the *Gentiles* shall have the gospel preached to them : *what* he therefore has *cleansed*, " that, call not thou *common*."

Verse 16. *This was done thrice*] For the greater certainty, and to make the deeper impression on the apostle's mind.

And the vessel was received up again into heaven.] Both Jews and Gentiles came equally *from* God ; and to him, *both*, by the preaching of the gospel, shall again *return*.

Verse 17. *While Peter doubted—the men—stood before the gate*] In all this we find an admirable display of the œconomy of Providence. Cornelius prays and has a vision which prepares him to receive instruction from Peter : Peter prays, and has a vision which prepares and disposes him to

A.M. cir. 4045.
A. D. cir. 41.
An. Olymp.
cir. CCV. 1.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, *Cornelius the centurion, a just man, and one that feareth God, and ^b of good report among all the nation of the Jews, was warned from God by a holy angel, to send for thee into his house; and to hear words of thee.

* Ver. 1, 2, &c.— ch. 22. 12.

give instruction to Cornelius. While he is in doubts and perplexity what the full meaning of the vision might be, the messengers, who had been dispatched under the guidance of an especial Providence, came to the door; and the Holy Spirit gives him information that his doubts should be all cleared up, by accompanying the men who were now enquiring for him. How exactly does every thing in the conduct of Providence occur: and how completely is every thing adapted to time, place, and occasion! all is in weight, measure, and number. Those simple occurrences, which men snatch at, and press into the service of their own wishes, and call them providential openings, may, indeed, be links of a providential chain, in reference to some other matter; but unless they be found to speak the same language in all their parts, occurrence corresponding with occurrence; they are not to be construed as indications of the Divine will in reference to the claimants. Many persons, through these misapprehensions, miscarrying, have been led to charge God foolishly for the unsuccessful issue of some business in which their passions, not his providence, prompted them to engage.

Verse 21. *Which were sent unto him from Cornelius*] This clause is wanting in almost every MS of worth; and in almost all the Versions.

Behold, I am he whom ye seek] A sudden unexpected speech, like the address of Æneas to Dido; when the cloud in which he was involved, suddenly dissipated, and he appeared with the exclamation,

———— coram quem quæritis, adsum!

Æn. lib. i. 595.

What is the cause wherefore ye are come?] He still did not know the full import of the vision; but being informed by the Holy Spirit, that three men were seeking him, and that he should go with them, without scruple, he instantly obeyed; and finding them at the door, desired to know why they sought him?

Verse 22. *Cornelius the centurion, &c.*] They give him

A. M. cir. 4045.
A. D. cir. 41.
An. Olymp.
cir. CCV. 1.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, ^c and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 ¶ And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

* Ver. 45. ch. 11. 12.

the simple relation which they had received from their master. For the character of Cornelius, see the comment on verse 2.

To hear words of thee.] But of what kind they could not as yet tell.

Verse 23. *Then called he them in, &c.*] They had already walked a long journey in a short time, and needed refreshment; and it was thought expedient that they should rest that night with Simon the tanner.

Certain brethren from Joppa] They were six in number, as we learn from chap. xi. 12. It was necessary that there should be several witnesses of the important transactions which were about to take place; as on no slight evidence, would even the converted Jews believe, that repentance unto life, and the Holy Spirit, should be granted to the Gentiles.

Verse 24. *His kinsmen and near friends.*] Συγγενεις, his relatives, and αναγκαιους φιλους, his necessary friends; but the Syriac makes αναγκαιους an epithet, as well as συγγενεις, and thus the passage may be read, his kinsmen, his domestics, and his friends. It appears that he had collected the whole circle of his intimate acquaintance, that they also might profit by a revelation which he expected to come immediately from heaven: and these amounted to many persons; see ver. 27.

Verse 25. *Fell down at his feet, and worshipped him.*] As Peter's coming was announced by an angel, Cornelius might have supposed that Peter himself was an angel, and of a superior order; seeing he came to announce what the first angel was not employed to declare: it was probably, in consequence of this thought, that he prostrated himself before Peter, offering him the highest act of civil respect; for there was nothing in the act, as performed by Cornelius, which belonged to the worship of the true God. Prostrations to superiors were common in all Asiatic countries. The Codex Bezae, and the latter Syriac, in the margin, read this verse differently from all other MSS. and Versions; thus, *But as Peter drew nigh to Cæsarea, one of the servants ran before, and told that he was*

A. M. cir. 4045.
A. D. cir. 41.
An. Olymp.
cir. CCV. 1.

26 But Peter took him up, saying,
“ Stand up; I myself also am a
man.

27 And as he talked with him, he went in, and
found many that were come together.

28 And he said unto them, Ye know how^b that
it is an unlawful thing for a man that is a Jew
to keep company, or come unto one of another
nation; but^c God hath shewed me that I should
not call any man common or unclean.

29 Therefore came I *unto you* without gain-
saying, as soon as I was sent for: I ask there-
fore, for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was
fasting until this hour; and at the ninth hour
I prayed in my house, and, behold, ^d a man

^a Ch. 14. 14, 15. Rev. 19. 10. & 22. 9.—^b John 4. 9. & 18. 28. ch. 11.
3. Gal. 2. 12, 14.—^c ch. 15. 8, 9. Ephes. 3. 6.—^d ch. 1. 10.—^e Matt.
28. 3. Mark 16. 5. Luke 24. 4.

come: then Cornelius leaped up, and met him, and falling at
his feet, he worshipped him. This is a very remarkable ad-
dition, and relates circumstances that we may naturally sup-
pose did actually take place.

Verse 26. *I myself also am a man.*] “ I am not an an-
gel; I am come to you simply on the part of God, to deliver
to you the doctrine of eternal life.”

Verse 27. *And as he talked with him*] Cornelius had
met Peter at some short distance from his house, and they
conversed together, till they went in.

Verse 28. *Ye know how that it is an unlawful thing, &c.*] He
addressed the whole company, among whom it appears,
there were persons well acquainted with Jewish customs;
probably some of them were Jewish proselytes.

But God hath shewed me, &c.] He now began to un-
derstand the import of the vision which he saw at Joppa. A
Gentile is not to be avoided, because he is a Gentile; God is
now taking down the partition wall which separated them
from the Jews.

Verse 29. *I ask—for what intent ye have sent for me?*] Peter
had been informed of this by the servants of Cornelius,
ver. 22. but as all the company might not have been informed
of the circumstances, he, as it were, invites him to tell his
story afresh, that his friends, &c. might be the better pre-
pared to receive the truth, which he was about to dispense, in
obedience to his divine commission.

Verse 30. *Four days ago, I was fasting until this hour*] It
was then about three o'clock in the afternoon; and it ap-
pears that Cornelius had continued his fasts from three
o'clock the preceding day to three o'clock the day follow-

stood before me^e in bright clothing,
31 And said, Cornelius, thy prayer
is heard, ^f and thine alms are had in
remembrance in the sight of God.

32 Send therefore to Joppa, and call hither
Simon, whose surname is Peter; he is lodged in
the house of *one* Simon a tanner by the sea *side*;
who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and
thou hast well done that thou art come. Now
therefore are we all here present before God,
to hear all things that are commanded thee of
God.

34 ¶ Then Peter opened *his* mouth, and said,
^g Of a truth I perceive that God is no respecter
of persons:

^h Ver. 4, &c. Dan. 10. 12.—ⁱ Hebr. 6. 10.—^j Deut. 10. 17. 2 Chron.
19. 7. Job 34. 19. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25.
1 Pet. 1. 17.

ing; not that he had fasted four days together, as some sup-
pose; for even if he did fast four days consecutively, he ate
one meal on each day. It is however necessary to remark
that the word *νηστευων*, *fasting*, is wanting in ABC. *one* other;
the *Coptic*, *Æthiopic*, *Armenian*, and *Vulgate*: but it has
not been omitted in any *edition* of the Greek Testament.

Verse 31. *Thy prayer is heard*] See the note on ver. 4.
Cornelius *prayed, fasted, and gave alms*. It was in this *way*,
he looked for salvation; not to *purchase* it; a thought of this
kind does not appear to have entered into his mind; but
these were the *means* he used to get his soul brought to the
knowledge of the truth. The Reader must recollect, that in
the case of Cornelius, there was no *open vision*; he used the
light and power which God had already given; and behold
how mightily God increased his gifts! He that *hath*, i. e. that
uses what he has, shall receive; and no man can expect any
increase of light or life, who does not improve the grace
already given.

Verse 33. *Are we all here present before God*] Instead
of *before God*, the *Codex Bezae*, *Syriac*, *Æthiopic*, *Arme-
nian*, and *Vulgate*, read *before THEE*. The people were all
waiting for the preacher, and every heart was filled with ex-
pectation; they waited as *before God*, from whose messenger
they were about to hear the words of life.

Verse 34. *God is no respecter of persons*] He does not
esteem a *Jew*, because he is a *Jew*; nor does he detest a
Gentile, because he is a *Gentile*. It was a long and deeply
rooted opinion among the Jews, that God never would ex-
tend his favour to the *Gentiles*; and that the descendants of
Jacob only, should enjoy his peculiar favour and benediction.

A. M. cir. 4045. 35 But * in every nation, he that
A. D. cir. 41. feareth him, and worketh righteous-
An. Olymp. ness, is accepted with him.
cir. CCV. 1.

A. M. cir. 4045 36 The word which God sent unto the
A. D. cir. 41. children of Israel, * preaching peace
An. Olymp. by Jesus Christ : (* he is Lord of all :)
cir. CCV. 1.

* Ch. 15. 9. Rom. 2. 13, 27. & 3. 22, 29. & 10. 12, 13. 1 Cor. 12. 13.
Gal. 3. 28. Eph. 2. 13, 18. & 3. 6. —> Isai. 57. 19. Eph. 2. 14, 16, 17.

Col. 1. 20. —> Matt. 28. 18. Rom. 10. 12. 1 Cor. 15. 27. Eph. 1. 20, 22.
1 Pet. 3. 22. Rev. 17. 14. & 19. 16.

Of this opinion was St. Peter, previously to the heavenly vision mentioned in this chapter. He was now convinced that *God was no respecter of persons*; that as all must stand before his judgment seat, to be judged according to the deeds done in the body; so, no one nation or people, or individual, could expect to find a more favourable decision than another, who was precisely in the *same moral state*: for the phrase *respect of persons*, is used in reference to *unjust decisions* in a *court of justice*, where through favour, or interest, or bribe, a culprit is acquitted; and a righteous or innocent person condemned. See *Lev. xix. 15. Deut. i. 16, 17. and xvi. 19.* And as *there is no iniquity* (decisions contrary to equity) *with God*, so he could not shut out the pious *prayers, sincere fasting, and benevolent alms-giving* of Cornelius; because the very spring whence they proceeded was his own grace and mercy. Therefore he could not receive even a *Jew* into his favour (in preference to such a person,) who had either abused his grace, or made a less godly use of it than this Gentile had done.

Verse 35. *But in every nation he that feareth him, &c.]* In every nation he, who according to his light and privileges, *fears God*, worships him alone, (for this is the true meaning of the word,) *and worketh righteousness*, abstains from all evil, gives to all their due, injures neither the body, soul, nor reputation of his neighbour, *is accepted with him*. It is not therefore the nation, kindred, profession, mode or form of worship, that the just God regards; but the *character, the state of heart, and the moral deportment*. For what are *professions, &c.* in the sight of that God who trieth spirits, and by whom actions are weighed! He looks for the grace he has given, the advantages he has afforded, and the improvement of all these. Let it be observed farther, that no man can be accepted with this just God, who does not *live up to the advantages of the state in which Providence has placed him*: why was Cornelius accepted with God, while thousands of his countrymen were passed by? Because he did not receive the grace of God in vain: he *watched, fasted, prayed, and gave alms*, which they did not. Had he not done so, would he have been accepted? certainly not: because it would then appear, that he had received the grace of God in vain, and had not been a worker together with him. Many irreligious men, in order to get rid of the duties and obligations of Christianity, quote this verse in their own favour, while they reject all the gospel besides; and roundly assert, as they think on the authority of this text, that they need

neither believe in Jesus Christ, attend to his gospel, nor use his ordinances; for, if they fear God and work righteousness, they shall be infallibly accepted with him. Let such know, that if they had been born, and still were living in a land where the light of the gospel had never shone, and were there, conscientiously following the glimmering ray of celestial light which God had granted; they might, with some show of reason, speak in this way; but as they are born, and live under the gospel of Jesus Christ, God, the just Judge, will require that *they fear him, and work righteousness, ACCORDING to the LIGHT afforded by that very GOSPEL*. The sincerity, watching, praying, fasting, and alms-giving of Cornelius, will not be sufficient for them who, as it may be justly said, live in splendors of Christianity. In such a state, God requires that a man shall love him with all his heart, soul, mind, and strength; and his neighbour as himself. In the face of such a requisition as this, how will the poor *heathen virtue* of one, born in the *pale of Christianity*, appear? and if God requires all this, will not a man need all the grace that has been brought to light by the revelation of Jesus Christ, to enable him to do it?

Verse 36. *The word which God sent, &c.]* Few verses in the New Testament have perplexed critics and divines more than this. The ancient copyists seem also to have been puzzled with it; as the great variety in the different MSS. sufficiently prove. A foreign critic makes a good sense by connecting this with the preceding verse thus, *In every nation he that feareth him and worketh righteousness, is accepted with him, according to that doctrine which God sent unto the children of Israel, by which he published peace* (i. e. reconciliation between Jews and Gentiles) *by Jesus Christ who is Lord of all*: and because *Lord of all*, both of Jews and Gentiles, therefore he must be impartial; and because impartial, or, *no respecter of persons*, therefore, *in every nation, whether Judea, Greece, or Italy, he that feareth God, and worketh righteousness, is accepted with him*.

I believe *τον λογον, the word*, in this verse, should be translated, *that doctrine*; and probably *ρημα*, which we translate *that word*, in verse 37, should be omitted, as it is in the *Codex Bezae*, and its *Itala Version*: and if *δν* which is in ver. 36. be even left out, as it is in *ABC. Coptic and Vulgate*, the whole may be literally read thus. *As to the doctrine sent to the children of Israel, preaching the glad tidings of peace* (*ευαγγελιζομενος ειρηνην,*) *by Jesus Christ, he is Lord of all, ye know what was done* (*το γενομενον,*) *through all Judea,*

A. M. cir. 4046. A. D. cir. 42. An. Olymp. cir. CCV. 2.
 37 That word, I say, ye know, which was published throughout all Judea, and began from Galilee; after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things

which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day; and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

A. M. cir. 4046. A. D. cir. 42. An. Olymp. cir. CCV. 2.

* Luke 4, 14. — Luke 4, 18. ch. 2, 22, & 4, 27. Heb. 1, 2. — John 3, 2. — ch. 2, 32.

* Ch. 5, 30. — ch. 2, 24. — John 14, 17, 22. ch. 13, 31. — Luke 24, 30, 43. John 21, 13.

beginning after the baptism which John preached. Jesus, who was from Nazareth, whom God anointed with the Holy Ghost and with mighty power, (δυναμει) went about doing good, and healing all that were tyrannically oppressed (καταδυναστευομενι) by the devil, for God was with him. Critics have proposed a great variety of modes, by which they suppose these verses may be rendered intelligible; and the learned Reader may see many, in Wolfius, Kypke, Rosenmuller and others. Kypke contends that the word Κυριος, Lord, is to be understood adjectively, and ought to be referred to λογος, and the 36th verse will then stand thus, *The word which he sent to the children of Israel, preaching peace by Jesus Christ, that word has authority over all.* This amounts nearly to the same sense with the expositions given above; and all proclaim this truth, which the apostle laboured to establish, namely, that God intended the salvation of all men by Jesus Christ; and therefore proclaimed reconciliation to all, by him who is Lord, maker, preserver, redeemer, and judge of all. And of this the apostle was now more convinced, by the late vision; and his mission from him who is Lord of all, to Cornelius a heathen, was a full illustration of the heavenly truth; for the very meeting of Peter, once a prejudiced Jew; and Cornelius, once an unenlightened Gentile, was a sort of first fruits of this general reconciliation; and a proof that Jesus was LORD of ALL.

Verse 37. *That word—ye know*] This account of Jesus of Nazareth, ye cannot be unacquainted with; because it has been proclaimed throughout all Judea and Galilee; from the time that John began to preach. Ye have heard how he was anointed with the Holy Ghost, and of the miracles which he performed; how he went about doing good, and healing all kinds of daemons, and by these mighty and beneficent acts, giving the fullest proof that God was with him. This was the exordium of Peter's discourse; and thus he begins from what they knew, to teach them what they did not know.

St. Peter does not intimate that any miracle was wrought by Christ, previously to his being baptized by John. *Beginning at Galilee.* Let us review the mode of Christ's manifestation. 1. After he had been baptized by John, he went

into the desert, and remained there forty days. 2. He then returned to the Baptist who was exercising his ministry at that time at Bethany, or Bethabara; and there he made certain disciples, viz. Andrew, Bartholomew, Peter, and Philip. 3. Thence he went to the marriage at Cana in Galilee, where he wrought his first miracle. 4. And afterwards he went to Capernaum in the same country, by the sea of Galilee, where he wrought many others. This was the manner in which Christ manifested himself; and these are the facts, of which Peter presumes they had a perfect knowledge; because they had been for a long time notorious through all the land.

Verse 38. *God anointed Jesus of Nazareth*] Here the apostle refers to Christ as the promised Messiah; for as Messiah signifies the anointed one, and Christ has the same signification in Greek; and the Messiah, according to the prophets, and the expectation of the Jews, was to work miracles, Peter proclaims Jesus as the Messiah; and refers to the miracles which he wrought, as the proof of it. This delicate, but forcible allusion is lost by most readers.

Verse 39. *We are witnesses of all*] In this speech St. Peter may refer not only to the twelve apostles, but to the six brethren whom he had brought with him.

Whom they slew] As the truth of the resurrection must depend on the reality of the death of Christ, it was necessary that this should be stated, and shewn to rest on the most indubitable evidence.

Verse 40. *Him God raised up the third day*] He lay long enough under the power of death, to prove that he was dead; and not too long, lest it should be supposed that his disciples had time sufficient to have practised some deceit or imposture: and to prevent this, the Jews took care to have the tomb well guarded, during the whole time which he lay there.

Verse 41. *Not to all the people*] In the order of divine Providence, the public were to be no longer instructed by Jesus Christ personally; but it was necessary that those who were to preach redemption in his name, should be thoroughly furnished to this good and great work; therefore, the time he spent on earth, after his resurrection, was devoted to the instruction of his disciples.

A. M. cir. 4046. 42 And ^a he commanded us to preach
A. D. cir. 42. unto the people, and to testify ^b that
An. Olymp. it is he which was ordained of God to
cir. CCV. 2. be the Judge of ^c quick and dead.

43 ^d To him give all the prophets witness, that
through his name, ^e whosoever believeth in

^a Matt. 28. 19, 20. ch. 1. 8. — ^b John 5. 22, 27. ch. 17. 31. — ^c Rom. 14. 9, 10. 2 Cor. 5. 10. 2 Tim. 4. 1. 1 Pet. 4. 5. — ^d Isai. 53. 11. Jer. 31. 34. Dan. 9. 24.

Witnesses chosen before of God] That is, God chose such men to attest this fact, as were every way best qualified to give evidence on the subject; persons who were always to be found; who might at all times be confronted with those, if any such should offer themselves, who could pretend to prove that there was any imposture in this case; and persons, who, from the very circumstances in which they were placed, must appear to have an absolute conviction of the truth of all they attested. The first preachers of the gospel must be the witnesses of its facts: and these first preachers must be put in such circumstances as to demonstrate, not only that they had no secular end in view, nor indeed could have any; but also that, they should be able to evince that they had the fullest conviction of the reality of the eternal world, and of their Master's existence in glory there; as they carried their lives continually in their hands, and regarded them not, so that they might fulfil the ministry which they had received from their Lord, and finish their course with joy.

But why was not Christ, after his resurrection, shewn to *all the people*? 1. Because it was impossible that such a thing could be done without mob and tumult. Let it only be announced "Here is the man who was dead three days, and who is risen from the dead!" what confusion would be the consequence of such an exposure? Some would say, This is he; others, He is like him, and so on; and the valid testimony must be lost in the confusion and multitude. 2. God chose such witnesses, whose testimony should be unimpeachable; the men who knew him best, and who by their depositions in proof of the fact, should evidently risk their lives; and, 3. as *multitudes* are never called to witness any fact, but a *few* selected from the rest, whose knowledge is most accurate, and whose veracity is unquestionable; therefore, God shewed not Christ risen from the dead, to *all the people*, but to *witnesses chosen by himself*, and they were such as perfectly knew him before, and who ate and drank with him after his resurrection; and consequently had the fullest proof and conviction of the truth of this fact.

Verse 42. *And he commanded us to preach*] By thus assuring them that Jesus Christ was appointed to *judge the world*, he at once shewed them the necessity of *subjection to him*, that they might stand in the day of his appearing.

The Judge of quick and dead.] The word *quick* we retain

him, shall receive remission of sins. A. M. cir. 4046.
44 ¶ While Peter yet spake these A. D. cir. 42.
words, 'the Holy Ghost fell on all An. Olymp.
them which heard the word. cir. CCV. 2.

45 ^e And they of the circumcision which believed were astonished, as many as came with

Mic. 7. 18. Zech. 13. 1. Mal. 4. 2. ch. 26. 29. — ch. 15. 9. & 26. 18. Rom. 10. 11. Gal. 3. 22. — ch. 4. 31. & 8. 15, 16, 17. & 11. 15. — ^f ver. 23.

from our ancient mother tongue, the Saxon *cyican*, to *live*, hence *cyic* and *cyica*, *life*, and *cyice*, *grass*: and from this our *quicks*, *quick-set-hedges*, fences made of *living* thorns, &c. By *quick and dead*, we are to understand, 1. all that had lived from the foundation of the world, till that time; and all that were *then* alive. 2. All that should be found alive at the day of judgment, as well as all that had died previously.

Verse 43. *To him give all the prophets witness*] See Isai. ix. 6. lii. 7. liii. 5, 6. lix. 20. Jer. xxxi. 34. Dan. ix. 24. Mic. vii. 18, &c. and Zech. xiii. 1. As Jesus Christ was the *sum* and *substance* of the law, and the Mosaic dispensation; so all the prophets bore testimony, either *directly* or *indirectly* to him; and indeed without him and the salvation he has promised, there is scarcely any meaning in the Mosaic œconomy, nor in most of the allusions of the prophets.

Remission of sins.] The phrase ἀφεσις ἁμαρτιων, means simply the *taking away of sins*; and this does not refer to the *guilt* of sin, merely; but also to its *power*, *nature*, and *consequences*. All that is implied in *pardon of sin*, *destruction of its tyranny*, and *purification from its pollution*, is here intended: and it is wrong to restrict such operations of mercy, to *pardon alone*.

Verse 44. *While Peter yet spake*] It is not very likely that the words recorded by St. Luke are *all* that the apostle spoke on this occasion: but while he continued to discourse with them on this subject, *the Holy Ghost fell on all them that heard the word*; and his descent was known by their being enabled to speak with different kinds of tongues. In what manner this gift was bestowed, we cannot tell; probably it was in the same way in which it had been given on the day of Pentecost; for as they spake with tongues, which was the effect of the descent of the Spirit, as flaming tongues on the heads of the disciples, on the day of Pentecost; it is very likely that the same appearance now took place.

Verse 45. *They of the circumcision—were astonished*] Because it was a *maxim* with them, that the *Shechinah* or divine influence could not be revealed to any person who dwelt beyond the precincts of the promised land. Nor did any of them believe that the Divine Spirit could be communicated to any *Gentile*. It is no wonder, therefore, that they were amazed when they saw the Spirit of God so liberally given, as it was on this occasion.

A. M. cir. 4046. Peter, ^a because that on the Gentiles
 A. D. cir. 42. also was poured out the gift of the
 An. Olymp. Holy Ghost.
 cir. CCV. 2.

46 For they heard them speak with tongues,
 and magnify God. Then answered Peter,
 47 Can any man forbid water, that these

should not be baptized, which have
 received the Holy Ghost, ^b as well as
 we?
 A. M. cir. 4046.
 A. D. cir. 42.
 An. Olymp.
 cir. CCV. 2.

48 ^c And he commanded them to be baptized
^d in the name of the Lord. Then prayed they
 him to tarry certain days.

^a Ch. 11. 18. Gal. 3. 14.—^b ch. 11. 17. & 15. 8, 9. Rom. 10. 12.

^c 1 Cor. 1. 17.—^d ch. 2. 38. & 8. 16.

Verse 46. *And magnify God.*] They had got *new hearts* as well as *new tongues*; and having believed with the heart unto righteousness, their tongues made confession unto salvation; and God was magnified for the mercy which he had imparted.

Verse 47. *Can any man forbid water*] These had evidently received the *Holy Ghost*, and consequently were become members of the mystical body of Christ; and yet St. Peter requires that they shall receive baptism by *water*, that they might become members of the Christian church. In other cases, they received baptism first, and the Spirit afterwards, by the imposition of hands: see chap. xix. 4—6. where the disciples who had received only the baptism of John, were baptized again with *water* in the name of the Lord Jesus; and after even this, the apostles *prayed*, and *laid their hands on them*, before they were made partakers of the Holy Ghost. So we find that Jesus Christ had his *water baptism*, as well as John: and that even he who gave the baptism of the *Holy Ghost*, required the administration of *water baptism* also. Therefore the *baptism of the Spirit* did not supersede the *baptism by water*; nor indeed can it; as *baptism*, as well as the *supper of our Lord* were intended not only to be means of grace; but standing *irrefragable proofs* of the truth of Christianity.

Verse 48. *To be baptized in the name of the Lord.*] That is, in the name of Jesus Christ; which implied their *taking upon them the public profession of Christianity*; and believing on Christ Jesus as their saviour and sovereign; for as they were baptized *in his name*, they professed thereby to be his disciples and followers.

Then prayed they him to tarry certain days.] They felt the necessity of farther instruction, and prayed him to continue his ministry a little longer among them; and to this he no doubt consented. This was, properly speaking, the commencement of the Christian church, as composed of Jews and Gentiles, partaking of the same baptism, united under the same *Head*, made partakers of the same Spirit; and associated in the same aggregate body. Now was the middle wall of partition broken down, and the Gentiles admitted to the same privileges with the Jews.

1. God is wonderful in all his works, whether they be works of *creation*, *providence*, or *grace*. Every thing proclaims his *power*, his *wisdom*, and his *goodness*. Every

where we learn this truth, which is indispensably necessary for all to know, who desire to acknowledge God in all their ways, that "there is nothing which concerns their present or eternal welfare in which God does not interest himself." We often, to our great spiritual detriment, lose sight of this truth; because we think that the MAJESTY of God is too great to be occupied with those common occurrences by which we are often much affected, in things which relate not only to our *present*, but also to our *eternal* interests. This is impossible; for God is our *father*, and being every where present, he sees our state, and his *eye* affects his *heart*.

2. Let the Reader examine the chain of providence, (composed indeed of very *minute* links), brought to light in the conversion of Cornelius, the instruction of Peter, and opening the door of faith to the Gentiles, and he will be convinced that "God has sway every where, and that all things serve the purposes of his will." We have already seen how particularly, both by gracious and providential workings, God prepared the mind of Cornelius to receive instruction; and the mind of Peter to give it; so that the receiver and giver were equally ready to be workers together with God. This is a general oeconomy. He who feels his want may rest assured, that even *then*, God has made the necessary provision for his supply; and that the very *sense* of the want, is a proof that the provision is already made. Why then should we lose time in deploring wretchedness, for the removal of which God has made the necessary preparations? Mourning over our miseries, will never supply the lack of faith in Christ; and very seldom tends even to humble the heart.

3. As the eye of God is ever upon us, he knows our *trials* as well as our *wants*; and here also, he makes the necessary provision for our support. We may be called to suffer, but his grace will be sufficient for us; and as our troubles increase, so shall the means of our support. And even these trials and temptations will be pressed into our service, for *all things work together for good to them that love God*, Rom. viii. 28.

4. We must beware neither to despise outward rites in religion, or to rest in them. Most people do either the one or the other. God gives us outward helps, because he knows we need them. But do we not sometimes imagine ourselves to be above that, which, because of our scantiness of grace, is really above us. We certainly may *over-rate* ourselves, and *under-rate* God's bounties. He who is taught by the Spirit of God will be saved from both.

CHAPTER XI.

Peter returns to Jerusalem, and is accused of having associated with the Gentiles, 1—3. He defends himself, by relating at large the whole business concerning Cornelius, 4—17. His defence is accepted, and the whole church glorifies God for having granted unto the Gentiles repentance unto life, 18. An account of the proceedings of those who were scattered abroad by the persecution that was raised about Stephen; and how they had spread the gospel among the circumcision, in Phœnice, Cyprus, and Antioch, 19—21. The church at Jerusalem, hearing of this, sends Barnabas to confirm them in the faith, 22, 23. His character, 24. He goes to Tarsus, to seek Saul; whom he brings to Antioch, where the disciples are first called CHRISTIANS, 25, 26. Certain prophets foretel the dearth which afterwards took place in the reign of the Emperor Claudius, 27, 28. The disciples send relief to their poor brethren in Judea, by the hands of Barnabas and Saul, 29, 30.

A. M. cir. 4046.
A. D. cir. 42.
An. Olymp.
cir. CCV. 2.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I

A. M. cir. 4046.
A. D. cir. 42.
An. Olymp.
cir. CCV. 2.

Ch. 10. 45. Gal. 2. 12:— ch. 10. 28.— Gal. 2. 12.

Luke 1. 9.— ch. 10. 9, &c.

NOTES ON CHAP. XI.

Verse 1. *And the apostles and brethren that were in Judea*] According to *Calmet*, Judea is here put in opposition to Cæsarea, which, though situated in Palestine, passed for a Greek city, being principally inhabited by Pagans, Greeks, or Syrians.

Verse 2. *Contended with him*] A manifest proof this, that the primitive church at Jerusalem (and no church can ever deserve this name but the Jerusalem church) had no conception of St. Peter's supremacy, or of his being prince of the apostles. He is now called to account for his conduct, which they judged to be reprehensible; and which they would not have attempted to do, had they believed him to be Christ's vicar upon earth, and the infallible head of the church. But this absurd dream is every where refuted in the New Testament.

Verse 3. *Thou wentest in to men uncircumcised*] In a Jew, this was no small offence; and as they did not know the reason of St. Peter's conduct, it is no wonder they should call him to account for it; as they considered it to be a positive transgression of the law and the customs of the Jews. There is a remarkable addition here in the *Codex Bezae*, which it will be well to notice. The second verse of the chapter begins thus:

Now Peter had a desire for a considerable time to go to Jerusalem: and having spoken to the brethren, and confirmed them, speaking largely, he taught them through the countries, (i. e. as he passed to Jerusalem,) and as he met them, he spoke to them of the grace of God. But the brethren who were of the circumcision disputed with him, saying, &c.

Verse 4. *But Peter rehearsed the matter from the begin-*

A. M. cir. 4046.
A. D. cir. 42.
An. Olymp.
cir. CCV. 2.

was, sent from Cæsarea unto me.
12 And the spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the man's house.

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter ;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the

A. M. cir. 4046.
A. D. cir. 42.
An. Olymp.
cir. CCV. 2.

Lord, how that he said, John indeed baptized with water ; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ ; what was I, that I could withstand God ?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God, also to the Gentiles, granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen.

* John 16. 19. ch. 10. 19. & 15. 7. — ch. 10. 23. — ch. 10. 30.
† ch. 2. 4. — Matt. 3. 11. John 1. 26, 27. — ch. 1. 5, & 19. 4.

* Isai. 14. 3. Joel 2. 28. & 3. 18. — ch. 15. 8, 9. — ch. 10. 47.
† Rom. 10. 12, 13. & 15. 9, 16. — ch. 8. 1.

ning, and expounded it by order] *Ἐκείνην αὐτοῖς καθάξῃς.* This is the very style of St. Luke : see his Gospel, chap. i. ver. 3. To remove their prejudice, and to give them the fullest reasons for his conduct, he thought it best to give them a simple relation of the whole affair ; which he does, as we have seen in the preceding chapter, with a few additional circumstances here : see the notes before.

Verse 12. *These six brethren*] Probably pointing to them, being present, as proper persons to confirm the truth of what he was delivering.

Verse 14. *Thou and all thy house shall be saved.*] This is an additional circumstance : before, it was said, chap. x. 6. Peter shall tell thee what thou oughtest to do ; and in ver. 33. who when he cometh shall speak unto thee. But in Peter's relation, the matter is more explicitly declared, he shall tell thee words, whereby thou and thy house shall be saved. He shall announce to you all, the doctrine of salvation.

Verse 16. *Ye shall be baptized with the Holy Ghost.*] These words are very remarkable. The words of our Lord, as quoted chap. i. 5. to which St. Peter refers here, have been supposed by many to be referred to the apostles alone ; but here it is evident, that St. Peter believed they were a promise made to all Christians, i. e. to all, whether Jews or Gentiles, who should believe on Jesus Christ. Therefore, when he saw that the Holy Ghost fell upon those Gentiles, he considered it a fulfilment of our Lord's promise, ye, that is, all that will believe on me, shall be baptized with the Holy Ghost—not many days hence, i. e. in a short time this Spirit shall be given, which is to abide with you for ever. Hence we learn, that the promise of the Holy Spirit is given to the whole body of Christians ; to all that believe on Christ as dying for their sins, and rising for their justification.

Verse 17. *God gave them the like gift, &c.*] Viz. the Holy

Spirit, and its various gifts and graces, in the same way, and in the same measure in which he gave them to us Jews. What was I, that I could withstand God? It was not I who called them to salvation : it was God ; and the thing is proved to be from God alone, for none other could dispense the Holy Spirit.

Verse 18. *They held their peace*] Their prejudices were confounded ; they considered the subject, and saw that it was from God : then they glorified him, because they saw that he had granted unto the Gentiles repentance unto life. As the word *μετανοια*, which we translate *repentance*, signifies literally a change of mind, it may be here referred to a change of religious views, &c. And as *repentance* signifies a change of life and conduct from evil to good, so the word *μετανοια* may be used here to signify a change from a false religion to the true one ; from idolatry, to the worship of the true God. Rosenmuller thinks, that in several cases, where it is spoken of the Jews, it signifies their change from a contempt of the Messiah, to reverence for him, and the consequent embracing of the Christian religion.

The Christians, who were present, were all satisfied with St. Peter's account and apology ; but it does not appear that all were ultimately satisfied, as we know there were serious disputes in the church afterwards on this very subject. See chap. xv. 5, &c. where Christian believers, from among the Pharisees, insisted that it was necessary to circumcise the converted Gentiles, and cause them to keep the law of Moses. This opinion was carried much farther in the church at Jerusalem afterwards, as may be seen at large in chap. xxi.

Verse 19. *The persecution that arose about Stephen*] That is, those who were obliged to flee from Jerusalem, at the time of that persecution in which Stephen lost his life. See chap. viii. 1.

A. M. cir. 4046.
A. D. cir. 42.
An. Olymp.
cir. CCV. 2.

travelled as far as Phœnice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto ^a the Grecians, preaching the Lord Jesus.

^a Ch. 6. 1. & 9. 29.—^b Luke 1. 66. ch. 2. 47.

Phœnice] Phœnicia, a country between Galilee and Syria, along the coast of the Mediterranean Sea, including Tyre, Sidon, &c. It is often mentioned as a part of Syria. See chap. xxi. 2, 3.

Cyprus] An island of the Mediterranean Sea, over against Syria. See on chap. iv. 36.

Antioch] A city of Syria, built by Antiochus Seleucus, near the river *Orontes*; at that time one of the most celebrated cities of the East. For the situation of all these, see the *Map* accompanying this Book.

Unto the Jews only.] For they knew nothing of the vision of St. Peter; and did not believe that God would open the door of faith to the Gentiles. The next verse informs us, that there were others who were better instructed. See below.

Verse 20. *Men of—Cyrene*] The metropolis of the Cyrenaica, a country of Africa, bounded on the East by Marmarica, on the West by the Regio Syrtica, on the North by the Mediterranean, and on the South by the Sahara. Cyrene is now called Cairoan. This city, according to Eusebius, was built in the 37th Olympiad, about 630 years before Christ. In consequence of a revolt of its inhabitants, it was destroyed by the Romans; but they afterwards rebuilt it. It was for a long time subject to the *Arabs*; but is now in the hands of the *Turks*.

Spake unto the Grecians] Ἑλληνιστας, the *Hellenists*. Who these were we have already seen, Acts vi. and ix. 29. viz. Jews living in Greek cities, and speaking the Greek language. But instead of Ἑλληνιστας *Grecians*, Ἕλληνας *Greeks*, is the reading of AD*. *Syriac*, all the *Arabic*, *Coptic*, *Æthiopic*, *Vulgate*, some copies of the *Itala*; *Eusebius*, *Chrysostom*, *Theophylact* and *Cæcumenius*. On this evidence, Griesbach has admitted it into the text; and few critics entertain any doubt of the genuineness of the reading. This intimates, that besides preaching the gospel to the *Hellenistic Jews*, some of them preached it to the *heathen Greeks*; for were we to adopt the common reading, it would be a sort of *actum agere*; for it is certain that the Hellenistic Jews had already received the gospel. See chap. vi. 1. And it is likely that these Cyprians and Cyrenians had heard of Peter's mission to Cæsarea; and they followed his example, by offering the

21 And ^b the hand of the Lord was with them: and a great number believed, and ^c turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth

^d Barnabas, that he should go as far as Antioch:

A. M. cir. 4046.
A. D. cir. 42.
An. Olymp.
cir. CCV. 2.

A. M. cir. 4047.
A. D. cir. 43.
An. Olymp.
cir. CCV. 3.

^c Ch. 9. 35.—^d ch. 9. 27.

Christian faith to the heathen. It is worthy of remark, that the Jews generally called all nations of the world *Greeks*; as the Asiatics, to the present day, call all the nations of Europe, *Franks*.

Verse 21. *The hand of the Lord was with them*] By the *hand*, *arm*, and *finger* of God, in the scripture, different displays or exertions of his power are intended. Here it means, that the energy of God accompanied them, and applied their preaching to the souls of all attentive hearers. Without this accompanying influence, even an *apostle* could do no good: and can *inferior* men hope to be able to convince and convert sinners without this? Ministers of the word of God, so called, who dispute the necessity, and deny the being of this influence, shew thereby, that they are intruders into God's heritage; that they are not sent by *him*; and shall not profit the people at all.

A great number believed] That Jesus was the Christ; and that he had died for their offences, and risen again for their justification. Because the apostles preached the truth; and the *hand of God* was with them, therefore, *a great number believed, and turned unto the Lord*, becoming his disciples, and taking him for their portion.

Verse 22. *The church which was in Jerusalem*] This was the *original*, the *mother church* of Christianity; not the *church of Rome*; there were Christian churches founded in many places, which exist to the present day, before Rome heard the gospel of the kingdom. A Christian church means a company of believers in Christ Jesus, united for the purposes of Christian fellowship, and edification in righteousness.

They sent forth Barnabas] It seems then, that the church collectively had power to commission and send forth any of its own members, whom it saw God had qualified for a particular work. There must have been, even at that time, an acknowledged superiority of some members of the church beyond others. The *apostles* held the *first* rank: the *deacons* (probably the same as those called prophets, as being next chosen,) the *second*: and perhaps those called *evangelists*, simply preachers of the truth, the *third* rank. Those who knew most of God and sacred things; who were most zealous, most holy, and most useful, undoubtedly had the *pre-eminence*.

A. M. cir. 4047. 23 Who, when he came, and had
A. D. cir. 43. seen the grace of God, was glad, and
An. Olymp. exhorted them all, that with purpose
cir. CCV. 3. of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

Ch. 13. 43. & 14. 22.— ch. 6. 5.— ver. 21. ch. 5. 14.

Verse 23. *Had seen the grace of God*] That is, had seen the effects produced by the grace of God. By the grace of God, we are to understand, 1. his favour; 2. the manifestations of that favour, in the communication of spiritual blessings; and, 3. principles of light, life, holiness, &c. producing effects demonstrative of the causes from which they sprung. Barnabas saw that these people were objects of the divine approbation; that they were abundantly blessed and edified together, as a Christian church; and that they had received especial influences from God, by his indwelling Spirit, which were to them, incentives to faith, hope, and love; and also principles of conduct.

Was glad] Not envious because God had blessed the labours of others of his Master's servants; but rejoiced to find that the work of salvation was carried on by such instruments as God chose, and condescended to use. They who cannot rejoice in the conversion of sinners, because they have not been the means of it; or because such converts or their ministers have not precisely the same view of certain doctrines which they have themselves; shew that they have little, if any thing, of the mind that was in Christ, in them.

With purpose of heart they would cleave unto the Lord.] These converts had begun well; they must continue and persevere: God gave them the grace, the principle of life and action; it was their business to use this. If they did not, the gift would be resumed. Barnabas well knew, that they must have the grace of God in them, to enable them to do any good; but he knew also, that its being in them, did not necessarily imply that it must continue there. God had taught him, that if they were not workers together with that grace, they would receive it in vain; i. e. the end for which it was given would not be answered. He therefore exhorted them $\tau\eta$ $\pi\rho\theta\epsilon\sigma\iota$ $\tau\eta\varsigma$ $\kappa\alpha\rho\delta\iota\alpha\varsigma$, with determination of heart; with set, fixed purpose and resolution, that they would cleave unto the Lord, $\pi\rho\sigma\mu\epsilon\nu\alpha\iota$ $\tau\omega$ Κυρίῳ , to remain with the Lord; to continue in union and fellowship with him; to be faithful in keeping his truth, and obedient in the practice of it. To be a Christian is to be united to Christ, to be of one spirit with him: to continue to be a Christian, is to continue in that union. It is absurd to talk of being children of God, and of absolute final perseverance, when the soul has lost its spiritual union. There is no perseverance, but in cleaving to the

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 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, and taught much people; and the disciples were called Christians first in Antioch.

Ch. 9. 30.— Or, in the church.

Lord: he who in his works denies him, does not cleave to him. Such a one is not of God; if he ever had the salvation of God, he has lost it; he is fallen from grace: nor is there a word in the Book of God, fairly and honestly understood, that says, such a person shall absolutely and unavoidably arise from his fall.

Verse 24. *For he was a good man*] Here is a proper character of a minister of the gospel.

1. *He is a good man*: his bad heart is changed; his evil dispositions rooted out; and the mind that was in Christ implanted in him.

2. *He is full of the Holy Ghost*. He is holy, because the Spirit of holiness dwells in him: he has not a few transient visitations or drawings from that Spirit; it is a resident in his soul, and it fills his heart. It is light in his understanding; it is discrimination in his judgment: it is fixed purpose and determination in righteousness, in his will; it is purity, it is love, joy, peace, gentleness, goodness, meekness, temperance, and fidelity, in his affections and passions. In a word, it has sovereign sway in his heart; it governs all passions, and is the motive and principle of every righteous action.

3. *He was full of faith*. He implicitly credited his Lord; he knew that he could not lie; that his word could not fail: he expected not only the fulfilment of all promises, but also every degree of help, light, life, and comfort, which God might at any time see necessary for his church: he prayed for the divine blessing, and he believed that he should not pray in vain. His faith never failed, because it laid hold on that God who could not change. Behold, ye preachers of the gospel! an original minister of Christ. Emulate his piety, his faith, and his usefulness.

Much people was added unto the Lord.] No wonder, when they had such a minister, preaching, by the power of the Holy Ghost, such a gospel as that of Jesus Christ.

Verse 25. *To Tarsus, for to seek Saul*] The persecution raised against him, obliged him to take refuge in his own city, where, as a Roman citizen, his person was in safety. See chap. ix. 29, 30.

Verse 26. *He brought him unto Antioch*] As this city was the metropolis of Syria, and the third city for importance in the whole Roman empire, Rome and Alexandria

A. M. cir. 4047.
A. D. cir. 49.
An. Olymp.
cir. CCV. 9.

27 ¶ And in these days came ^a prophets from Jerusalem unto Antioch.

28 And there stood up one of them named ^b Agabus, and signified by the Spirit,

that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

A. M. cir. 4047.
A. D. cir. 49.
An. Olymp.
cir. CCV. 9.

^a Ch. 2. 17. & 13. 1. & 15. 32. & 21. 9.

1 Cor. 12. 28. Eph. 4. 11. — ^b ch. 21. 10.

alone being more eminent, Barnabas might think it expedient to have for his assistant a person of such eminent talents as Saul; and who was especially appointed by Christ to proclaim the gospel to the *Gentiles*. Saul appears also to have been a thorough master of the Greek tongue, and, consequently, the better qualified to explain the gospel to the Greek philosophers, and to defend it against their cavils. Barnabas also, being a native of *Cyprus*, chap. iv. 36. where the Greek language was spoken, was judged to be proper for this mission, perhaps on this account, as well as on account of his disinterestedness, holiness, and zeal.

And the disciples were called Christians first at Antioch.] It is evident they had the name *Christians* from CHRIST their master; as the *Platonists* and *Pythagoreans* had their name from their masters, *Plato* and *Pythagoras*. Now, as these had their name from those great masters, because they attended their teaching, and credited their doctrines; so the disciples were called *Christians*, because they took Christ for their teacher, crediting his doctrines, and following the rule of life laid down by him. It has been a question, by whom was this name given to the disciples? Some think, they assumed it; others, that the inhabitants of Antioch gave it to them; and others, that it was given by Saul and Barnabas. This latter opinion is favoured by the *Codex Bezae*, which reads the 25th and 26th verses thus: *And hearing that Saul was at Tarsus, he departed, seeking for him; and having found him, he besought him to come to Antioch; who, when they were come, assembled with the church a whole year, and instructed a great number; and there, they first called the disciples at Antioch, Christians.*

The word *χριστιανισται* in our common text, which we translate *were called*, signifies, in the New Testament, to appoint, warn, or nominate by divine direction. In this sense the word is used Matt. ii. 12. Luke ii. 26. and in the preceding chapter of this book, ver. 22. If therefore the name was given by *divine appointment*, it is most likely that Saul and Barnabas were directed to give it; and that, therefore, the name *Christian* is from God, as well as that grace and holiness which are so essentially required and implied in the character. Before this time, the Jewish converts were simply called, among themselves, *disciples*, i. e. scholars; *believers*, *saints*, *the church*, or *assembly*: and by their enemies, *Nazarenes*, *Galileans*, *the men of this way*, or *sect*; and perhaps by other names, which are not come down to us. They considered themselves as *one family*; and hence the

appellation of *brethren* was frequent among them. It was the design of God to make all who believed of *one heart* and *one soul*, that they might consider him as their father, and live and love like children of the same household. A *Christian*, therefore, is the highest character which any human being can bear upon earth; and to receive it from God, as those appear to have done, how glorious the title! It is however worthy of remark, that this name occurs in only three places in the New Testament, here, and in chap. xvi. 28. and in 1 Pet. iv. 16.

Verse 27. *Come prophets from Jerusalem*] Though the term *prophet* is used in the New Testament simply to signify a *teacher*, (see the note on Gen. xx. 7. where the subject is largely explained,) yet here it evidently means also, such as were under *divine inspiration*, and foretold future events. This was certainly the case with Agabus, ver. 28. though perhaps his ordinary character was that of a *teacher*, or *preacher*. It seems from various scriptures, Rom. xii. 1 Cor. xiii. & xiv. that the prophets of the New Testament were, 1. *Teachers* or *preachers* in general. 2. Persons who, on *special occasions*, were under the influence of the Divine Spirit, and then foretold certain future events. 3. Persons who recited hymns to the honour of God in the public assemblies of the Christians. 4. Persons who prayed in those assemblies, having sometimes the gift of tongues, at other times not. From Ephes. ii. 20. and iii. 5. we learn that the prophets of the Christian church were inferior to the apostles; but from ver. 11. of Eph. iii. we see that they were superior to all other teachers, even to *evangelists* and *pastors*.

Verse 28. *Agabus*] This prophet, of whom we know nothing, is once more mentioned, chap. xxi. 10. He was probably a *Jew*, but whether converted now to Christianity, we cannot tell.

Great dearth throughout all the world] The words *εστὴν ὅλην τὴν οἰκουμένην* probably here mean, *the land of Judea*; though sometimes by this phrase, the whole *Roman empire* is intended. In the former sense the disciples appear to have understood it, as the next verse informs us; for they determined to send relief to their brethren in *Judea*, which they could not have done had the famine been *general*. It does not appear that they expected it to extend even to *Antioch* in Syria, where they then were, else they would have thought of making provision for themselves.

It is well known from history, that there were several sa-

A. M. cir. 4047.
A. D. cir. 43.
An. Olymp.
cir. CCV. 3.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea :

* Rom. 15. 26. 1 Cor. 16. 1. 2 Cor. 9. 1.

mines in the reign of Claudius. *Dion Cassius*, lib. ix. mentions a severe famine in the first and second year of the reign of Claudius, which was sorely felt in Rome itself. This famine, it is supposed, induced Claudius to build a port at *Ostia*, for the more regular supply of Rome with provisions.

A second famine happened about the fourth year of this reign, which continued for several years, and greatly afflicted the land of Judea. Several authors notice this, but particularly *Josephus*, *Ant.* lib. xx. cap. 5. sect. 2. where having mentioned *Tiberius Alexander*, as succeeding to the procuratorship in the place of *Cuspius Fadus*, he says, that "during the government of these procurators, a great famine afflicted Judea." *Επι τούτοις δὴ καὶ τὸν μέγαν λιμὸν κατὰ τὴν Ἰουδαίαν συνέβη γενέσθαι.*

A third famine is mentioned by *Eusebius*, in *An. Abrahami*, which commences with the calends of October, A. D. 48. which was so powerful "in Greece, that a modius (about half a bushel of grain) was sold for six drachms," about three shillings and sixpence English. Vid. *Euseb.* in *Chron.* edit. *Scalig.* The same author mentions another famine in Rome, in the tenth year of Claudius, of which *Orosius* gives the details, lib. vii.

A fourth famine, which took place in the eleventh year of Claudius, is mentioned by *Tacitus*, *Annal.* lib. xii. sect. 43. in which there was so great a dearth of provisions, and famine in consequence, that it was esteemed a divine judgment. *Frugum quoque egestas, et orta ex ea fames, in prodigium accipiebatur.* At this time, the same author tells us, that in all the stores of Rome, there were no more than fifteen days' provision; and had not the winter been uncommonly mild, the utmost distress and misery must have prevailed.

It may now be enquired, to which of these famines in the reign of Claudius does the prophecy of *Agabus* refer? Most learned men are of opinion, that the famine of which *Agabus* prophesied was that mentioned above, which took place in the fourth year of this emperor, A. D. 47. This famine is particularly mentioned by *Josephus*, *Ant.* lib. xx. cap. 2. sect. 5. who describes it as "a very great famine, in which many died for want of food."—"That *Helena*, Queen of *Adiabene*, who had embraced the Jewish religion, sent some of her servants to *Alexandria*, to buy a great quantity of corn; and others of them to *Cyprus*, to buy a cargo of dried figs, which she distributed to those who were in want." And

A. M. cir. 4047.
A. D. cir. 43.
An. Olymp.
cir. CCV. 3.

30 Which also they did, and sent it to the elders by the hands of *Bar-nabas* and *Saul*.

† Ch. 12. 25.

in cap. 5. sect. 2. he says, that this happened "when *Tiberius Alexander* succeeded *Cuspius Fadus*; and that under these procurators, the famine happened, in which *Queen Helena*, at a vast expense, procured relief to the Jews." *Dr. Hudson's* note on this passage in *Josephus* deserves to be copied: "This," says he, "is that famine foretold by *Agabus*, *Acts xi. 28.* which happened when *Claudius* was consul the fourth time, (A. D. 47,) and not that which happened when *Claudius* was consul the second time, and *Cæsina* was his colleague, (A. D. 42,) as *Scaliger* says, upon *Eusebius*, p. 174. Now when *Josephus* had said, a little after, cap. 5. sect. 2. that *Tiberius Alexander* succeeded *Cuspius Fadus* as procurator, he immediately subjoins, under these procurators there happened a great famine in Judea." From this it is evident, that this famine must have continued several years, as it existed under both these procurators. *Fadus*, says *Mr. Whiston*, was not sent into Judea till after the death of *Agrippa*, i. e. towards the end of the fourth year of *Claudius*, in the end of A. D. 44. or beginning of 45. So that this famine foretold by *Agabus*, happened on the fifth, sixth, and seventh years of *Claudius*, A. D. 45. 46. and 47. See *Whiston's Josephus*; and see *Krebs' Observat.* in *Nov. Test.* on this place.

Verse 29. Then the disciples—determined to send relief] These were probably Gentile converts; and as they considered themselves receiving the spiritual blessings, which they now so happily enjoyed, through the means of the Christians in Judea; they resolved to communicate to them a portion of their temporal goods: and every man did this, according to his ability, i. e. he gave a certain proportion of the property with which the providence of God had entrusted him. The community of goods had for some time ceased.

Verse 30. And sent it to the elders] These probably mean, those who first believed on Christ crucified, either of the seventy disciples mentioned *Luke chap. x.* or the one hundred and twenty mentioned *chap. i. 15.*; or the seven deacons, *chap. vi. 5.* Some have divided the primitive disciples into three classes: 1. The *αυτοπαις*, those who were eye-witnesses. 2. The *απαρχαις*, those who were the first fruits, or converts of the apostles' preaching. 3. The *διαδοχοις*, those who were the successors of the preceding, from whom they had received the doctrines of the gospel. It is likely the deacons are meant, whose office it was to take care of the poor. See *chap. vi. 1, &c.*

1. Among many highly interesting subjects which have come under review in the preceding chapter, we must have particularly noticed, 1. the care the church of Christ took to have young converts confirmed in the truths they had received, and built up on their most holy faith, ver. 22. It was indispensably necessary that a *foundation* should be laid; and it was not less so, that a proper *superstructure* should be raised. For this work, it was requisite that different gifts and talents should be employed, and Barnabas and Saul must be sent to *confirm* in the faith, those whom the disciples, who had been scattered by the persecution raised about Stephen, had converted to Christ, ver. 19—22. It is a great thing to have souls converted to the Lord; it is greater to have them built up on their most holy faith: and few persons, even among the ministers of Christ, have talents for *both*. Even when *PAUL* planted, it required *APOLLOS* to water. A frequent interchange of godly ministers in the church of Christ, is of the utmost consequence to its stability and increase.

2. It appears that *CHRISTIANS*, was the first *general* appellation of the followers of our blessed Lord; and there is presumptive evidence, as we have seen, that this appellation came by *divine appointment*: how very few of those who profess this religion, are satisfied with this title! That very church that arrogates *all* to itself, has totally abandoned this title, and its members call themselves *Roman Catholics*, which is absurd; because the adjective and substantive include *opposite* ideas: *catholic*, signifies *universal*; and *Roman*, signifies *of, or belonging*

to Rome. If it be merely *Roman*, it cannot be *catholic*; if it be *catholic*, it cannot be confined to Rome: but it is not catholic nor universal, in any sense of the word; for it contains but a small part of the people who profess Christianity. The term *Protestant* has more common sense in it; but not much more piety. Almost all sects and parties proceed in the same line; but *Christian* is a title seldom heard of; and the spirit and practice of Christianity but rarely occur. When all return to the spirit of the gospel, they will probably resume the appellation of *Christians*.

3. An early *fruit* of Christianity, was mercy to the poor; and especially to the poor followers of Christ. He has left the poor ever with us, as his representatives, to exercise our bowels of commiseration; and thus teach us to feel and practise mercy. To every man professing Christianity, the religion of Jesus Christ says most authoritatively, *With every man who is pinched by poverty, share what the providence of God has not made absolutely necessary for thy own support*. What God has given us more than we need, is entrusted to us for the benefit of those that are in poverty and affliction. He who can, and does not help the poor is a disgrace to Christianity: and he who does not lend his hand for the support of the cause of God, is a worthless member of the church of Christ. He who shews no mercy, shall have judgment without mercy. And he who spends in pampering the flesh what should be given to the poor, shall have a fearful account to give in the day of the Lord.

CHAPTER XII.

Herod persecutes the Christians, 1. Kills James, 2. And casts Peter into prison, 3, 4. The church makes incessant prayer for his deliverance, 5. An angel of God opens the prison doors and leads him out, 6—10. Peter rejoices, and comes to the house of Mary, where many were praying, and declares how he was delivered, 11—17. The soldiers who kept the prison are examined by Herod, and he commands them to be put to death, 18, 19. Herod is enraged against the people of Tyre, but is appeased by their submission, 20. He makes an oration to the people, receives idolatrous praises, and an angel of the Lord smites him, and he dies a miserable death, 21—23. The word of God increases, 24. Barnabas and Saul, having fulfilled their ministry, return from Jerusalem accompanied by John Mark, 25.

A. M. cir. 4048.
A. D. cir. 44.
An. Olymp.
cir. CCV. 4.

NOW about that time Herod the king ^a stretched forth his hands to vex certain of the church.

^a Or, began.

2 And he killed James ^b the brother of John with the sword.
3 And because he saw it pleased the

A. M. cir. 4048.
A. D. cir. 44.
An. Olymp.
cir. CCV. 4.

^b Matt. 4. 21. & 20. 23.

NOTES ON CHAP. XII.

Verse 1. *Herod the king*] This was *Herod Agrippa*, the son of *Aristobulus*, and grandson of *Herod the Great*; he was nephew to *Herod Antipas* who beheaded John the Baptist, and brother to *Herodias*. He was made king by the

emperor *Caligula*, and was put in possession of all the territories formerly held by his uncle *Philip*, and by *Lysanias*; viz. *Iturea*, *Trachonitis*, *Abilene*, with *Gaulonitis*, *Batanæa*, and *Penias*. To these the emperor *Claudius* afterwards added *Judea* and *Samaris*; which were nearly all the dominions

A. M. cir. 4048. Jews, he proceeded further to take
A. D. cir. 44. Peter also. Then were the days of
An. Olymp. unleavened bread.
cir. CCV. 4.

4 And when he had apprehended him, he put

• Exod. 12. 14, 15. & 23. 15.

possessed by his grandfather Herod the Great. See Luke iii. 1. see also an account of the Herod family, in the note on Matt. ii. 1.

To vex certain of the church.] That is to destroy its chief ornaments and supports.

Verse 2. *He killed James the brother of John with the sword.*] This was James the greater, son of Zebedee, and must be distinguished from James the less, son of Alphaeus. This latter was put to death by Ananias the high-priest, during the reign of Nero. This James with his brother John were those who requested to sit on the right and left hand of our Lord. See Matt. xx. 23. and our Lord's prediction was now fulfilled in one of them, who by his martyrdom drank of our Lord's cup, and was baptized with his baptism. By the death of James, the number of the apostles was reduced to eleven; and we do not find that ever it was filled up. The apostles never had any successors: God has continued their doctrine, but not their order.

By killing with the sword, we are to understand, beheading. Among the Jews there were four kinds of deaths: 1. *Stoning*, 2. *burning*, 3. *killing with the sword*, or *beheading*, and 4. *strangling*. The 3d was a Roman as well as a Jewish mode of punishment. *Killing with the sword* was the punishment which, according to the Talmud, was inflicted on those who drew away the people to any strange worship, *Sanhedr.* fol. iii. James was probably accused of this, and hence the punishment mentioned in the text.

Verse 3. *He proceeded—to take Peter also*] He supposed that these two were pillars on which the infant cause rested; and that if these were removed, the building must necessarily come down.

The days of unleavened bread.] About the latter end of March or beginning of April; but whether in the third or fourth year of the emperor Claudius, or earlier or later, cannot be determined.

Verse 4. *Four quaternions of soldiers*] That is sixteen, or four companies of four men each, who had the care of the prison; each company taking in turn, one of the four watches of the night.

Intending after Easter to bring him forth] Μετα το πασχα, after the pass-over. Perhaps there never was a more unhappy, not to say absurd translation, than that in our text. But before I come to explain the word, it is necessary to observe, that our term called Easter, is not exactly the same with the Jewish passover. This festival is always held on

him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

A. M. cir. 4048.
A. D. cir. 44.
An. Olymp.
cir. CCV. 4.

• John 21. 18.

the fourteenth day of the first vernal full moon; but the Easter of the Christians, never till the next sabbath after said full moon: and to avoid all conformity with the Jews in this matter, if the 14th day of the first vernal full moon happen on a sabbath, then the festival of Easter is deferred till the sabbath following. The first vernal moon is that whose 14th day, is either on the day of the vernal equinox, or the next 14th day after it. The vernal equinox, according to a decree of the council of Nice, is fixed to the 21st day of March: and therefore the first vernal moon is that, whose 14th day falls upon the 21st of March; or the first 14th day after. Hence it appears that the next sabbath after the 14th day of the vernal moon, which is called the *Paschal term*, is always *Easter day*. And therefore, the earliest *Paschal term*, being the 21st of March; the 22d of March is the *earliest Easter possible*: and the 18th of April being the latest *Paschal term*, the seventh day after, that is the 25th of April, is the *latest Easter possible*.

The term *Easter*, inserted here by our translators they borrowed from the ancient Anglo-Saxon service books; or from the Version of the Gospels, which always translates the το πασχα of the Greek by this term, e. g. Matt. xxvi. 2. *Ye know that after two days is the feast of the passover.* wite ge þæt æfter twam dagum beoð Eastron. *Wit ge that after twam dagum beoð Eastron.* Ibid. v. 19. *And they made ready the passover.* and hig gezeapponod him Eastron-þenunga. *And hig gezeapponod him Eastron-þenunga,* (i. e. the *paschal supper*). Prefixed to Matt. xxviii. 1. are these words, *Dyð sceal on Eastron æfen.* *This part to be read on Easter even.* And before ver. 8 these words, *Dyð sceal on fruge-dæg on þære oðre Eastron-pucan.* Mark xiv. 12. *And the first day of unleavened bread when they killed the passover.* And ðam forman dæge azimorum, ða hi Eastron ofppodon. *And ðam forman dæge azimorum, ða hi Eastron ofppodon.* Other examples occur in this Version. *Wiclif* used the word *paske*, i. e. passover; but *Tindal*, *Coverdale*, *Becke*, and *Cardmarden* following the old Saxon mode of translation, insert *Easter*: the *Geneva Bible*, very properly renders it the *pass-over*. The Saxon, Eastron, Eastron, Eastron, Eastron and Eastron, are different modes of spelling the name of the goddess Easter, whose festival was celebrated by our Pagan forefathers on the month of April; hence that month, in the Saxon calendar, is called Eastron-monað, *Easter month*. Every view we can take of this subject, shews the gross impropriety of retaining a name every way exceptionable, and palpably absurd.

A. M. cir. 4048.
A. D. cir. 44.
An. Olymp.
cir. CCV. 4.

5 Peter therefore was kept in prison: but ^aprayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, ^bthe angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did.

^a Or, *instant and earnest prayer was made.* 2 Cor. 1. 11. Eph. 6. 18. 1 Thea. 5. 17. ^b ch. 5. 19. ^c Ps. 126. 1. ^d ch. 10. 3, 17. & 11. 5.

Verse 5. *Prayer was made without ceasing*] The Greek word *εὐχεῖται* signifies both *zeal* and *earnestness*, as well as *perseverance*. These prayers of the church produced that miraculous interference mentioned below; and without which, Peter could not have thus escaped from the hands of this ruthless king.

Verse 6. *Sleeping between two soldiers, bound with two chains*] Two soldiers guarded his person; his right hand being bound to the left hand of one; and his left hand bound to the right hand of the other. This was the Roman method of guarding their prisoners; and appears to be what is intimated in the text.

Verse 7. *Smote Peter on the side*] He struck him in such a way, as was just sufficient to awake him from his sleep.

His chains fell off from his hands.] The chains mentioned above, by which he was bound to the two soldiers.

Verse 8. *Gird thyself*] It seems Peter had put off the principal part of his clothes that he might sleep with more comfort. His resuming all that he had thrown off, was a proof that every thing had been done leisurely. There was no evidence of any hurry; nor of any design to elude justice, or even to avoid meeting his accusers in any legal way. It appears that the two soldiers were overwhelmed by a deep sleep, which fell upon them from God.

Verse 9. *He—wist not*] He *knew* not; from the Anglo-Saxon, *pyrcan*, to *know*. He supposed himself to be in a dream.

Verse 10. *The first and—second ward*] It is supposed that ancient Jerusalem was surrounded by *three* walls: if so, then passing through the gates of these three walls succes-

And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and ^ewist not that it was true which was done by the angel; but thought ^dhe saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; ^ewhich opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that ^fthe Lord hath sent his angel, and ^ehath delivered me out

^a Ch. 16. 26. ^b Ps. 34. 7. Dan. 3. 28. & 6. 22. Hebr. 1. 14. ^c Job 5. 19. Ps. 33. 18, 19. & 94. 22. & 41. 2. & 97. 10. 2 Cor. 1. 10. 2 Pet. 2. 9.

sively, is possibly, what is meant by the expression in the text. The prison in which he was confined might have been that which was at the outer wall.

Iron gate] This was in the innermost wall of the three; and was strongly plated over with iron, for the greater security. In the East, the gates are often thus secured to the present day. *Pitts* says so of the gates of Algiers; and *Pocock*, of some near Antioch. Perhaps this is all that is meant by the *iron gate*. One of the quaternions of soldiers was placed at each gate.

Which opened—of his own accord] Influenced by the unseen power of the angel.

The angel departed from him.] Having brought him into a place in which he no longer needed his assistance. What is proper to God, he always does: what is proper to man, he requires him to perform.

Verse 11. *When Peter was come to himself*] Every thing he saw astonished him; he could scarcely credit his eyes; he was in a sort of ecstasy; and it was only when the angel left him, that he was fully convinced that all was real.

Now I know—that the Lord hath sent his angel] The poor German divine is worthy of pity, who endeavoured to persuade himself and his countrymen, that all this talk about the angel was mere illusion: that Peter was delivered in a way which he could not comprehend, and therefore was led to attribute to a particular providence of God, what probably was done by the prefect of the prison, who favoured him! But it is the study of this writer to banish from the word of God all supernatural influence; and to reduce even the miracles of Christ to simple operations of nature, or to the workings of imagination and the prejudices of a weak and credulous

A. M. cir. 4048.
A. D. cir. 44.
An. Olymp.
cir. CGV. 4.

of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness; but ran in, and told how Peter stood before the gate.

* Ch. 4. 23.—† ch. 15. 37.—‡ ver. 5.—§ Or, to ask who was there.

people. Such men should at once cast off the mask which so thinly covers their infidelity; and honestly avow themselves to be what they are, the enemies of revelation in general; and of the Christian religion in particular. Peter could say, *Now I know of a certainty that the Lord hath sent his angel, and delivered me, &c.* No such thing, says Mr. E. Peter was deceived; it was not the Lord, it was the *præfect* or some other person.—Now we know that Peter spake by the Holy Ghost: but we have no such testimony of Mr. E. nor of any of his associates.

And all the expectation of the—Jews.] It seems they had built much on the prospect of having him sacrificed, as they already had James.

Verse 12. *And when he had considered]* When he had weighed every thing, and was fully satisfied of the divine interposition; he went to the house of Mary the mother of John Mark, the author of the Gospel, where it appears many were gathered together making prayer and supplication, and probably for Peter's release.

Verse 13. *As Peter knocked]* The door was probably shut for fear of the Jews: and as most of the houses in the East have an area before the door, it might have been at this outer gate, that Peter stood knocking.

A damsel came to hearken, named Rhoda.] She came to inquire who was there. Rhoda signifies a *rose*; and it appears to have been customary with the Jews, as Grotius and others remark, to give the names of flowers and trees to their daughters: thus *Susannah* signifies a *lily*, *Hadassah*, a *myrtle*, *Tamar*, a *palm tree*, &c. &c.

Verse 15. *It is his angel.]* It was a common opinion among the Jews that every man has a *guardian angel*: and in the popish church, it is an article of faith. The Jews also believed that angels often assumed the likeness of particular persons. They have many stories of the appearance of Elijah

A. M. cir. 4048.
A. D. cir. 44.
An. Olymp.
cir. CCV. 4.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, ° It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

* Gen. 48. 16. Matt. 18. 10.—† ch. 15. 16. & 19. 33. & 21. 40.

in the likeness of different Rabbins. As *αγγελος* signifies in general, a *messenger*, whether divine or human; some have thought that the angel or messenger here, means a servant or person which the disciples supposed was sent from Peter to announce something of importance to the brethren: it was also an opinion among the Jews, even in the time of the apostles, as appears from Philo, that the departed souls of good men officiated as ministering angels: and it is possible that the disciples at Mary's house, might suppose that Peter had been murdered in the prison; and that his spirit was now come to announce this event, or give some particular warning to the church.

Verse 17. *Declared—how the Lord had brought him out of the prison]* He still persisted in the belief, that his deliverance was purely supernatural. It seems that some modern critics could have informed him of his mistake. See ver. 11.

Show these things unto James, and to the brethren] That is, in one word, show them to the church, at the head of which, James undoubtedly was; as we may clearly understand by the part he took in the famous council held at Jerusalem, relative to certain differences between the believing Jews and Gentiles. See chap. xv. 13—21. There is still no *supremacy* for Peter. He who was bishop or overseer of the church at Jerusalem, was certainly at the head of the whole church of God at this time; but James was then bishop or inspector of the church at Jerusalem, and consequently, was the only *visible head* then upon earth.

He departed—into another place.] Some popish writers say that he went to Rome, and founded a Christian church there. Those who can believe any thing, may believe this. *Where he went we know not*; but it is probable that he withdrew for the present into a place of privacy, till the heat of the inquiry was over, relative to his escape from the prison: for he saw that Herod was intent on his death.

A. M. cir. 4048.
A. D. cir. 44.
An. Olymp.
cir. CCV. 4.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cæsarea, and *there* abode.

20 ¶ And Herod ^a was highly displeas'd with them of Tyre and Sidon: but they came with

A. M. cir. 4048.
A. D. cir. 44.
An. Olymp.
cir. CCV. 4.

one accord to him; and, having made Blastus ^b the king's chamberlain their friend, desired peace; because ^c their country was nourished by the king's country.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is the voice of a god, and not of a man.*

^a Or, bare an hostile mind, intending war.—^b Gr. that was over the king's bed chamber.

^c 1 Kings 5. 9, 11. Ezek. 27. 17.

Verse 19. *Commanded that they should be put to death.*] He believed, or pretended to believe, that the escape of Peter was owing to the negligence of the keepers: jailers, watchmen, &c. ordinarily suffered the same kind of punishment which should have been inflicted on the prisoner, whose escape they were supposed to have favoured.

He went down from Judea to Cæsarea] How soon he went down, and how long he staid there, we know not.

Verse 20. *Highly displeas'd with them of Tyre*] On what account Herod was thus displeas'd, is not related by any historian, as far as I have been able to ascertain. Josephus who speaks of this journey of Herod to Cæsarea, says nothing of it; and it is useless for us to conjecture.

Having made Blastus—their friend] Blastus was probably an eunuch, and had considerable influence over his master Herod; and to reach the master, it is likely they *brided* the chamberlain.

Desired peace] The Tyrians and Sidonians being equally subjects of the Roman government, with the inhabitants of Galilee, Herod could not go to war with them; but being irritated against them, he might prevent their supplies: they therefore endeavoured to be on *peaceable*, i. e. friendly terms with him.

Their country was nourished by the king's country.] That is, they had all their supplies from Galilee; for Tyre and Sidon being places of trade and commerce, with little territory; were obliged to have all their provisions from the countries under Herod's jurisdiction. This had been the case even from the days of Solomon, as we learn from 1 Kings v. 11. where it is said, that, *Solomon gave Hiram twenty thousand measures of wheat, for food to his household; and twenty measures of pure oil: thus gave Solomon to Hiram year by year.* See also Ezek. xxvii. 17.

Verse 21. *Upon a set day, &c.*] A day on which games, &c. were exhibited in honour of the Roman emperor. What this refers to, we learn from Josephus. "Herod having reigned three years over ALL Judea, (he had reigned over the

tetrarchy of his brother Philip, four years before this) went down to Cæsarea and there exhibited shows and games in honour of Claudius, and made vows for his health. On the second day of these shows, he put on a garment made wholly of silver, and of a coutexture most truly wonderful; and came into the theatre early in the morning; at which time the silver of his garment being illuminated by the first reflexion of the sun's rays, shone out after a surprising manner; and was so resplendent as to spread a horror over those who looked intently upon him: and presently his flatterers cried out, one from one place, and another from another, "*He is a god.*" and they added, "Be thou merciful to us, for although we have hitherto revered thee only as a man, yet shall we henceforth own thee as *superior to mortal nature.*" Nor did the king rebuke them, nor reject their impious flattery. But looking up he saw an owl on a certain rope over his head, and immediately conceived that this bird was to him a messenger of ill-tidings; and he fell into the deepest sorrow; a severe pain also arose in his bowels, and he died after five days' severe illness." This is the sum of the account given by Josephus, *Ant. lib. xix. cap. viii. sect. 2.* [See *Whiston's Edition.*] Notwithstanding the embellishments of the Jewish historian, it agrees in the main surprisingly, with the account given here by St. Luke. Josephus, it is true, suppresses some circumstances which would have been dishonourable to this impious king; and according to his manner, *puts a speech in Herod's mouth*, when he found himself struck with death, expressive of much humility and contrition. But this speech is of no authority. When Josephus takes up and pursues the *thread of mere historical narration*, he may be safely trusted: but whenever he begins to *embellish*, or put *speeches in the mouths of his actors*, he is no longer to be credited. He even here, transforms an *angel of the Lord*, into an *owl*; and introduces it most improbably into his narration: as if an owl, a bird of all others that can least bear the light, should come and perch on the pavillion of the king, when the sun was *shining with the most resplendent rays!*

A. M. cir. 4048.
A. D. cir. 44.
An. Olymp.
cir. CCV. 4.

23 And immediately the angel of the Lord ^a smote him, because ^b he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But ^c the word of God grew and multiplied.

^a 1 Sam. 25. 38. 2 Sam. 24. 17.—^b Ps. 115. 1.—^c Isai. 56. 11. ch. 6, 7. & 19. 20. Col. 1. 6.

Verse 23. *The angel of the Lord smote him*] His death was most evidently a judgment from God.

Because he gave not God the glory] He did not rebuke his flatterers, but permitted them to give him that honour that was due to God alone. See on ver. 21.

And was eaten of worms] Whether this was the *morbus pedicularis*, or whether a violent inflammation of his bowels, terminating in putrefaction, did not actually produce worms, which for several days, swarmed in his infected entrails, we cannot tell. It is most likely that this latter was the case; and this is at once more agreeable to the letter of the text, and to the circumstances of the case, as related by Josephus.

And gave up the ghost.] That is, he died of the disorder by which he was then seized, after having lingered in excruciating torments, for *five days*, as Josephus has stated. Antiochus Epiphanes, and Herod the Great, died of the same kind of disease. See the observations at the end of chap. i. relative to the death of Judas.

Verse 24. *But the word of God*] The Christian doctrine preached by the apostles, *grew* and *multiplied*; became more *evident*, and had daily *accessions*; for the spirit of *revelation* rested on those men, and God was daily *adding* to that *word* as circumstances required, in order to complete that testimony of his, which we now find contained in the New Testament. As there is in the original, an allusion to the *vegetation* of grain, (*ἡ ἐξῆλε, it grew*, as corn grows, the *stalk* and the *ear*; *καὶ ἐπλήθυνετο, it was multiplied*, as the corn is in the *full ear*,) there is probably a reference to the *parable of the sower* and his *seed*; for the *seed is the word of God*, and the *doctrine of the kingdom*. It was *liberally sown*; it *grew vigorously*; and became *greatly multiplied*. And why? because it was the *word, the doctrine of God*, there was no *corruption* in it: and because God *watered* it with the *dew of heaven* from on high.

Verse 25. *Returned from Jerusalem*] That is, to *Antioch*, after the death of Herod.

When they had fulfilled their ministry] When they had carried the alms of the Christians at Antioch, to the poor saints at Jerusalem, according to what is mentioned, chap. xi. 29, 30. to support them in the time of the coming famine.

And took with them John, whose surname was Mark.] This

25 ¶ And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ^d ministry, and ^e took with them ^f John, whose surname was Mark.

A. M. cir. 4048.
A. D. cir. 44.
An. Olymp.
cir. CCV. 4.

^d Or, *charge*. ch. 11. 29, 30.—^e ch. 13. 5, 13. & 15. 37. ^f ver. 12.

was the son of Mary, mentioned ver. 12. He accompanied the apostles to Cyprus, and afterwards in several of their voyages till they came to *Perga in Pamphylia*. Finding them about to take a more extensive voyage, he departed from them. See the case chap. xiii. 13. and xv. 37—40.

1. When the nature, spirit, and tendency of Christianity are considered, we may well be astonished that it should ever find a persecutor among the souls it was designed to instruct and save! *Devils* can have no part in it, and therefore we may naturally expect them, through *envy* and *malice*, to oppose it; but that *men*, for whose use and salvation the wisdom and mercy of God made it, should reject its offers of mercy, and persecute to death those who proclaimed it, is the most unaccountable thing that can be conceived. What a proof is this of *mere maliciousness*, where the persecutor not only serves no self-interest by it, but destroys, as far as he can, all that could promote his own present and eternal happiness! This argues such blindness of understanding, hardness of heart, and derangement of mind, as can be accounted for only on the supposition of a nature totally fallen from God, righteousness, and truth. The Jews crucify Christ, and martyr Stephen; and Herod murders James; and both join together to persecute the *followers* of Christ and destroy his cause. Reader, consider the consequences: this *bad people* were permitted to remain till they had filled up the measure of their iniquity; and were then cut off by a most terrible judgment: and Herod was visited for his transgressions in such a most awful way, as strongly marked the displeasure of God against persecutors. If a *man* contend with a *man*, the contest is in a certain way *equal*: the potsherd strives with the potsherd of the earth: but when a man enters the lists against his *Maker*, as every *persecutor* does, woe unto that man! he must be torn in pieces, when there is none to deliver.

2. How true is the saying, there is neither counsel nor might against the Lord. In the midst of all troubles and afflictions, that kingdom of heaven which is *like a grain of mustard seed*, grew and increased, and became a mighty tree which is now filling the whole earth; and fowl of every wing, are flying to lodge in its branches. Ride on and be thou prosperous, O Christ! we wish thee good luck with thine honour.

CHAPTER XIII.

Of the prophets and teachers in the church of Antioch, 1. By command of the Holy Spirit, the church appoints Saul and Barnabas to a particular work, 2, 3. They depart and travel to Seleucia, Cyprus, and Salamis, preaching in the Jewish synagogues, 4, 5. At Paphos they meet with Barjesus or Elymas a Jewish sorcerer, who endeavoured to prevent the Deputy of the island, from receiving the Christian faith, 6—8. Saul, for the first time called Paul, denounces the judgments of God upon him, and he is struck blind, 9—11. The Deputy seeing this, is confirmed in the faith, 12. Paul and his company leave Paphos, and come to Pamphylia, where John Mark leaves them, and returns to Jerusalem, 13. Paul and Barnabas proceed to Antioch; and coming into a synagogue of the Jews, are requested by the rulers of it to preach to the people, 14, 15. Paul preaches, and proves that Jesus is the Christ, 16—41. The Gentiles desire the sermon to be preached to them the next sabbath, and many of the Jews and proselytes receive the Christian faith, 42, 43. The next sabbath the whole city attend; and the Jews, filled with envy, contradict and blaspheme, 44, 45. Paul and Barnabas with great boldness shew, that by the order of God the gospel was to be preached first to them; but seeing they had rejected it, it should now be taken from them, and sent to the Gentiles, 46, 47. The Gentiles rejoice and receive the truth, 48, 49. The Jews raise a persecution against the apostles, and expel them, 50. They come to Iconium, full of joy and the Holy Ghost, 51, 52.

A. M. cir. 4049.
A. D. cir. 45.
An. Olymp.
cir. CCVI. 1.

NOW there were ^a in the church that was at Antioch certain prophets and teachers; as ^b Barnabas, and Simeon that was called Niger, and ^c Lucius

^a Ch. 11. 27. & 14. 26. & 15. 35.—^b ch. 11. 22—26.

NOTES ON CHAP. XIII.

Verse 1. *Certain prophets and teachers*] Προφῆται καὶ διδασκαλοὶ. It is probable that these were not distinct offices: both might be vested in the same person. By *prophets* we are to understand, when the word is taken simply, persons who were frequently inspired to predict future events; and by *teachers*, persons whose ordinary office was to instruct the people in the Christian doctrine. These also, to be properly qualified for the office, must have been endued with the influence of the Holy Spirit; for as but a very small portion of the scriptures of the New Testament could have as yet been given, it was necessary that the teachers should derive much of their own teaching by immediate revelation from God. On prophets and teachers, see the note on chap. xi. 27.

Barnabas] Of whom see before, chap. xi. 22—24.

Simeon—Niger] Or *Simeon the Black*, either because of his complexion, or his hair. It was on reasons of this kind that surnames, *surnoms*, name upon name, were first imposed. Of this Simeon nothing farther is known.

Lucius of Cyrene] See chap. xi. 20.

Manaen, which had been brought up with Herod] Our margin has given the proper meaning of the original word *συνηγορος* a *foster-brother*; i. e. Manaen was the son of the

of Cyrene, and Manaen, ^d which had been brought up with Herod the tetrarch; and Saul.

A. M. cir. 4049.
A. D. cir. 45.
An. Olymp.
cir. CCVI. 1.

2 As they ministered to the Lord, and fasted,

^e Rom. 16. 21.—^d Or, *Herod's foster-brother*.

woman who nursed Herod Antipas; and the son also, whose milk the young Herod shared. Of a person whose name was Manaen or Menahem, and who was in the court of Herod, we read several things in the Jewish writers. They say that this man had the gift of prophecy, and that he told Herod when he was but a child, that he would be king. When Herod became king he sent for him to his court; and held him in great estimation. It might have been the son of this Menahem, of whom St. Luke here speaks. Dr. Lightfoot has shewn this to be at least *possible*.

Verse 2. *As they ministered to the Lord, and fasted*] On Mondays and Thursdays it was usual with the more pious Jews to attend the public service in their synagogues, and to fast: the former is what we are to understand by *ministering to the Lord*. On the sabbaths they attended the service in the synagogue, but did not fast. The Greek word, *λειτουργουμένων*, signifies *performing the office of praying, supplicating, rendering thanks, &c.* hence the word *λειτουργία* *liturgy, the work of prayer, &c.* from *λήτη* *supplication*, according to some; or rather from *λειτός* *common*, and *εργον* *work*, the *common or public work* in which all the people were engaged.

The Holy Ghost said] A revelation of the divine will was made to some person then present; probably to either *Simeon*, or *Lucius*, or *Manaen* mentioned before.

A. M. cir. 4049. the Holy Ghost said, "Separate me
A. D. cir. 45. Barnabas and Saul for the work
An. Olymp. whereunto I have called them.
cir. CCVI. 1.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

* Numb. 8. 14. ch. 9. 15. & 22. 21. Rom. 1. 1. Gal. 1. 15. & 2. 9.
† Matt. 9. 38. ch. 14. 26. Rom. 10. 15.

Verse 2. *Separate me Barnabas and Saul*] Consecrate, or set them apart, for the particular work whereunto I have called them. How this was done, we find in the next verse.

Verse 3. *And when they had fasted and prayed, and laid their hands on them*] 1. *They fasted*: this was probably done by the whole church. 2. *They prayed*, that God might bless and prosper them in their work. 3. *They laid hands upon them*; thus solemnly appointing them to that particular work. But was it by this fasting, praying, and imposition of hands that these men were qualified for this work? No. God had already called them to it, ver. 2. and he who called them, had qualified them. Both their call and their qualification came from God; but he chose that they should have also the sanction of that church of which they had been members; and therefore he said, *Separate me, &c.* The ordination of elders among the Jews was by three persons; and here we find three, *Simeon, Lucius, and Menaen*, ordaining two others, *Barnabas and Saul*. But how did the Jews ordain? Not by imposition of hands: this is strictly forbidden, see Maimon. Sanh. chap. 4. "After what manner is the ordaining of elders for ever? Not that they should lay their hands on the head of an elder; but only that they should call him *Rabbi*, and say to him, Behold thou art ordained, and hast power of judging, &c." It is remarkable that the imposition of hands in the ordaining of elders was not used among the ancient Jews, probably never under the first temple; and rarely, if ever, under the second. See Lightfoot on this place. The church at Antioch, however, did depart from this custom: they put their hands on the heads of Barnabas and Saul; thus designating them to be the persons whom they, under the direction of the Holy Spirit, sent to preach the gospel of Christ to the heathen.

When the Holy Spirit said, *Separate me Barnabas and Saul for the work whereunto I have called them*; and the elders of the church, in consequence, prayed, fasted and laid their hands upon them; they certainly understood that by acting thus, they fulfilled the mind of the Spirit. Hence, is it not evident, that when the elders of the church of God have good reason to believe that He has called certain persons to the work of the ministry, and qualified them for that work, that they should proceed as the elders of the church of Antioch did; and by *fasting, prayer, and imposition of hands*, separate those persons for the work whereunto God has

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they

Eph. 3. 7, 8. 1 Tim. 2. 7. 2 Tim. 1. 11. Hebr. 5. 4. — * ch. 6. 6.
† ch. 4. 36. — * ver. 46.

called them. Such persons will consider themselves accountable to GOD and his church; and should take care how they use the gift and authority received from both. Is it not being wise above what is written, to say, "When God has called and given authority, there is no need of ordination or appointment from man." I would just ask the objector, Why then, when God had called Barnabas and Saul to the work, did he command the church to *separate them* to him for that *very work*? And why did they in obedience, *fast, pray, and lay hands upon them*? I shall dispute with no man about the superior excellence of the *episcopal* or *presbyterian* form in ordination: if all the preliminaries be right, they may be both equally good, for all that I have ever been able to learn to the contrary; but that there should be *some* proper scriptural form attended to, I am fully satisfied. Besides, if the plan of the church at Antioch were regularly and faithfully followed, in sending forth the ministers of the gospel, no man can prove that God would not own them in an especial manner, and more particularly prosper their work. But O! ye rulers of the church, be careful as ye shall answer it to God, never to lay hands on the head of a man, whom ye have not just reason to believe God has called to the work; and whose eye is single, and whose heart is pure. Let none be sent to teach Christianity, who have not experienced it to be the power of God to the salvation of their own souls. If ye do, though they have your authority, they never can have the blessing nor the approbation of God. "I sent them not: therefore they shall not profit this people at all, saith the Lord." Jer. xxiii. 32.

Verse 4. *Being sent forth by the Holy Ghost*] By his influence, authority, and under his continual direction. Without the first, they were not qualified to go: without the second, they had no authority to go: and without the third, they could not know where to go.

Departed unto Seleucia] This is generally understood to be Seleucia of Pieria, the first city on the coast of Syria, coming from Cilicia; near the place where the river Orontes pours itself into the sea.

They sailed to Cyprus.] A well known island in the Mediterranean sea. See on chap. iv. 36.

Verse 5. *Salamis*] The capital of the island of Cyprus; afterwards called *Constantia*; and now *Salina*, situated on the eastern part of the island

They preached the word of God] Τὴν λέγον, the doctrine of God, the Christian religion emphatically so called.

A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1. preached the word of God in the synagogues of the Jews: and they had also ^a John to their minister.

6 ¶ And when they had gone through the isle unto Paphos, they found a ^b certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus:

7 Which was with the deputy of the country,

^a Ch. 12. 25. & 15. 37.—^b ch. 8. 9.

They had also John to their minister.] This was *John Mark*, of whom we heard, chap. xii. 25.—*for their minister, διακονητην*, to assist them in minor offices, as *deacon* or *servant*; that they might give themselves wholly to the doctrine of the Lord.

Verse 6. *Gone through the isle*] ^γΟλην, the *WHOLE isle*, is added here by ABCDE. several others, both the *Syriac*, *Coptic*, *Æthiopic*, *Armenian*, *Vulgate*, and *Itala*: and also by several of the Greek fathers: and this must be the true reading; for it is evident they ran through the whole island from *East to West*.

Unto Paphos] This town, next in importance to *Salamis*, was situated on the western part of the isle; and having gone from *Salamis* to this place, is a proof that they had gone through the whole island from *East to West*, according to the *reading* noticed above. There was probably no town in the universe more dissolute than *Paphos*. Here *Venus* had a superb temple: here she was worshipped with *all her rites*; and from this place she was named the *Paphian Venus*, the *queen of Paphos*, &c. This temple and whole city were destroyed by an earthquake; so that a vestige of either does not now remain. There are two islands which go by this name, both adjoining, and on the west side of the island of Cyprus. One is called *Old Paphos*, the other *New Paphos*; the latter is probably the island here mentioned, though they are often confounded. On this island there is a Christian church, dedicated to *St. George*, in which, service is performed by the Greek ministers. It is a bishop's see, suffragan to the Abp. of *Nicosia*.

A certain sorcerer] *Τινα μαγον*, a *magician*, one who used magical arts, and pretended to have commerce with supernatural agents. A person who dealt in *sleight of hand*, or *leger-de-main*. Such as I have supposed *Simon Magus* to be. See the note on chap. viii. 9.

A false prophet] A deceiver, one who pretended to have a divine commission; a fortune-teller.

Bar-Jesus] i. e. the son of *Jesus* or *Joshua*; as *Bar-Jona* is the son of *Jonah*; *Bar-tholomew*, the son of *Thalmi*, &c.

Verse 7. *The deputy of the country*] *Λυθηνατω*, the *proconsul*. *Rosenmüller* and others remark, that in those

Sergius Paulus, a prudent man; who called for *Barnabas* and *Saul*, and desired to hear the word of God.

8 But ^c Elymas, the sorcerer, (for so is his name by interpretation,) withstood them, seeking to turn away the deputy from the faith.

9 Then *Saul*, (who also is called *Paul*), ^d filled

^c Exod. 7. 11. 2 Tim. 3. 8.—^d ch. 4. 8.

days, the Romans sent two different kinds of governors into the provinces. Some of the provinces were *Cæsarean* or *imperial*, and into those they sent *proprators*: others belonged to the *senate* and *people of Rome*, and into those they sent *proconsuls*. Cyprus had formerly been an imperial province; but Augustus, who made the distinction, had given it to the *people*, whence it was governed by a *proconsul*. See *Dio Cass. Hist. Rom. lib. iv. p. 523*. [Edit. *Leunclav.*]

Sergius Paulus] This *proconsul* is not mentioned any where else: he became a Christian; had his name written in the book of life; and probably on that very account, blotted out of the *Fasti Consulares*.

A prudent man] *Ανδρι συνετω*, a man of *good sense*, of a *sound understanding*, and therefore wished to hear the doctrine taught by these apostles, he did not persecute the men for their preaching; but sent for them that he might hear for himself.

Verse 8. *But Elymas, the sorcerer*, (for so is his name by interpretation)] That is, *Elymas* is the interpretation of the word *μαγος*, or *sorcerer*; not of the word *Bar-Jesus*, as some have imagined; and to support which they have been led into strange etymologies on the word *Βαρ-Ιησους*, *Bar-Jesus*. But how is *Elymas*, *Ελυμας*, the interpretation of the word *μαγος*, *magician* or *sorcerer*? Ans. Both names are *Asiatic*; but neither Hebrew nor Greek. I have already observed in the note on *Matt. ii. 1*. that *mogh* in Persian means an idolater, a worshipper of fire, and sometimes what we term a *magician*. *Elymas* is from the Arabic *علم ilm*, knowledge, science, doctrine, art; from *الاما*, he was *wise*, *skilled*, &c. hence *علم* *aleem* or *alymon*, a *doctor* or *learned man*, and with the Greek termination *ελυμας*, *Elymas*, the interpretation of *mogh*, Greek *μαγος*, *magos*, a *magician*, a *wise man*, *doctor*, &c.

Verse 9. *Saul, who also is—Paul*] This is the first time the name *Paul* occurs, and the last time in which this apostle is called *Saul*; as his common, or general name.

Saul, *שאול Shaül*, was the name of the first *Israelitish* king, and signifies *asked*, *sought*; from *שאל shaal*, he *asked*, *enquired*, &c.

A. M. cir. 4019.
A. D. cir. 43.
An. Olymp.
cir. CCVI. 1.

with the Holy Ghost, set his eyes on
him,
10 And said, O full of all subtilty

* Matt. 13. 58. John 8. 44. 1 John 3. 8.

Paul, Paulus, if derived from the Latin, signifies *little*, *dearfish*; but if from the Hebrew, *קטן pata*, it signifies *extraordinary*, *wonderful*; and this appears to have been the derivation assigned to it by *St. Jerome*, com. in Ep. Pauli ad Philem. who translates it *mirabilis*, wonderful: and *Hesychius* must have had the same in view, for he defines it thus, *Παυλος, θαυμαστος, η εκλεκτος, συμβουλος*, Paul, wonderful, or elect, counsellor. The lexicographer had probably here in view, *Isai. ix. 6: his name shall be called* (γενν κτδ pelé yoëts) *wonderful, counsellor*; which he might corrupt into *paulus*, and thus make his *θαυμαστος συμβουλος* out of it by way of explanation. *Triller* however, supposes the *συμβουλος* of *Hesychius* to be corrupted from *συνδουλος fellow-servant*, which is a term not unfrequently applied to apostles, &c. in the New Testament: who are called the *servants of God*: and it is used by Paul himself, *Coloss. i. 7. and iv. 7.* The *Latin* original is the most probable. It is well known that the Jews in the apostolic age, had frequently two names; one *Hebrew*, the other *Greek* or *Roman*. *Saul* was born of Jewish parents, a Hebrew of the Hebrews; he had therefore his *first* name from that language, *שאול Shaul*, asked or begged; as it is possible, he might have been a child for whom his parents had addressed their fervent petitions to God. The case of *Samuel* is one in point. See *1 Sam. i. 9—18.* As he was born in *Tarsus* in *Cilicia*, he was consequently born a free Roman citizen; and hence his parents would naturally give him for *cognomen*, some name borrowed from the *Latin* tongue; and *Paulus*, which signifies *little*, might indicate that he was at his birth a *small* or *diminutive* child. And it is very likely that he was *low* in stature all his days; and that it is to this he refers himself, *2 Cor. x. 10. for his bodily presence is weak, and his speech contemptible.* If he were small in stature, his voice would be naturally low and feeble; and the Greeks, who were fond of a *thundering eloquence*, would despise him on this very account.

Filled with the Holy Ghost] Therefore the sentence he pronounced was not from himself, but from God. And indeed had he not been under a divine influence, it is not likely that he would have ventured thus to accost this sorcerer in the presence of the governor, who, no doubt, had greatly admired him.

Verse 10. *O full of all subtilty*] *Δολου deceit*, pretending to supernatural powers, without possessing any; and having only *cunning* and *deceit* as their substitutes.

And—mischievous] *Ραδιουργίας*, from *ραδιος easy*, and *εργον a work*; one who is *ready at his work*; a word which excel-

and all mischief, * thou child of
the devil, thou enemy of all right-
teousness, wilt thou not cease to

A. M. cir. 4049.
A. D. cir. 45.
An. Olymp.
cir. CCVI. 1.

Eccles. 1. 20. Rom. 1. 29.

lently well defines a *juggler*, one who is expert at *sleight of hand*; though it is often employed to signify an abandoned and accomplished villain.

Child of the devil] *Τε διαβολου*, son of the devil, possessing his nature; filled with his cunning; and, in consequence, practising deceit.

Enemy of all righteousness] *Εχθρε πασης δικαιοσυνης*; opposed in thy heart to all that is *just, true, and good.*

Wilt thou not cease to pervert, &c.] *Ου παυση διαστρεφων*, wilt thou not cease *perverting*. He had probably laboured in this bad work, from the beginning of Paul's ministry in the place; and God in his mercy had borne with him; and no doubt the apostle had warned him, for thus much seems implied in the reproof. What a terrible character is given of this bad man! He no doubt passed among the people for what we call a *clever fellow*; and he was so clever as to hide himself under a pretty dense mask; but God who searches the heart, plucked it off, and tells him, and those who were perverted by him, what an accomplished deceiver and knave he was.

The right ways of the Lord] *Τας οδους Κυριου τας ευθειας*, the ways of the Lord, the straight ways. This saying is very emphatical. The ways of Elymas were *crooked* and *perverse*; the ways of the Lord, the doctrine taught by him, *plain* and *straight*. What is here said of the conduct and teaching of Elymas, for he was a *false prophet*, is true of all *false doctrine*: it is *complex*, *devious*, and *tortuous*; while the doctrine of God is *simple*, *plain*, and *straight*; directing in the way, the sure way that leads to present peace, and everlasting happiness. From the phraseology which the apostle employs in this terrible address to Elymas, we may learn, as well as from his name *Bar-Jesus*, that he was by birth and education a *Jew*. On this account he was the greater enemy to Christianity; and on this same account, he was the less excusable.

Verse 11. *The hand of the Lord is upon thee*] The power of God is now about to deal with thee in the way of justice.

Thou shalt be blind] Every word here proves the immediate inspiration of Paul. He was full of the Holy Ghost when he began this address: by the light of that Spirit he discerned the state of Elymas, and exposed his real character; and by the prophetic influence of that same Spirit, he predicted the calamity that was about to fall upon him, while as yet there was no sign of his blindness! Mark this!

Not seeing the sun for a season.] In the midst of judgment God remembers mercy. This blindness was not to be perpe-

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A. D. cir. 45.
An. Olymp.
cir. CCVI. 1.

pervert the right ways of the Lord?

11 And now, behold, ^a the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

^a Exod. 9. 3. 1 Sam. 5. 6.

tual: it was intended to be the means of awakening and softening the hard heart of this poor sinner. There is an ancient tradition, and it is mentioned both by *Origen* and *Chrysostom*, that Elymas, in consequence of this, became a sincere convert to the religion of Christ. Origen says, "And Paul by a word, striking him blind, who was with the proconsul Sergius Paul, *δια των πονων, επισρεφει αυτον εις θεοσεβειαν*, by anguish converted him to godliness." And commenting on *Thou shalt be blind, not seeing the sun χει καιρου, for a season*, asks, "And why for a season? That being smitten on account of his transgressions, and brought to repentance, he might at last be deemed worthy to see the sun, not only with his *body*, but with his *mind*; that the divine virtue might be proclaimed in restoring him to sight, and his soul believing, might receive godliness." Com. in Exod. Vol. I. p. 117. edit. de la Rue, Par. 1733.

There fell on him a mist and darkness] *Αχλυσ achlus*, is a disordered state of the eye, in which the patient sees only as through a *thick mist*. This thick mist, or perturbed state of the eye, took place first: it increased, and *σκοτος, thick*, positive *darkness* was the issue.

He went about] *Περιαγων*. Not knowing how to take a right step, he *groped* about in great uncertainty; and not being able to find his way, he sought for some persons to lead him by the hand. This state of Elymas is inimitably expressed in one of the cartoons of Raphael, now at Hampton-court, (and lately engraved in the true spirit of the original, by Mr. Thomas Holloway,) in which his whole figure expresses the depth of *distress, concern, uncertainty, and confusion*; and, to use a word common in exhibiting this matchless piece of painting, *he is blind from head to foot*. In this manner, the text authorized the painter to express the state of this miserable culprit.

Verse 12. *The deputy—believed*] This was a proof that the doctrine was true; and that the power of God, from which nothing could be concealed, and which nothing could resist, was with these preachers.

Being astonished] *Εκπλησσομενος*; being struck with astonishment, as Elymas was struck with blindness. Thus the word of God is a two-edged sword; it smites the sinner with judgment or compunction; and the sincere enquirer after truth, with conviction of its own worth and excellence.

A. M. cir. 4049.
A. D. cir. 45.
An. Olymp.
cir. CCVI. 1.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 ¶ Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and ^b John departing from them, returned to Jerusalem.

14 But when they departed from Perga, they

^b Ch. 15. 38.

Verse 13. *Paul and his company loosed from Paphos*] They sailed away from this island, leaving, it may be presumed, Elymas a sincere and deeply humbled *penitent*; and Sergius Paul, a thorough and happy *believer* in the doctrine of Christ.

Previously to this time, St. Luke always mentions Barnabas *before* Paul; but after this he mentions Paul always *first*; probably after seeing how God had distinguished him in the late proceedings at Cyprus; as much of the Holy Spirit now rested upon him.

They came to Perga in Pamphylia] As Perga was not a maritime town, it is conjectured that the apostles sailed up the river *Cestrus*, in order to come to this place, which, according to *Strabo*, was situated about sixty leagues up this river, and near to which was a famous temple, dedicated to *Diana*. For Pamphylia, see chap. ii. 10.

And John departing from them] Why John Mark left his brethren at this place, we are not informed; probably he went to visit his pious mother Mary at Jerusalem, and to see Peter, to whom he is supposed to have been much attached. It certainly was not with the approbation of Paul that he left them at this place, as we learn from chap. xv. 38, yet his departure does not seem to have merited the displeasure of Barnabas; for John Mark having met these apostles at Antioch, when Paul purposed to revisit the various places where they had planted the word of God, Barnabas was willing to take him with them; but Paul would not consent, because he had *departed from them, from Pamphylia, and went not with them to the work*, ch. xv. 35—39. and this occasioned a separation between Barnabas and Paul. It does not appear that John Mark was under any obligation to accompany them any longer or any farther than he pleased. He seems to have been little else than their *servant*, and certainly was not divinely appointed to this work, as *they* were; and consequently might leave them *innocently*, though not *kindly*, if they could not readily supply his place. In this respect John Mark might be to blame; but Barnabas, whose *nephew* he was, could look over this fault more easily than Paul, who could not find those motives to pass by what was reprehensible in his conduct, which natural affection might furnish to his brother apostle.

Verse 14. *They came to Antioch in Pisidia*] This place

A. M. cir. 4049.
A. D. cir. 45.
An. Olymp.
cir. CCVI. 1.

came to Antioch in Pisidia, and ^a went into the synagogue on the sabbath-day, and sat down.

15 And ^b after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men *and* brethren, if ye have ^c any word of exhortation for the people, say on.

^a Ch. 16. 13. & 17. 2. & 18. 4. — ^b Luke 14. 16. ver. 27. — ^c Heb. 13. 22. ch. 12. 17. — ^d ver. 26, 42, 43. ch. 10. 35.

is mentioned thus to distinguish it from *Antioch* in *Syria*, with which it had nothing in common but the name. There were several cities and towns in various districts of these countries called *Antioch*: some have reckoned up not less than *twelve*. Pisidia, in which this was situated, was a province of Asia Minor, near to Pamphylia, having Phrygia on the North, and Pamphylia on the South. The position of all these places may be seen on the *Map*.

Into the synagogue on the sabbath-day] Though Paul was now on a special mission to the *Gentiles*, yet he availed himself of every opportunity, in every place, of making the first offer of salvation to the *Jews*.

Verse 15. *After the reading of the law and the prophets*] A certain portion of the *law*, and another of the *prophets*, was read every sabbath; and the law was so divided as to be read over once every year. In the notes at the conclusion of Deuteronomy, I have considered this subject at large, and given a complete table of the *Parashoth*, sections of the law; and *Haphtaroth*, sections of the prophets, which are read every sabbath in the year in the Jewish synagogues. To have an exact view of every part of the Jewish ecclesiastical economy, the Reader will do well to consult the above mentioned *Table*, and those which follow it: they have been drawn up with great care, attention, and indescribable labour.

It has been a question, in what language were the law and prophets read in a synagogue of *Pisidia*, for in that district Strabo informs us, that *four* languages were spoken, viz. the *Pisidian*, the *Solyman*, the *Greek*, and the *Lydian*? Dr. Lightfoot conjectures, with great probability, that the Scriptures were read in the original *Hebrew*; and that an interpreter rendered the reading to the people in their mother tongue. There is no doubt that the Jews and proselytes understood the Greek tongue well; and they certainly had the *Septuagint* Version among them.

The rulers of the synagogue] These were the persons, whose business it was to read the appointed sections; and to take care of the synagogue and its concerns; and to see that all was done decently and in order.

16 Then Paul stood up, and ^d beckoning with *his* hand said, Men of Israel, and ^e ye that fear God, give audience.

17 The God of this people of Israel ^f chose our fathers, and exalted the people ^g when they dwelt as strangers in the land of Egypt, ^h and with a high arm brought-he them out of it.

^d Deut. 7. 6, 7. — ^e Exod. 1. 1. Ps. 105. 23, 24. ch. 7. 17. — ^f Exod. 6. 6. & 13. 14. 16.

Sent unto them] Seeing them to be Jews, they wished them to give some suitable address to the people, i. e. to the Jews who were there engaged in the divine worship; for the whole of the following discourse, which greatly resembles that of St. Stephen, chap. vii. is directed to the *Jews* alone; and this was probably spoken, either in *Hebrew* or *Greek*.

Ye men and brethren] *ἄνδρες ἀδελφοί*, *men brethren*, a Hebraism for, “Ye men who are our brethren,” i. e. *Jews*, as we ourselves are; but *ἄνδρες* is often an expletive, as we have already seen. See the note on chap. vii. 2.

If ye have any word of exhortation] *Εἰ εἰσι λόγος ἐν ὑμῖν παρακλήσεως*. *If ye have any subject of consolation*; any word of comfort to us, who are sojourners in this strange land, speak it. The *Consolation of Israel* was an epithet of the Messiah among the Jews; and it is probable that it was in reference to him that the rulers of the synagogue spoke. That *παράκλησις* is to be understood here, as meaning *consolation*, and this in reference to the Messiah, the whole of the following discourse will prove to the attentive reader; in which Paul shews the care and protection of God towards his people Israel, and the abundant provision he had made for their salvation by Jesus Christ. They wished for *consolation*, and he declared unto them *glad tidings*; and many felt the power and comfort of the doctrine of the cross.

Verse 16. *Men of Israel*] Ye that are *Jews by birth*, and ye that fear God; ye that are *proselytes* to the Jewish religion. In this discourse Paul proves that Jesus Christ is the Messiah, sent from God, not only for the salvation of the *Jews*, but of the *whole human race*. And this he does, not with the rhetorician's arts, but in a plain, simple detail of the history of Christ, and the most remarkable transactions of the people of God, which referred to his manifestation in the flesh. *Rosenmuller*.

Verse 17. *The God of—our fathers*] The apostle begins his discourse with the Egyptian bondage, and their deliverance from it, as points the most remarkable and striking in their history; in which the providence and mighty power of God, exerted so frequently in their behalf, were peculiarly conspicuous.

A. M. cir. 4049.
A. D. cir. 45.
An. Olymp.
cir. CCVI. 1.

18 And ^a about the time of forty years ^b suffered he their manners in the wilderness.

19 And when ^c he had destroyed seven nations

^a Exod. 16. 35. Numb. 14. 33, 34. Ps. 95. 9, 10. ch. 7. 36. — ^b Cir. *brevo-φίγειν*, perhaps for *brevo-φίγειν*, bore, or fed them, as a nurse bereath, or feedeth her child. Deut. 1. 31. 2 Mac. 7. 27. according to the

Exalted the people] Even when they were strangers in the land, and greatly oppressed, God exalted them; made them a terror to their enemies, and multiplied them greatly.

With a high arm] A literal translation of the Hebrew phrase בְּרִמְעָה רְמוּהָ *bezera' ramah*, with a lifted up arm, to protect them and destroy their enemies. The meaning of the phrase is, *a manifest display of the divine power*.

Verse 18. *About the time of forty years*] The space of time between their coming out of Egypt, and going into the promised land.

Suffered he their manners] *Ετροποφορησεν αυτοις*; he dealt indulgently with them: howsoever they behaved towards him, he mercifully bore with, and kindly treated them. But instead of *ετροποφορησεν*, ACE. some others, with the Syriac, Arabic, Coptic, Æthiopic, and some of the Fathers, read *ετροφοφορησεν*, which signifies, he *nourished and fed them, or bore them about in his arms, as a tender nurse does her child*. This reading confirms the marginal conjecture, and agrees excellently with the scope of the place; and is a reading at least of equal value with that in the commonly received text. Griesbach has admitted it, and excluded the other. Both, when rightly understood, speak nearly the same sense; but the latter is the most expressive, and agrees best with Paul's discourse, and the history to which he alludes. See the same form of expression, Num. xi. 12. Exod. xix. 4. Isai. xlv. 3, 4. and lxiii. 9.

Verse 19. *Destroyed seven nations*] The *Canaanites, Hittites, Girgasites, Amorites, Iivites, Peresites and Jebusites*. The Rabbins frequently call them שבועה אומות *Shebaah Omoth*, the *Seven Nations*.

Verse 20. *And after that he gave unto them judges, about the space of four hundred and fifty years*] This is a most difficult passage, and has been termed by Scaliger, *Cruz Chronologorum*. The apostle seems here to contradict the account in 1 Kings vi. 1. *And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign, he began to build the house of the Lord*.

Sir Norton Knatchbull, in his Annotations upon difficult texts, has considered the various solutions proposed by learned men of the difficulty before us; and concludes, that the words of the apostle should not be understood as meaning *how long* God gave them judges, but *when* he gave them;

A. M. cir. 4049.
A. D. cir. 45.
An. Olymp.
cir. CCVI. 1.

in the land of Canaan, ^d he divided their land to them by lot.

20 And after that ^e he gave unto them judges about the space of four hundred

LXX. and so Chrysostom. — Deut. 7. 1. — Josh. 14. 1, 2. Ps. 78. 55. — Judg. 2. 16.

and therefore proposes that the first words of this verse, *Και μετα ταυτα ως εστι τετρακοσιοις και πεντηκοντα*, should be referred to the words going before, ver. 17. that is, to the time *WHEN* the God of the children of Israel chose their fathers.

“Now this time wherein God may properly be said to have chosen their fathers, about 450 years before he gave them judges, is to be computed from the birth of Isaac, in whom God may properly be said to have chosen their fathers; for God, who had chosen Abraham out of all the people of the earth, chose Isaac at this time out of the children of Abraham, in whose family the covenant was to rest. To make this computation evident, let us observe, that from the birth of Isaac to the birth of Jacob are 60 years; from thence to their going into Egypt, 130; from thence to the Exodus, 210; from thence to their entrance into Canaan, 40; from that to the division of the land, (about which time it is probable they began to settle their government by judges,) 7 years: which sums make 447, viz. 60 + 130 + 210 + 40 + 7 = 447. And should this be reckoned from the year before the birth of Isaac, when God established his covenant between himself and Abraham, *and all his seed after him*, Gen. xvii. ver. 19. at which time God properly chose their fathers, then there will be 448 years, which brings it to within two years of the 450, which is sufficiently exact to bring it within the apostle's *ως about, or nearly*.

Some have made the period 452 years; which, though two years more than the apostle's round number, is still sufficiently reconcileable with his qualifying particle *ως, about*. And it may be added, that the most correct writers often express a sum *totally*, but not *exactly*: so, with Demosthenes and Plautus, we find that called a *talent*, where some drachms were either wanting or abounding.”

The sacred writers often express themselves in the same way, e. g. *He made a molten sea, ten cubits from the one brim to the other; and a line of thirty cubits did compass it about*. Now we know that the circumference of any circle is only in round numbers to its diameter as three to one; but correctly, is considerably more, nearly as 22 to 7. But even the Spirit of God does not see it necessary to enter into such niceties, which would only puzzle, and not instruct the common reader.

Calmet has paraphrased these passages nearly to the same sense: the text may be thus connected, ver. 19. *And having*

A.M. cir. 4049.
A. D. cir. 45.
An. Olymp.
cir. CCVI. 1. and fifty years, ^a until Samuel the prophet.

21 ^b And afterward they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And ^c when ^d he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, ^e I have found David the son of Jesse, ^f a man after mine own heart, which shall fulfil all my will.

^a 1 Sam. 3. 20. — ^b 1 Sam. 8. 5. & 10. 1. — ^c 1 Sam. 15. 23, 26, 28. & 16. 1. Hos. 13. 11. — ^d 1 Sam. 16. 13. ^e 2 Sam. 2. 4. & 5. 3. — ^f Ps. 89. 20. — ^g 1 Sam. 13. 14. ch. 7. 46. — ^h Isai. 11. 1. Luke 1. 32, 69. ch. 2. 30.

destroyed seven nations in the land of Canaan, he divided their land to them by lot, about 150 years after. And afterwards he gave them judges, to the time of Samuel the prophet. The paraphrase of Calmet is the following: "The God of this people of Israel chose our fathers in the person of Abraham; he promised him the land of Canaan, and 450 years after this promise, and the birth of Isaac, who was the son and heir of the promise, he put them in possession of that land, which he had promised so long before." As this view of the subject removes all the principal difficulties, I shall not trouble my reader with other modes of interpretation.

Verse 21. *Saul the son of Cis*] In all proper names quoted from the Old Testament, we should undoubtedly follow, as nearly as possible, the same orthography: כיש *Kish*, was the name of this king's father, and so we spell it in the Old Testament; and yet have transformed it into *Cis* in the New, where the orthography is almost entirely lost.

The space of forty years.] Reckoning from the time of his anointing by Samuel to the time of his death from A. M. 2909 to 2949.

Verse 22. *David—a man after mine own heart*] That is, a man who would rule the kingdom according to God's will. Dr. Benson's observation on this point is very judicious: "When it is said that David was a man after God's own heart, it should be understood not of his private, but of his public character. He was a man after God's own heart, because he ruled the people according to the divine will. He did not allow of idolatry; he did not set up for absolute power. He was guided in the government of the nation by the law of Moses, as the standing rule of government, and by the prophet, or the divine oracle, whereby God gave directions upon particular emergencies. Whatever Saul's private character was, he was not a good king in Israel. He did not follow the law, the oracle, and the prophet; but attempted to be absolute, and thereby to subvert the constitution of the kingdom. That this was the meaning of David's

23 ^a Of this man's seed hath God, according ^b to his promise, raised unto Israel ^c a Saviour, Jesus: A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1.

24 ^d When John had first preached, before his coming, the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, ^e Whom think ye that I am? I am not *he*. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men and brethren, children of the stock of

Rom. 1. 3. — ^a 2 Sam. 7. 12. Ps. 132. 11. — ^b Matt. 1. 21. Rom. 11. 26. — ^c Matt. 3. 1. Luke 3. 3. — ^d Matt. 3. 11. Mark 1. 7. Luke 3. 16. John 1. 20, 27.

being a man after God's own heart, will easily appear by comparing 1 Sam. xv. 28. xxviii. 17, 18. 1 Chron. x. 13, 14. Psal. lxxviii. 70, &c. lxxxix. 20, &c."

Verse 23. *Of this man's seed hath God—raised—a Saviour*] That Jesus Christ came in a direct and indisputable line from David, according to both promise and prophecy, may be seen in the notes on Matt. i. 1, &c. and particularly in the notes at the end of Luke iii. And that the Messiah was promised to come from the family of David, see Isai. xi. 1, 2. and Jerem. xxiii. 5, 6.

Verse 24. *John—preached—the baptism of repentance*] On the nature and effects of John's preaching, see the notes on Matt. iii. 1, &c. and Luke iii. 10—15.

Verse 25. *As John fulfilled his course*] *As John was fulfilling his race, he said, &c.* It has been supposed that the word *δρομον* *course*, or *race*, is used here to point out the short duration of the Baptist's ministry, and the fervent zeal with which he performed it. It signifies properly his *ministry*, or *life*. A man's work, employment, function, &c. is his *race*, *course*, or *way of life*. John had a *ministry* from God; and he discharged the duties of it with zeal and diligence; bore the fatigues of it with patience and resignation; and was gloriously successful in it, because the hand of the Lord was with him.

Verse 26. *Men and brethren*] This should have been translated brethren simply. See the note on chap. vii. 2.

Children of the stock of Abraham] All ye that are Jews.

And whosoever among you feareth God] That is, all ye who were Gentiles, and are now proselytes to the Jewish religion.

The word of this salvation] The doctrine that contains the promise of deliverance from sin, and the means by which it is brought about; all which is founded on Jesus, of the stock of David, dying and rising again for the salvation of Jews and Gentiles.

A. M. cir. 4049.
A. D. cir. 45.
An. Olymp.
cir. CCVI. 1.

Abraham, and whosoever among you feareth God, ^a to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, ^b because they knew him not, nor yet the voices of the prophets ^c which are read every sabbath day, ^d they have fulfilled *them* in condemning *him*.

28 ^e And though they found no cause of death in *him*, ^f yet desired they Pilate that he should be slain.

29 ^g And when they had fulfilled all that was written of him, ^h they took *him* down from

^a Matt. 10. 6. Luke 24. 47. ver. 46. ch. 3. 26. — ^b Luke 23. 34. ch. 3. 17. 1 Cor. 2. 8. — ^c ver. 14, 15. ch. 15. 21. — ^d Luke 24. 20, 44. ch. 26. 22. & 28. 23. — ^e Matt. 27. 22. Mark 15. 13, 14. Luke 23. 21, 22. John 19. 6, 15. — ^f ch. 3. 13, 14. — ^g Luke 18. 31. & 24. 44. John 19. 28, 30, 36, 37. — ^h Matt. 27. 59. Mark 15. 46. Luke 23. 53. John 19. 38.

Verse 27. *Because they knew him not*] A gentle excuse for the persecuting high-priests, &c. They did not know that Jesus was the Christ, because they did not know the prophets: and *why* did they not know the prophets, *which were read every sabbath-day*? Because they did *not desire to know his will*; and therefore they knew not the *doctrine of God*: nor did they know that in condemning Christ, they fulfilled those very Scriptures which were read every sabbath-day in their synagogues.

Verse 28. *They found no cause of death in him*] No reason why he should be condemned. Though they accused him of several things, yet they could not substantiate the most trifling charge against him; and yet, in opposition to all justice and equity, desired Pilate to put him to death! This paints their perfidy in the strongest light.

Verse 29. *They took him down from the tree*] The apostle passes rapidly over several circumstances of his *death*, that he might establish the fact of his *resurrection*.

Verse 30. *But God raised him from the dead*] And thus gave the fullest proof of his innocence. God alone can raise the dead; and he would not work a miracle so very extraordinary, but on some extraordinary occasion.

Verse 31. *He was seen many days, &c.*] The thing was done but a very short time since; and many of the witnesses are still alive, and ready to attest the fact of this resurrection in the most unequivocal manner.

Verse 32. *We declare unto you glad tidings*] We proclaim that gospel to you, which is the fulfilment of the promise made unto the Fathers.

Verse 33. *Written in the second Psalm*] Instead of τῷ ψαλμῷ τῷ δευτέρῳ, the *second Psalm*; πρῶτῳ ψαλμῷ, the *first Psalm* is the reading of D. and its *Itala* Version, and several of the primitive Fathers. Griesbach has received it into the text;

the tree, and laid *him* in a sepulchre.

30 ⁱ But God raised him from the dead:

31 And ^k he was seen many days of them which came up with him ^l from Galilee to Jerusalem, ^m who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the ⁿ promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, ^o Thou art my Son, this day have I begotten thee.

ⁱ Matt. 28. 6. ch. 2. 24. & 9. 13, 15, 26. & 5. 30. — ^j Matt. 28. 16. ch. 1. 3. 1 Cor. 15. 5, 6, 7. — ^k ch. 1. 11. — ^l ch. 1. 8. & 2. 32. & 9. 15. & 5. 32. — ^m Gen. 3. 15. & 12. 3. & 22. 18. ch. 26. 6. Rom. 4. 13. Gal. 3. 16. — ⁿ Ps. 2. 7. Hebr. 1. 5. & 5. 5.

but not, in my opinion, on sufficient evidence. The reason of these various readings is sufficiently evident to those who are acquainted with Hebrew MSS. In many of these, *two* Psalms are often written as *one*; and the *first* and *second* Psalms are written as *one* in *seven* of *Kennicott's* and *De Rossi's* MSS. Those who possessed such MSS. would say, *as it is written in the FIRST Psalm*: those who referred to MSS. where the two Psalms were *separate*, would say, *in the SECOND Psalm*; as they would find the quotation in question in the *first* verse of the second Psalm. There is, therefore, neither contradiction nor difficulty here; and it is no matter which reading we prefer, as it depends on the simple circumstance, whether we consider these two Psalms as *parts* of one and the same; or whether we consider them as two *distinct* Psalms.

Thou art my Son, this day have I begotten thee.] It has been disputed, whether this text should be understood of the *incarnation*, or of the *resurrection* of our Lord. If understood of his *incarnation*, it can mean no more than this, that the *human nature* of our blessed Lord was begotten by the energy of the Holy Spirit in the womb of the blessed Virgin; for as to his divine nature, which is allowed to be God, it could neither be *created* nor *begotten*. See some reasons offered for this on Luke i. 35. and if those be deemed insufficient, a *thousand* more may be added. But in the above reasons it is demonstrated, that the doctrine of the *eternal Sonship* of Christ is absolutely irreconcilable to reason, and contradictory to itself. *ETERNITY* is that which has had no *beginning*, nor stands in any reference to *time*: *SON* supposes *time*, *generation*, and *father*; and time also antecedent to such generation: therefore the conjunction of these two terms, *Son* and *eternity*, is absolutely impossible, as they imply essentially different and *opposite* ideas.

A. M. cir. 4049.
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34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, "I will give you the sure mercies of David.

35 Wherefore he saith also in another psalm, "Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep,

* Isai. 55. 3.—Gr. *ἐὰν ἴσως ἁγία*, or, just things: which word the LXX. both in the place of Isai. 55. 3. and in many others, use for that which is in the Hebrew, *mercies*.—Ps. 16. 10. ch. 2. 31.—Or, after

If the passage in question be understood of the resurrection of Christ, it points out that the human nature, which was produced by the power of God in the womb of the Virgin, and which was the *Son of God*, could see no corruption; and therefore, though it died for sin, must be raised from the dead before it saw corruption. Thus God owned that human nature to be peculiarly his own; and therefore Jesus Christ was declared to be the *Son of God with power, by the resurrection from the dead*, Rom. i. 4.

Verse 34. *No more to return to corruption*] To the grave, to death, the place and state of corruption; for so we should understand the word *διαφθορᾶν* in the text.

The sure mercies of David.] Τα ἴσγια Δαβὶδ τὰ πιστά. These words are quoted literatim from the Septuagint Version of Isai. lv. 3. where the Hebrew is חסדו רחמי דוד המלך *chasdey David ha-neemanim*, of which the Greek is a faithful translation; and which *sure mercies of David*, St. Paul considers as being fulfilled in the resurrection of Christ. From this application of the words, it is evident that the apostle considered the word *David* as signifying the *Messiah*; and then the *sure or faithful mercies*, being such as relate to the new covenant, and the various blessings promised in it, are evidently those which are sealed and confirmed to mankind by the resurrection of Christ: and it is in this way that the apostle applies them. Had there not been the fullest proof of the resurrection of Christ, not one of the promises of the new covenant could have been considered as *sure or faithful*. If he did not rise from the dead, then, as said the apostle, *your faith and our preaching are vain*, 1 Cor. xv. 14.

The following observations of Bp. Pearce are judicious: "For the sense of these words, we must have recourse to what God said to David in 2 Sam. vii. 11, 12, &c. explained by what is said in Psal. lxxxix. 3, 4, 28, 29, 36. where frequent mention is made of a covenant established by God, with David, and sworn to by God, that David's seed should endure for ever, and his throne as the days of heaven, and as the sun, to all generations. This covenant and this oath

and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him, all that believe, are justified from all things, from which ye could not be justified by the law of Moses.

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A. D. cir. 45.
An. Olymp.
cir. CCVI. 1.

He had in his own age served the will of God. ver. 22. Ps. 78. 72.—* 1 Kings 2. 10. ch. 2. 29.—Jer. 31. 34. Dan. 9. 24. Luke 24. 47. 1 John 2. 12.—Isai. 55. 11. Rom. 3. 28. & 8. 3. Hebr. 7. 19.

are the sure and sacred things, of which Isaiah, lv. 3. speaks; and Luke in this place. And Paul understood them as relating to the kingdom of Jesus, (the Son of David,) which was to be an *everlasting kingdom*; and if an *everlasting* one, then it was necessary that Jesus should have been (as he was) *raised from the dead*: and to support this argument, Paul, in the next verse, strengthens it with another, drawn from Psalm xvi. ver. 10." See also the note among the marginal readings.

Verse 36. *David—fell on sleep—and saw corruption.*] David died, was buried, and never rose again; therefore, David cannot be the person spoken of here: the words are true of some other person; and they can be applied to Jesus Christ only; and in him they are most exactly fulfilled. See the notes on chap. ii. 29, 30, &c.

Verse 38. *Be it known unto you, therefore*] This is the legitimate conclusion: Seeing the word of God is true, and he has promised an endless succession to the seed of David; seeing David and all his family have failed in reference to the *political* kingdom; a *spiritual* kingdom and a *spiritual* succession must be intended, that the *sure covenant* and all its blessings may be continued. Again: seeing the person by whom this is to be done, is to see no corruption; seeing David has died, and has seen (fallen under the power of) corruption; seeing Jesus the Christ has wrought all the miracles which the prophets said he should work; seeing he has suffered all the indignities which your prophets said he must suffer; seeing after his death he has most incontestably *risen again* from the dead, and has not fallen under the power of corruption—Then he must be the very person in whom all the predictions are fulfilled; and the person through whom all the blessings of the covenant must come.

Through this man is preached unto you the forgiveness of sins] See the notes on chap. v. 30, 31. Remission of sins, the removal of the *power, guilt, and pollution* of sin, comes alone through this man whom ye crucified, and who is risen from the dead.

Verse 39. *And by him*] On his account, and through him,

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A. D. cir. 45.
An. Olymp.
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40 Beware, therefore, lest that come upon you, which is spoken of ^a in the prophets ;

41 Behold, ye despisers, and wonder, and pe-

^a Isai. 29. 14. Hab. 1. 5.

all that believe in his divine mission, and the end for which he has been manifested, namely, to put away sin by the sacrifice of himself ; are justified from all things, from the guilt of all transgressions committed against God ; from which ye could not be justified by the law of Moses ; because it is impossible that the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, or any other rite or service of this kind, could take away sin from the soul, cancel its guilt in the conscience, or make an atonement to the divine justice : but *this* is the sacrifice which God has required ; this is every way suited to the end for which it has been instituted ; and this is the sacrifice alone, which God can accept. Your law says, ' Do this, and ye shall live ; ' and, ' Cursed is every one that continueth not in all things that are written in the book of the law to do them. ' Ye have not done these things required ; ye have not continued in any good thing ; ye have not only, not done all things commanded, but ye have done *none*, none as they ought to be done ; and therefore, ye are under the *curse*. The Gospel says, Believe on the Lord Jesus ; credit his divine mission ; consider his death an *atonement* for sin ; believe in his *resurrection*, as a proof that the atonement is made ; believe that he suffered, died, and rose again for *your justification* ; and that for his sake God, though he be infinitely *just*, can be the justifier of all who believe in him. By the law of Moses, there is neither justification nor salvation : in Jesus Christ there are both, and all the sure mercies of David. Therefore, believe on the Lord Jesus Christ, and ye shall be justified from all things, from which ye could not be justified by the law of Moses.

Verse 40. Beware—lest that come upon you, &c.] If you reject these benefits, now freely offered to you in this preaching of Christ crucified ; you may expect such judgments from the hand of God as your forefathers experienced, when, for their *rebellion* and their *contempt* of his benefits, their *city* was taken, their *temple* destroyed, and *themselves* either slain by the sword, or carried into *captivity*. It is evident that St. Paul refers to Habak. i. 5—10. and in those verses the desolation by the *Chaldeans* is foretold. Never was there a prophecy more correctly and pointedly applied. These Jews did continue to slight the benefits offered to them by the Lord ; and they persevered in their rebellions : what was the consequence ? The *Romans* came, took their city, burnt their temple, slew upwards of a million of them, and either

rish : ^b for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

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A. D. cir. 45.
An. Olymp.
cir. CCVI. 1.

^b Isai. 28. 14. Gen. 27. 12.

carried or sold the rest into captivity. How exactly was the prophecy in both cases fulfilled !

Verse 41. Behold, ye despisers] There is a remarkable difference here between the Hebrew text in Habakkuk, and that in the Septuagint, which is a little abridged here by St. Paul. I shall exhibit the three texts : Heb. :

רא בונים והבישו והתמוהו המהו כי פעל פעל בימכם לא תאמינו כי יספר
Reü bagoyim zehabitu zehitammehu ; temahu ki pöal pöel bi-meycem, lo teaminu ki yesupur. Behold ye among the heathen, (nations) and regard, and be astonished ; be astonished, for I am working a work in your days which, when it shall be told, ye will not credit. See *Houbigant*.

Sept. Ἴδετε οἱ καταφρονῆται, καὶ ἐπιβλεψάτε, καὶ θαυμάσατε θαυμασία, καὶ ἀφανισθήτε· διότι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ὃ οὐ μὴ πισεύσητε, εἰὰν τις ἐκδηγήται ὑμῖν. See, ye despisers, and look attentively, and be astonished, (or *hide yourselves*), for I work a work in your days which, if any one will tell to you, ye will not believe.

St. Luke. Ἴδετε οἱ καταφρονῆται [καὶ ἐπιβλεψάτε] καὶ θαυμάσατε [θαυμασία] καὶ ἀφανισθήτε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ὃ οὐ μὴ πισεύσητε, εἰὰν τις ἐκδηγήται ὑμῖν. Behold, ye despisers, and wonder, and be astonished, (or *hide yourselves*,) for I work a work in your days which, if any one will tell unto you, ye will not believe.

I have taken Luke's quotation from the best MSS. and I have quoted the *Septuagint* according to the *Codex Alexandrinus* : and the quotations are exactly the same, not only in words, but almost in letters, with the exception of ἐπιβλεψάτε and θαυμασία, which the evangelist omits ; and which I have included in crotchets in the text of St. Luke, merely that the *place* of the omission may be the better seen. It may now be necessary to enquire, how St. Luke and the *Septuagint* should substitute *ye despisers*, for *ye among the heathen*, in the Hebrew text ?

Without troubling myself or my readers with laborious criticisms on these words, with which many learned men have loaded the text ; I will simply state my opinion, that the prophet, instead of בונים *bagoyim*, among the heathen, wrote בוגדים *bogudim*, despisers, or transgressors : a word which differs only in a *single letter*, ד *daleth*, for ו *vau* ; the latter of which might easily be mistaken by a transcriber for the other, especially if the horizontal stroke of the ד *daleth* happened to be a little *faint* towards the left ; as, in that case, it would wear the appearance of a ו *vau* ; and this is not un-

A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1. 42 ¶ And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them ^a the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas : who, speaking to

them, ^b persuaded them to continue in ^c the grace of God.

44 ¶ And the next sabbath-day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and ^d spake against

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* Gr. in the week between, or, in the sabbath between.—^b ch. 11. 23. & 14. 22.

* Tit. 2. 11. Heb. 12. 15. 1 Pet. 5. 12.—^d ch. 18. 6. 1 Pet. 4. 4. Jude 10.

frequently the case, not only in MSS. but even in printed books. It seems as evident as it can well be, that this was the word which the *Septuagint* found in the copy from which they translated: their evidence, and that of the apostle, joined to the consideration that the *interchange* of the two letters mentioned above might have been easily made, is quite sufficient to legitimate the reading for which I contend. *Poubigant* and several others are of the same mind.

The word *αφανισθήτε*, which we translate *perish*, signifies more properly *disappear*, or *hide yourselves*; as people, astonished and alarmed at some coming evil, betake themselves to flight, and *hide themselves* in order to avoid it.

Verse 42. *When the Jews were gone out*] That part of them in whom the words of the prophet were fulfilled, viz. those who, though they had the clearest relation of so interesting a history, would not believe it: they shut their eyes against the light, and hardened their hearts against the truth. There were other Jews in the assembly that *did* believe, and were saved.

The Gentiles besought] There is some doubt whether the original *παρακαλουν τα εθνη* should be translated *the Gentiles besought*; or *they besought the Gentiles*: for the words will bear either; but the latter sense more naturally. When the Jews retired, determining not to credit what was spoken; the apostle, seeing the Gentiles of a better mind, requested them to come and hear those words, or doctrines, the next sabbath. But, *the next*, το μεταξυ, as Hesychius defines it, μετ' ολιγον, ανα μεσον, *shortly*, or *betwixt*, may mean the *after part* of the same sabbath; or the *course of the ensuing week*, between the two sabbaths; for *Mondays* and *Thursdays*, or the second and fifth days of the week, were times in which those who feared God, usually met together in the synagogue; for it is a maxim with the Rabbins, that no *three days* should elapse without reading of the law.

On this verse there is a great number of various readings: instead of *when the Jews were going out of the synagogue*, ABCDE. several others of great repute, with all the *Syriac*, the *Coptic*, *Æthiopic*, *Armenian*, *Vulgate*, and *Itala*, read, *As they were going out, they entreated that these words should be preached unto them in the course of the week*, or the next sabbath. So that, according to this well accredited reading,

the words *εκ της συναγωγης των Ιουδαιων*, are left out in the *first* clause, αυτων being put in their place; and τα εθνη the *Gentiles*, is wholly omitted in the second clause. The most eminent critics approve of this reading; indeed it stands on such authority as to render it almost indubitable. Of the αυτων *them*, which is substituted for the first clause, Professor White says, *Lectio indubie genuina*; this reading is undoubtedly genuine: and of the τα εθνη εις, he says, *certissime delenda*: they should certainly be expunged. We are therefore to understand the words thus: that "as they were going out on the breaking up of the assembly, some of them desired that they might have these doctrines preached to them on the ensuing week or sabbath." And thus all the ambiguity of the verse vanishes.

Verse 43. *Many of the Jews*] Direct descendants from some of the twelve tribes: and religious proselytes, heathens who had been converted to Judaism, and having submitted to circumcision, had become *proselytes of the covenant*: though some think that the expression means *proselytes of the gate*; persons who believed in one God, like the Jews, but who had not received circumcision.

Persuaded them to continue in the grace of God.] That is, that they should continue to credit the gospel; to receive the spirit and influence of it; to bring forth the fruits of that Spirit: and thus continue under the favour and approbation of God.

Verse 44. *The next sabbath*] The good news had spread far and wide, by means of the converted Jews and proselytes.

Almost the whole city] Jews, Proselytes, and Gentiles, came together to hear τον λογον του Θεου, *this doctrine of God*, this divine teaching, by which so many of their kindred and acquaintance had become so wise and happy. It is not by *public* discourses merely, that people are converted to God; but by the *private* teaching and godly conduct of those who have received the truth; for as these are scattered throughout society, they are a *leaven* in every place.

Verse 45. *The Jews—were filled with envy*] See on chap. v. 17. These could not bear the Gentiles, who believed in Christ, to be equal with them; and yet, according to the gospel, it was really the case.

A. M. cir. 4049.
A. D. cir. 45.
An. Olymp.
cir. CCVI. 1-

those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles:

* Matt. 10. 6. ch. 9. 26. ver. 26. Rom. 1. 16. — b Exod. 32. 10. Deut. 32. 21. Isai. 55. 5. Matt. 21. 43. Rom. 10. 19.

Contradicting] The arguments and statements brought forward by the disciples: *and blaspheming*; speaking impiously and injuriously of Jesus Christ. This is probably what is meant.

Verse 46. *Waxed bold*] Παρησιασασαμενοι; having great liberty of speech; a strong, persuasive, and overpowering eloquence. They had eternal Truth for the basis of this discourse; a multitude of *incontestable facts* to support it: and an all-persuading eloquence to illustrate and maintain what they had asserted.

Should first have been spoken to you] When our Lord gave his apostles their commission to go into all the world and preach the gospel to every creature; he told them they must begin first at Jerusalem, Mark xvi. 16. Luke xxiv. 47. In obedience therefore to this command, the apostles (in every place where they preached) made their *first offers* of the gospel to the Jews.

Ye put it from you] Ανωθεωθε αυτον, ye *disdain* this doctrine, and consider it *contemptible*: so the word is frequently used.

And judge yourselves unworthy of everlasting life] Was this meant as a strong *irony*? "Ye have such humbling thoughts of yourselves, that ye think the blessings of the gospel too good to be bestowed on such worthless wretches as ye are?" Or did the apostle mean, that, by their words and conduct on this occasion, they had passed sentence on themselves, and, in effect, had decided that they were unworthy of the grace of the gospel; and God now ratifies that judgment by removing those blessings from them, and sending them to the *Gentiles*?

Verse 47. *For so the Lord commanded us*] The apostles could quote a pertinent scripture for every thing they did; because the outlines of the whole gospel dispensation are founded in the law and the prophets; and they were now building the church of God according to the pattern shewn them in the Mount. In the things of God, no man nor minister should go farther than he can say, *Thus it is written*, and thus it behoves me to do; and let him see that his quotations are fairly made, and not a detached passage, or member of a sentence produced, because it seems to look like the system he wishes to establish.

I have set thee to be a light of the Gentiles] This quotation

47 For so hath the Lord commanded us, saying, "I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

* Ch. 18. 6. & 28. 28. — a Isai. 42. 6. & 49. 6. Luke 2. 32. ch. 2. 47.

is from Isai. xlix. 6. and was most fully in point. The Jews could not resist the testimony of their own prophet; and the Gentiles rejoiced to find that the offers of salvation were to be made so specifically to them.

For salvation unto the ends of the earth.] The very name of the Messiah, viz. JESUS, announced the design and end of his mission. He is the Saviour, and is to be proclaimed as such to (the ends of the earth; to all mankind; to every nation, and people, and tongue: and wherever the gospel is preached, there is a free, full, and sincere offer of salvation to every soul that hears it. And the offer is proof sufficient in itself, that there is a power to receive its blessings, given to those to whom the offer is made; as it would be of no use to offer them a salvation, which it was designed they either should not, or could not receive. A son of Satan might be capable of such dissimulation and bad faith; but the Holy God cannot.

Verse 48. *As many as were ordained to eternal life, believed.*] This text has been most pitifully misunderstood. Many suppose that it simply means, that those in that assembly who were fore ordained, or predestinated by God's decree to eternal life, believed, under the influence of that decree. Now, we should be careful to examine what a word means, before we attempt to fix its meaning. Whatever τεταγμενοι may mean, which is the word we translate *ordained*, it is neither προτεταγμενοι nor προορισμενοι, which the apostle uses, but simply τεταγμενοι, which includes no idea of pre-ordination, or predestination of any kind. And if it even did, it would be rather hazardous to say, that all those who believed at this time were such as actually persevered unto the end, and were saved unto eternal life. But, leaving all these precarious matters, what does the word τεταγμενος mean? The verb τατω or τασω signifies to place, set, order, appoint, dispose; hence it has been considered here as implying the disposition or readiness of mind of several persons in the congregation, such as the religious proselytes mentioned ver. 43. who possessed the reverse of the disposition of those Jews, who spoke against those things, contradicting and blaspheming, ver. 45. Though the word in this place has been variously translated; yet of all the meanings ever put on it, none agrees worse with its nature and known signification, than

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49 And the word of the Lord was published throughout all the region.

50 ¶ 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.

• 2 Tim. 3. 11.—Matt. 10. 14. Mark 6. 14. Luke 9. 5. ch. 18. 6.

that which represents it as intending those who were *predestinated* to eternal life: this is *no* meaning of the term, and should never be applied to it. Let us without prejudice, consider the scope of the place: the *Jews* contradicted and blasphemed; the *religious proselytes* heard attentively, and received the word of life: the *one party* were utterly *indisposed*, through their own stubbornness, to receive the gospel; the others, destitute of prejudice and prepossession, were glad to hear, that in the order of God, the Gentiles were included in the covenant of salvation through Christ Jesus; they, therefore, in this good *state* and *order of mind*, believed.—Those who seek for the plain meaning of the word, will find it here: those who wish to make out a sense, not from the Greek word, its use among the best Greek writers, and the obvious sense of the evangelist, but from their own creed, may continue to puzzle themselves and others; *kindle their own fire, compass themselves with sparks, and walk in the light of their own fire, and of the sparks which they have kindled; and, in consequence, lie down in sorrow*, having bidden adieu to the true meaning of a passage so very simple, taken in its connexion, that one must wonder how it ever came to be misunderstood and misapplied. Those who wish to see more on this verse, may consult *Hammond, Whiby, Schoettgen, Rosenmuller, Pearce, Sir Norton Knatchbull, and Dodd*.

Verse 49. *The word of the Lord was published, &c.*] Those who had come from different parts, and were converted, carried the glad tidings to their respective neighbourhoods; and thus the doctrine of the gospel was *published throughout all the region of Pisidia*, where they then were. See on ver. 44.

Verse 50. *Devout and honourable women*] It is likely that these were *heathen matrons*, who had become *proselytes* to the Jewish religion; and as they were persons of affluence and respectability, they had considerable influence with the *civil magistracy* of the place; and probably their husbands were of this order; and it is likely that they used that influence at the instigation of the Jews, to get the apostles expelled from the place.

Verse 51. *They shook off the dust of their feet against them*] This was a very significant rite: by it, they in effect said, *Ye are worse than the heathen: even your very land is accursed for your opposition to God; and we dare not permit even its dust to cleave to the soles of our feet; and we shake*

51 ^b But they shook off the dust of their feet against them, and came unto Iconium.

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52 And the disciples were filled with joy, and with the Holy Ghost.

• Matt. 5. 12. John 16. 22. ch. 2. 46.

it off, in departing from your country, according to our Lord's command, (Matt. x. 14.) for a testimony against you; that we offered you salvation, but ye rejected it, and persecuted us. The Jews, when travelling in *heathen* countries, took care, when they came to the *borders* of their own, to shake off the dust of their feet, lest any of the unhallowed ground should defile the sacred land of *Israel*.

Came unto Iconium.] According to Strabo, Iconium was a small fortified town, the capital of Lycaonia, at present called *Cæni*. "Lycaonia was a province at the back of Pamphylia, higher up in Asia Minor, and to the north-east of Pamphylia." *Pearce*.

Verse 52. *The disciples were filled with joy, and with the Holy Ghost.*] Though in the world they had tribulation, yet in Christ they had peace; and while engaged in their Master's work, they always had their Master's wages. The happiness of a genuine Christian lies far beyond the reach of earthly disturbances: and is not affected by the changes and chances to which mortal things are exposed. The martyrs were more happy in the *flames* than their persecutors could be on their beds of down.

St. Paul's sermon at Antioch has been thus analysed.

1. His prologue, ver. 16. addressed to those who fear God.
2. His narrative of God's goodness to Israel: 1. in their deliverance from Egypt. 2. In their support in the wilderness. 3. In his giving them the land of Canaan. 4. In the judges and kings which he had given for their governors, ver. 7—22.
3. His proposition, that *Jesus* was the Christ, the Saviour of the world, ver. 23.
4. The illustration of this proposition, proving its truth, 1. from Christ's stock and family; ver. 23. 2. From the testimony of his forerunner; ver. 24. 3. From the resurrection of Christ, ver. 30. which was corroborated with the testimony of many Galileans, ver. 31. and of the prophets, David, ver. 33, 35. and Isaiah, ver. 34.
5. He anticipates objections, relative to the unjust condemnation, death and burial of Christ, ver. 27—29.
6. His epilogue, in which he excites his audience to embrace the gospel on two considerations: 1. The benefits which they receive who embrace the gospel, ver. 38, 39. 2. The danger to which they were exposed who should despise and reject it, ver. 40, 41.

CHAPTER XIV.

Paul and Barnabas having preached at Iconium with great success, are persecuted, and obliged to flee to Lystra and Derbe, 1—6. Here they preach, and heal a cripple; on which, the people supposing them to be gods, are about to offer them sacrifices, and are with difficulty prevented by these apostles, 7—18. Certain Jews from Antioch and Iconium coming thither, induce the people to stone Paul; who being dragged out of the city as dead, while the disciples stand around him, he rises up suddenly, and returns to the city, and the next day departs to Derbe, 19, 20. Having preached here, he and Barnabas return to Lystra, Iconium, and Antioch, confirming the disciples, and ordaining elders in every church, 21—23. They pass through Pisidia and Pamphylia, 24. Through Perga and Attalia, 25, and sail to Antioch in Syria, 26. When having called the disciples together, they inform them of the door of faith opened to the Gentiles, and there abode a long time with the church, 27, 28.

A. M. cir. 4049.
A. D. cir. 45.
An. Olymp.
cir. CCVI. 1.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews and also of the Greeks, believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking

boldly in the Lord, ^a which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

A. M. cir. 4049.
A. D. cir. 45.
An. Olymp.
cir. CCVI. 1.

4 But the multitude of the city was divided: and part held with the Jews, and part with the ^bapostles.

A. M. cir. 4050.
A. D. cir. 46.
An. Olymp.
cir. CCVI. 2.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their

^a Mark 16. 20. Hebr. 2. 4.

^b Ch. 13. 3.

NOTES ON CHAP. XIV.

Verse 1. *In Iconium*] See the conclusion of the preceding chapter.

So spake] Και λαλῆσαι οὕτως, with such power and demonstration of the Spirit, that a great multitude both of the Jews, genuine descendants of one or other of the twelve tribes, and also of the Greeks Ἑλλήνων, probably such as were proselytes of the gate, believed, received the Christian religion as a revelation from God, and confided in its Author for salvation, according to the apostle's preaching.

Verse 2. *Stirred up the Gentiles*] Τῶν ἐθνῶν, such as were mere heathens, and thus distinguished from the Jews, and the Greeks, who were proselytes.

Evil affected] Ἐκακῶσαν, irritated or exasperated their minds against the brethren, the disciples of Christ: one of their appellations before they were called Christians at Antioch. See on chap. xi. 26.

Verse 3. *Long time therefore abode they*] Because they had great success, therefore they continued a long time, gaining many converts, and building up those who had believed, in their most holy faith; notwithstanding the opposition they met with, both from the unbelieving Jews and heathens.

Speaking boldly] Παρρησιαζόμενοι, having great liberty of speech, a copious and commanding eloquence, springing from a consciousness of the truth which they preached.

The word of his grace] The gospel of Jesus Christ, which is the doctrine of God's grace, mercy or favour to mankind.

And granted signs and wonders to be done] For no apostle could work a miracle by himself; nor was any sign or wonder wrought even by the greatest apostle, but by an especial grant or dispensation of God. This power was not resident in them at all times; it was only now and then communicated, when a miracle was necessary for the confirmation of the truth preached.

Verse 4. *The multitude of the city was divided*] The Jews treated the apostles as false teachers, and their miracles as impositions, and many of the people held with them: while the others who had not hardened their hearts against the truth, felt the force of it; and being without prejudice, could easily discern the miracles to be the work of God, and therefore held with the apostles.

Verse 5. *An assault made*] Ὀρμη, a desperate attempt was made by their rulers, i. e. by the heathen rulers of the people; and the rulers of the synagogue.

A. M. cir. 4050. rulers, * to use *them* despitely, and
A. D. cir. 46. to stone them.

An. Olymp. cir. CCVI. 2. 6 They were ware of it, and fled
unto Lystra and Derbe, cities of Lycaonia, and
unto the region that lieth round about :

7 And there they preached the gospel.

8 ¶ * And there sat a certain man at Lystra,
impotent in his feet, being a cripple from his
mother's womb, who never had walked :

* 2 Tim. 3. 11. — Matt. 10. 23. — ch. 3. 2.

To use them despitely] To expose them, bring them
into contempt, and make them appear as monsters, or movers
of sedition; and then to *stone them* for this falsely alleged
crime.

Verse 6. *They were ware of it*] They were informed of
the scheme, and of the attempt that was about to be made,
and fled unto Lystra and Derbe; they did not leave the *pro-*
vince of Lycaonia; but went to other towns and cities. *Lys-*
tra lay to the south and *Derbe* to the north of *Iconium*, ac-
cording to the general opinion. *Strabo*, Geogr. lib. xii. tells
us expressly, that *Iconium* was within *Lycaonia*, *Thence are*
the Lycaonian hills, plain, cold, naked, and pastures for wild
asses.—About these places stands Iconium, a town built in a
better soil. *Ptolomy* also, Tab. Asiæ, i. cap. 6. places *Icon-*
ium in *Lycaonia*: how comes it then, that *St. Luke* does
not call *Iconium* a city of *Lycaonia*, as well as *Derbe* and
Lystra? *Pliny*, Hist. Nat. lib. v. cap. 27. solves this diffi-
culty, by stating that, *There was granted a tetrarchy out of*
Lycaonia, on that side which borders upon Galatia, consisting
of fourteen cities; the most famous of which is Iconium.
See *Lightfoot*.

Verse 7. *And there they preached the gospel.*] Where-
ever they went they were always employed in their Master's
work. Some MSS. of considerable note, add here, *and all*
the people were moved at their preaching, but Paul and Bar-
nabas tarried at Lystra.

Verse 8. *Impotent in his feet*] *Αδυνατος τοις ποσιν*, he
had no muscular power, and probably his ankle-bones were
dislocated; or he had what is commonly termed *club feet*;
this is the more likely; as he is said to have been *lame from*
his mother's womb, and to have *never walked*.

Verse 9. *That he had faith to be healed*] How did this
faith come to this poor heathen? Why, by *hearing the word*
of God preached; for it is said, *the same heard Paul speak*.
And it appears that he credited the doctrine he heard, and
believed that *Jesus could*, if he *would*, make him whole. Be-
sides, he must have heard of the miracles which the apostles
had wrought, see ver. 3. and this would raise his expectation
of receiving a cure.

A. M. cir. 4050. 9 The same heard Paul speak: A. M. cir. 4050.
A. D. cir. 46. who stedfastly beholding him, and A. D. cir. 46.
An. Olymp. cir. CCVI. 2. d perceiving that he had faith to be An. Olymp. cir. CCVI. 2.
healed,

10 Said with a loud voice, * Stand upright on
thy feet. And he leaped and walked.

11 And when the people saw what Paul had
done, they lifted up their voices, saying, in
the speech of Lycaonia, † The gods are come

* Matt. 8. 10. & 9. 28, 29. — Isai. 35. 6. — ch. 8. 10. & 28. 6.

Verse 10. *Said with a loud voice*] After this clause the
following is found in CD. and several others, either in the
text or margin; *οι λεγω εν τω ονοματι του Κυριου Ιησου*
Χριστου, I say unto thee, In the name of the Lord Jesus
Christ, “stand upright on thy feet.” This reading is also in
several *Versions*; and though it may not stand on such evi-
dence as to entitle it to a place in the text, yet it is not likely
that *St. Paul* would not have used the *sacred name* on such
an occasion; especially as this appears to have been the usual
form. See chap. iii. 6.

He leaped and walked.] Giving the fullest proof of his
restoration: his *leaping*, however, might have been through
joy of having received his cure.

Verse 11. *Saying, in the speech of Lycaonia*] What
this language was, has puzzled the learned not a little. *Cal-*
met thinks it was a corrupt Greek dialect; as Greek was the
general language of Asia Minor. *Mr. Paul Ernest Jab-*
lonski, who has written a dissertation expressly on the sub-
ject, thinks it was the same language with that of the *Cap-*
padocians, which was mingled with Syriac. That it was no
dialect of the Greek, must be evident from the circumstance
of its being here distinguished from it. We have sufficient
proof from ancient authors that most of these provinces used
different languages; and it is correctly remarked by *Dr.*
Lightfoot, that the *Carians* who dwelt much nearer Greece
than the *Lycaonians*, are called by *Homer* *βαρβαροφωνοι*,
people of a barbarous or strange language: and *Pausanias*
also called them *Barbari*. That the language of *Pisidia* was
distinct from the Greek, we have already seen; note on chap.
xiii. ver. 15. We have no light to determine this point:
and every search after the language of *Lycaonia* must be,
at this distance of time, fruitless.

The gods are come down to us in the likeness of men.] From this, and from all heathen antiquity it is evident, 1.
that the heathen did not consider the divine nature, how low
soever they rated it, to be like the human nature. 2. That
they imagined that these celestial beings often assumed hu-
man forms to visit men, in order to punish the evil, and re-
ward the good. The *Metamorphoses* of *Ovid* are full of

A. M. cir. 4050. down to us * in the likeness of men.
 A. D. cir. 46. 12 And they called Barnabas, Ju-
 An. Olymp. piter; and Paul, Mercurius, because
 cir. CCVI. 2. he was the chief speaker.

* 2 Cor. 11. 14.

such visitations; and so are Homer, Virgil, and other poets. The angels visiting Abraham, Jacob, Lot, &c. might have been the foundation on which most of those heathen fictions were built.

The following passage in HOMER, will cast some light upon the point:

Και τε θεοί ξεινοισιν εοικότες αλλοδαποισι.
 Παντοιοι τελαθόντες, επισρωφωσι πολτας,
 Ανθρωπων υβριν τε και ευνομιην εφορωντες.

Hom. Odys. xvii. ver. 485.

For, in similitude of strangers oft,
 The gods who can with ease all shapes assume,
 Repair to populous cities, where they mark
 Th' outrageous and the righteous deeds of men.

COWPER.

OID had a similar notion, where he represents Jupiter coming down to visit the earth, which seems to be copied from Genesis, xviii. 20, 21. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me: and if not, I will know.

Contigerat nostras infamia temporis aures:
 Quam cupiens falsam, summo delabor Olympo.
 Et deus humanâ lustrò sub imagine terras.
 Longa mora est, quantum noxæ sit ubique repertum,
 Enumerare: minor fuit ipsa infamia vero.

Metam. lib. i. ver. 211.

The clamours of this vile degen'rate age,
 The cries of orphans, and the oppressor's rage,
 Had reach'd the stars: 'I will descend,' said I,
 In hope to prove this loud complaint a lie.
 Disguised in human shape, I travelled round
 The world, and more than what I heard, I found.

DRYDEN.

It was a settled belief among the Egyptians, that their gods sometimes in the likeness of men, and sometimes in that of animals which they held sacred, descended to the earth, and travelled through different provinces, to punish, reward, and protect. The Hindoo Avatars, or incarnations of their gods, prove how generally this opinion had prevailed. We need not wonder to find it in Lycaonia.

Verse 12. They called Barnabas, Jupiter; and Paul, Mercurius] The heathens supposed that Jupiter and Mercury were the gods who most frequently assumed the human

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

A. M. cir. 4050.
 A. D. cir. 46.
 An. Olymp.
 cir. CCVI. 2.

† Dan. 2. 46.

form; and Jupiter was accustomed to take Mercury with him on such expeditions. Jupiter was the supreme god of the heathens: and Mercury was by them considered the god of eloquence. And the ancient fable from which I have quoted so largely above, represents Jupiter and Mercury coming to this very region where they were entertained by Lycaon, from whom the Lycaonians derived their name. See the whole fable in the first book of Ovid's Metamorphoses.

As the ancients usually represented Jupiter as rather an aged man, large, noble, and majestic; and Mercury young, light, and active: the conjecture of Chrysostom is very probable, that Barnabas was a large, noble, well made man; and probably in years; and St. Paul, young, active, and eloquent; on which account, they termed the former Jupiter; and the latter Mercury. That Mercury was eloquent and powerful in his words, is allowed by the heathens; and the very epithet that is applied here to Paul, ην δ' ηγουμενος του λογου, he was the chief or leader of the discourse, was applied to Mercury. So Jamblichus de Myster. Init. Θεος δ' των λογων, ηγεμων δ' Ερμης. And Macrobius, Sat. i. 8. Scimus Mercurium vocis et sermonis potentem. We know that Mercury is powerful both in his voice and eloquence. With the Lycaonians, the actions of these apostles proved them to be gods: and the different parts they took, appeared to them to fix their character so, that one was judged to be Jupiter, and the other Mercury.

Verse 13. Then the priest of Jupiter, which was before their city] There is a meaning here, which ordinary readers will not readily apprehend. Many cities were put under the protection of a particular deity; and the image of that deity placed at the entrance, to signify that he was the guardian and protector. To this St. Luke, every where as accurate as he is circumstantial, refers. Lystra, it appears, was under the guardianship of Jupiter Propuleius, Διος προπυλαιου, which St. Luke translates, του Διος του οντος προ της πολεις, the Jupiter, that was before the city, which is another term for Jupiter Custos, or Jupiter the guardian. All these deities, according to the attributes they sustained, had their peculiar priests, rites, and sacrifices: and each a peculiar service and priest for the office he bore; so that Jupiter Brontes, Jupiter the Thunderer, had a different service from Jupiter Custos, Jove the guardian. Hence we can see with what accuracy St. Luke wrote: the person who was going to offer them sacrifices was the priest of Jupiter Custos, under whose guardianship the

A. M. cir. 4050.
A. D. cir. 46.
An. Olymp.
cir. CCVI. 2

14 Which, when the apostles, Barnabas and Paul, heard of; they rent their clothes, and ran in among the people, crying out,

* Matt. 26. 65. — ch. 10. 26. — Jam. 5. 17. Rev. 19. 10.

city of Lystra was; and whom the priest supposed had visited the city in a human form; and Barnabas, probably for the reasons already assigned, he imagined, was the person; and as Mercury the god of eloquence, was the general attendant of Jupiter, the people and the priest supposed that Paul who had a powerful commanding eloquence, was that God, also disguised. A beautiful figure of such an image of Jupiter, as, I suppose, stood before the gate of Lystra, still remains; and a fine engraving of it may be seen in Gruter's Inscriptions, Vol. I. p. xx. Jupiter is represented naked, sitting on a curule or consular chair; in his right hand he holds his thunder, and a long staff in his left: at his right, stands the eagle prepared for flight; and above, the winged cap and caduceus of Mercury. On the base is the inscription IUPITER CUSTOS DOMUS AVG. Jupiter, the guardian of the house of Augustus. As the preserver or guardian of towns he was generally stiled Jupiter Custos, Serenus, and Servator. His name JUPITER, i. e. *juvans pater*, the helping father; entitled him, in those days of darkness, to general regard. On this false god, who long engrossed the worship of even the most enlightened nations on the earth, much may be seen in Lactantius, *Divinar. Institution.* lib. i. In the *Antiquité expliquée* of Montfaucon: and various inscriptions relative to his character as guardian, &c. may be seen in Gruter, as above.

Oxen and garlands] That is, oxen adorned with flowers, their horns gilded, and neck bound about with fillets, as was the custom in sacrificial rites. They also crowned the gods themselves, the priests, and gates of the temples with flowers. Of this method of adorning the victims there are numerous examples in the Greek and Latin writers. A few may suffice. Thus OVID.

*Victima labe carens, et præstantissimâ formâ
Sistitur ante aras; et vittis præsignis et auro.*

OVID. Met. lib. xv. ver. 130.

The fairest victim must the powers appease,
So fatal 'tis sometimes too much to please:
A purple fillet his broad brow adorns
With flow'ry garlands, crown, and gilded horns.

DRYDEN.

*Huic Anius niveis circumdata tempora vittis
Conciliens, et tristis ait:—*

Ibid. lib. xiii. ver. 643.

The royal prophet shook his hoary head,
With fillets bound; and sighing, thus he said—

CALCOTT.

15 And saying, Sirs, 'why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vani-

A. M. cir. 4050.
A. D. cir. 46.
An. Olymp.
cir. CCVI. 2.

* 1 Sam. 12. 21. 1 Kings 16. 13. Jer. 14. 22. Amos 2. 4. 1 Cor. 8. 4.

*fovet ignibus aras,
Muneribus deos implet: feruntque secures
Colla torosa boum vincitorum cornua vittis.*

Ibid. lib. vii. ver. 427.

Rich curling fumes of incense feast the skies,
A hecatomb of voted victims dies,
With gilded horns, and garlands on their head,
In all the pomp of death to th' altar led.

TATE.

VIRGIL also refers to the same rites and circumstances:

*Sæpe in honore datum medio stans hostia ad aram,
Lænea dum niveâ circumdatur infula vittâ,
Inter cunctantes cecidit moribunda ministros.*

VIRG. Geor. lib. iii. ver. 486.

The victim as that was for altars prest,
Trimm'd with white ribbons, and with garlands drest,
Sunk of himself without the god's command,
Preventing the slow sacrificer's hand.

DRYDEN.

Many similar examples may be seen in *Wetstein* and others.

Verse 15. *We also are men of like passions with you*] This saying of the apostles', has been most strangely perverted. A pious commentator taking the word *passion* in its vulgar and most improper sense, (a bad temper, an evil propensity;) and supposing that these holy men wished to confess that they also had many sinful infirmities, and wrong tempers; endeavours to illustrate this sense of the word, by appealing to the contention of Paul and Barnabas, &c. &c. but the expression means no more than, "we are truly human beings, with the same powers and appetites as your own; need food and raiment as you do; and are all mortal like yourselves."

That ye should turn from these vanities] That is, from these idols, and false gods. How often false gods and idolatry are termed *vanity* in the Scriptures, no careful reader of the Bible needs to be told. What a bold saying was this in the presence of a heathen mob, intent on performing an act of their superstitious worship, in which they no doubt thought, the safety of the state was concerned. The ancient fable related by Ovid, *Metam.* lib. i. ver. 211—239. to which reference has already been made, will cast some light on the conduct of the Lystrians in this case. The following is its substance: "Jupiter having been informed of the great degeneracy of mankind, was determined himself to survey the earth. Coming to this province (*Lycaonia*) disguised in hu-

A. M. cir. 4050. ties ^a unto the living God, ^b which
A. D. cir. 46. made heaven, and earth, and the sea,
Aa. Olymp. and all things that are therein :
cir. CCVI. 2.

16 ^a Who in times past suffered all nations to walk in their own ways.

17 ^a Nevertheless he left not himself without witness, in that he did good, and ^a gave us rain

^a 1 Thes. 1. 9.—^b Gen. 1. 1. Ps. 33. 6. & 146. 6. Rev. 14. 7.—^c Ps. 81. 12. ch. 17. 30. 1 Pet. 4. 3.—^d ch. 17. 27. Rom. 1. 20.

man shape, he took up his residence at the palace of *Lycaon*, then king of that country: giving a sign of his godhead, the people worship him: *Lycaon* sneers, doubts his divinity, and is determined to put it to the trial. Some ambassadors from the *Molossian* state, having just arrived, he slew one of them, boiled part of his flesh, and roasted the rest, and set it before *Jupiter*: the god indignant at the insult, burnt the palace, and turned the impious king into a wolf.* From his time, or rather from this fable, the whole province was called *Lycaonia*. The simple people now seeing such proofs of supernatural power in the miracles wrought by *Barnabas* and *Paul*, thought that *Jupiter* had again visited them; and fearing lest they should meet with his indignation, should they neglect duly to honour him; they brought oxen and garlands, and would have offered them sacrifice, had they not been prevented by the apostles themselves. This circumstance will account for their whole conduct; and shews the reason why *Jupiter* was the tutelary god of the place. As therefore the people took them for gods, it was necessary for the apostles to shew that they were but men; and this is the whole that is meant by the *ὁμοιωταῖς ἀνθρώποις*, *men of like passions, fellow mortals*, in the text, which has been so pitifully mistaken by some, and abused by others.

The living God] Widely different from those stocks and stones, which were objects of their worship.

Which made heaven and earth] And as all things were made by his power, so all subsist by his providence; and to him alone, all worship, honour, and glory are due.

Verse 16. *Who in times past suffered all nations, &c.*] The words, *πάντα τὰ ἔθνη*, which we here translate, *all nations*, should be rendered, *all the Gentiles*, merely to distinguish them from the Jewish people, who having a revelation, were not left to walk in their own ways; but the heathens who had not a revelation, were suffered to form their creed, and mode of worship, according to their own caprice.

Verse 17. *He left not himself without witness*] Though he gave the Gentiles no revelation of his will, yet he continued to govern them by his gracious Providence; doing them good in general; giving them rain to fertilize their

from heaven, and fruitful seasons, filling our hearts with food and gladness. A. M. cir. 4050. A. D. cir. 46. Aa. Olymp. cir. CCVI. 2.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither certain Jews

^a Lev. 26. 4. Deut. 11. 14. & 28. 12. Job 5. 10. Ps. 65. 10. & 68. 9. & 147. 8. Jer. 14. 22. Matt. 5. 45.—^b ch. 13. 45.

grounds; and fruitful seasons as the result; so that grass grew for the cattle, and corn for the service of man.

Filling our hearts with food] Giving as much food as could reasonably be wished, so that gladness, or general happiness, was the result. Such was the gracious provision made for man at all times, that the economy and bounty of the Divine Being were equally evidenced by it. He never gives less than is necessary; nor more than is sufficient. His economy forbids men to waste; by giving them in general no profusion. His bounty forbids them to want by giving as much as is sufficient for all the natural wants of his creatures. By not giving too much, he prevents luxury, and riot: by giving enough, he prevents discontent and misery. Thus he does mankind good, by causing his rain to descend upon the just and the unjust; and his sun to shine upon the evil and the good. Thus he is said not to have left himself without witness: for his providential dealings are the witnesses of his being, his wisdom and his bounty: and thus, the invisible things of God, even his eternal power and Godhead, were clearly seen, being understood by the things which are made, Rom. i. 20. Therefore those who continued to worship stocks and stones, were without excuse. These were great and striking truths; and into what detail the apostles now went, we cannot say; but it is likely that they spoke much more than is here related; as the next verse states that, with all these sayings, they found it difficult to prevent the people from offering them sacrifice.

Verse 19. *There came thither certain Jews from Antioch*] Those were no doubt, the same who had raised up persecution against *Paul* and *Barnabas* at *Iconium* and *Antioch* before: they followed the apostles with implacable malice; and what they could not do themselves, they endeavoured to do by others, whose minds they first perverted, and then irritated to deeds of fell purpose.

And having stoned Paul] Alas! of what real worth is popular fame! How uncertain, and how unworthy to be counted! These poor heathens acted just like the people of *Malta*, chap. xviii. 4—6. When the viper fastened on the hand of *Paul*, they concluded he was a murderer: when they found it did him no damage, they changed their minds, and said he

A. M. cir. 4050.
A. D. cir. 46.
An. Olymp.
cir. CCVI. 2.

from Antioch and Iconium, who persuaded the people; ^a and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 ¶ And when they had preached the gospel

^a 2 Cor. 11. 25. 2 Tim. 3. 11. — ^b Matt. 28. 19. — ^c Gr. *had made many disciples.* — ^d ch. 11. 23. & 13. 43.

was a GOD! When the Lycaonians saw the miracles that Paul did, they said he was the *god Mercury*: when the persecuting Jews came, they persuaded them that he was an impostor: and then they endeavoured to stone him to death!

Supposing he had been dead.] They did not leave stoning him, till they had the fullest evidence that he was dead: and so, most probably, he was.

Verse 20. *The disciples stood round about him*] No doubt in earnest prayer, entreating the *author of life* that his soul might again return to its battered tenement.

He rose up] Miraculously restored not only to *life*, but to *perfect soundness*; so that he was able to walk into the city, that his persecutors might see the mighty power of God in his restoration; and the faith of the young converts be confirmed in the truth and goodness of God. It is strange that neither the young converts at Lystra, nor Barnabas, were involved in this persecution! It seems to have had Paul *alone*, for its *object*; and when they thought they had dispatched him, they did not think of injuring the rest.

Verse 21. *Preached the gospel to that city*] Derbe, a city in the same province. See on ver. 6.

They returned again to Lystra, and to Iconium] Behold the *courage* of these Christian men! They counted not their lives dear to them, and returned to do their Master's work in the *very places* in which they had been so grievously persecuted; and, where one of them had been apparently stoned to death! The man who knows he is God's ambassador, and that his life depends on his fidelity to his Master, knows he has nothing but his God to fear.

Verse 22. *Confirming the souls of the disciples*] The word *disciple* signifies literally a *scholar*. The church of Christ was a *school*, in which Christ himself was *chief master*; and his apostles, *subordinate teachers*. All the *converts* were *disciples* or *scholars*, who came to this *school* to be instructed in the knowledge of *themselves* and of their GOD. Of their duty to *Him*; to the *church*; to *society*, and to *themselves*. After having been initiated in the principles of the heavenly doctrine; they needed line upon line, and precept upon pre-

cept, in order that they might be *confirmed* and established in the truth. Though it was a great and important thing to have their *heads*, their *understanding* properly informed; yet if the *heart* was not disciplined, information in the understanding would be of little avail; therefore they *confirmed the souls of the disciples*. As there must be some particular *standard* of truth, to which they might continually resort, that their faith might stand in the power of God, it was necessary that they should have such a *system of doctrine* as they knew came from God. These doctrines were those which contained all the essential principles of Christianity, and this was called *THE FAITH*: and as they must have *sound principles*, in order that they might have *righteous practices*; so it was necessary that they should *continue* in that *faith*, that it might produce that *obedience*, without which, even *faith* itself, however excellent, must be useless and dead.

22 Confirming the souls of the disciples, *and* ^a exhorting them to continue in the faith; and that ^b we must through much tribulation enter into the kingdom of God.

23 And when they had ^c ordained them elders in every church, and had prayed with fasting,

^a Matt. 10. 38. & 16. 24. Luke 22. 28, 29. Rom. 8. 17. 2 Tim. 2. 11, 12. & 3. 12. — ^b Tit. 1. 5.

Again, as the *spirit of the world*, would be ever opposed to the *spirit of Christ*, so they must make up their minds to expect persecution and *tribulation* in various forms; and therefore had need of *confirmed souls*, and *strong faith*, that when trials came, they might meet them with becoming fortitude; and stand unmoved in the cloudy and dark day. And as the mind must faint under trouble, that sees no prospect of its *termination*, and no conviction of its *use*; it was necessary that they should keep in view the *kingdom of God*, of which they were *subjects*; and to which, through their *adoption* into the heavenly family, they had a *divine right*. Hence from the apostles' teaching, they not only learned that they should meet with *tribulation*, *much tribulation*; yet for their encouragement, they were also informed, that these were the very *means* which God would use to bring them into his own kingdom: so that if they had *tribulation* in the *way*, they had a *heaven of eternal glory* as the *end*, to which they were continually to direct their views.

Verse 23. *When they had ordained them elders*] Elder seems to be here, the name of an *office*. These were all *young* or *new converts*, and yet among *them*, the apostles

A. M. cir. 4050.
A. D. cir. 46.
An. Olymp.
cir. CCVI. 2.

A. M. cir. 4050. they * commended them to the Lord,
A. D. cir. 46. on whom they believed.

An. Olymp. 24 And after they had pass-
cir. CCVI. 2. ed throughout Pisidia, they came to Pam-
phylia.

25 And when they had preached the word in

* Ch. 1. 26. & 11. 26.

constitute *elders*. They appointed persons the most experienced, and the most advanced in the divine life, to watch over and instruct the rest. But what is the meaning of the word χειροτονησαντες, which we translate *ordained*? The word *ordain* we use in an *ecclesiastical* sense, and signify by it, the appointment of a person to an office in the church, *by the imposition of the hands, of those who are rulers in that church*. But χειροθεσια signifies the *holding up, or stretching out the hand, as approving of the choice* of any person to a particular work: whereas χειροθεσια signifies the *imposition of hands*. "Zonaras gives the proper meaning of the word in the text, in his Scholia upon the first canon of the apostles, ΝΥΝ ΜΕΝ ΧΕΙΡΟΤΟΝΙΑ ΚΑΛΕΙΤΑΙ, κ. τ. λ. 'Nowadays, a course of prayers and invocation on the Holy Spirit, when one is initiated into the priesthood, and receives consecration, is called χειροτονια *cheirotonia*, so termed because the bishop *extends his hand* over him whom he blesses, when he is chosen into holy orders. Anciently, the choice or suffrage was called *cheirotonia*; for, when it was lawful for the multitude in their cities to choose their priests or bishops, they met together, and some chose one man, some another; but that it might appear whose suffrage won; they say the electors did use εκτεινειν τας χειρας, *to stretch forth their hands*, and by their hands so *stretched forth, or up*, they were numbered who chose the one, and who the other: and him who was elected by the most suffrages, they placed in the high priesthood. And from hence was the name *Cheirotonia* taken, which the fathers of the councils are found to have used, calling their *suffrage cheirotonia*.' St. Paul, 2 Cor. viii. 19. intimates that St. Luke was thus appointed to travel with him, χειροτονηθεις υπο των εκκλησιων, *who was chosen of the churches*. Ignatius, in his epistle to the Philadelphians, uses the same term περιον εστιν υμιν ως εκκλησια Θεου χειροτονησαι επισκοπον, *ye ought as a church of God, to chuse your bishop*." Much more on this subject may be seen in Sir Norton Knatchbull, who contends that *cheirotonia* implies simply *appointment, or election*, but not what he calls, *ordination* by the *imposition of hands*. I believe the simple truth to be this, that in ancient times the people chose by the *cheirotonia* (lifting up of hands) their spiritual pastor; and the *rulers* of the church, whether *apostles* or *others*, appointed that person to his office, by the *cheirothesia* or *imposition of hands*: and perhaps each of these

Perga, they went down into Attalia: A. M. cir. 4050.
26 And thence sailed to Antioch, A. D. cir. 46.
from whence they had been * re- An. Olymp.
commended to the grace of God for the work cir. CCVI. 2.
which they fulfilled.

27 And when they were come, and had ga-

† Ch. 13. 1, 9.—° ch. 15. 40.

was thought to be equally necessary: the *church agreeing* in the *election* of the person; and the *rulers* of the church appointing by *imposition of hands*, the person thus elected. See the note on chap. vi. 6.

And had prayed with fasting] This was to implore God's special assistance; as they well knew, that without his influence, even *their* appointment, could avail nothing.

Commended them to the Lord] To his especial care and protection.

Verse 24. *Passed throughout Pisidia, they came to Pamphylia.*] See the note on chap. xiii. 13.

Verse 25. *They went down into Attalia*] This was a sea-port town in Pamphylia. Thus we find the apostles travelled from Derbe to Lystra; from Lystra to Iconium; from Iconium to Antioch of Pisidia; from Antioch to Perga in Pamphylia; and from Perga to Attalia: and it appears that they travelled over three provinces of Asia Minor, *Pamphylia, Lycaonia, and Pisidia*. See Calmet, and see the Map.

Verse 26. *And thence sailed to Antioch*] This was Antioch in *Syria*; and to reach which by sea, they were obliged to coast a part of the Mediterranean sea, steering between *Cyprus* and *Cilicia*; though they might have gone the whole journey by *land*.

Whence they had been recommended—for the work which they fulfilled.] The Reader will recollect, that it was from this Antioch they had been sent to preach the gospel to the heathen in Asia Minor, see chap. xiii. 1, 2. And that they fulfilled that work; see in the same chapter, ver. 48. and the circumstantial account of their travels and preaching given in this chapter.

Verse 27. *Had gathered the church together*] The church by which they had been sent on this very important and successful mission.

They rehearsed all that God had done with them] Not what they had done themselves; but what *God* made them the *instruments* of working.

And how he had opened the door of faith] How God by his providence and grace had made a way for preaching Christ crucified among the heathen: and how the heathen had received that gospel, which through faith in Christ Jesus, was able to save their souls.

A. M. cir. 4050.
A. D. cir. 46.
An. Olymp.
cir. CCVI. 2

thered the church together, * they rehearsed all that God had done with them, and how he had opened the

* Ch. 15. 4, 12. & 21. 19.

Verse 28. *And there they abode long time*] How long the apostles tarried here, we cannot tell; but we hear no more of them till the council of Jerusalem, mentioned in the following chapter; which is generally supposed to have been held in the year 51 of our Lord: and if the transactions of this chapter took place in A. D. 46. as chronologers think, then there are *five* whole years of St. Paul's ministry, and that of other apostles, which St. Luke passes by in perfect silence. It is very likely that all this time Paul and Barnabas were employed in extending the work of God through the different provinces contiguous to Antioch: for St. Paul himself tells us, that he preached the gospel so far as Illyria, Rom. xv. 19. on the side of the Adriatic gulph: see its situation on the Map. Many of the tribulations and perils through which the apostle Paul passed are not mentioned by St. Luke, particularly those of which he himself speaks, 2 Cor. xi. 23—27. He had been five times scourged by the Jews; thrice beaten by the Romans; thrice shipwrecked; a whole night and day in the deep, probably saving his life upon a plank; besides frequent journeyings, and perils from his countrymen, from the heathen, from robbers, in the city, in the wilderness, in the sea, among false brethren, &c. &c. Of none of these have we any circumstantial account. Probably most of these happened in the *five years* which elapsed between the apostles' return to Antioch, and the council of Jerusalem.

1. In reading the Acts of the Apostles we may have often occasion to remark that in preaching the gospel, they carefully considered the *different circumstances* of the *Jews* and the *Gentiles*; and suited their address accordingly. When speaking to the former, of the necessity of crediting the gospel, because, without it they could not be saved, they took care to support all their assertions by *passages* drawn from the *LAW* and the *PROPHETS*; as every Jew considered those books to be of divine authority; and from their decision, there was no appeal. But, in addressing the *Gentiles* who had no *revelation*, they drew the proofs of their doctrine from the *visible creation*; and demonstrated by plain reasoning, the absurdity of their idolatrous worship, and called them off from those *vanities* to the worship of the *living* and true God, who *made* and *governs all things*, and who *gave them* such proofs of his being, wisdom, and goodness in the provision made for their comfort and support, that they had only to reflect on the subject, in order to be convinced of its *truth*. And while, in consequence, they saw the *absurdity* of their own system, they would at once discover the reasonableness

door of faith unto the Gentiles.
28 And there they abode long time with the disciples.

A. M. cir. 4050.
A. D. cir. 46.
An. Olymp.
cir. CCVI. 2

* 1 Cor. 16. 9. 2 Cor. 2. 12. Col. 4. 3. Rev. 3. 8.

of that religion which was now offered to them in the name and on the authority of that God who had fed and preserved them all their life long; and girded them when they knew him not. The *Gentiles* felt the force of these reasonings, yielded to the truth, and became steady followers of Christ crucified; while the *Jews*, with all their light and advantages, hardened their hearts against it, though they had no other arguments than what *contradiction* and *blasphemy* could provide! Publicans and harlots entered into the kingdom of heaven before *them*. Do not many even in the present day, copy their example, revile the truth, take up with the *shadow* instead of the *substance*; and rest just as much in the *letter* of *Christianity*, as ever the *Jews* did in the *letter* of the *law*? This is a deplorable fact which cannot be successfully controverted.

2. We have already had occasion to note, five years of a chasm in the apostolic history. God himself does not chuse to have *all the labours* and *sufferings* of his servants recorded. Their recompence is in heaven; and it is enough that God knows their work, who alone can reward it. And yet, every faithful servant of God will feel that the reward is *all of grace* and *not of debt*; for the amount of their good, is just the sum of what God *has condescended to do by them*. How studious are men to record the smallest transactions of their lives, while much of the life and labours of Jesus Christ and his apostles are written in the *sand*, and no longer legible to man: or written before the throne where they are seen only by God and his angels. In many cases, the *silence* of Scripture is not less instructive than its most pointed *communications*.

3. We cannot consider the effect produced on the minds of the people of Lystra, without being surprised that a *single miracle*, wrought *instrumentally* by men, should excite so much attention and reverence; and that we should be unmoved by the *myriads* wrought by the *immediate* hand of God.

4. How *difficult* it is to get men brought to worship God, though they have the highest reasons and the most powerful motives for it; and yet, how *ready* are they to offer an incense to *man*, that is due only to God himself! We applaud the apostles for rejecting with horror the sacrifices offered to them: common sense must have taught them this lesson, even independently of their piety. Let us beware, that we take not that praise to ourselves which belongs to our Maker. *Gross flattery* is generally rejected, because a man cannot receive it without being rendered ridiculous: but who rejects even *inordinate praise*, if it be delicately and artfully prepared!

CHAPTER XV.

Certain teachers from Judea insist on the necessity of the converted Gentiles being circumcised, 1. Paul and Barnabas are sent to Jerusalem to consult the apostles on this subject, 2. They come to Jerusalem and inform the apostles of the conversion of the Gentiles; and of the trouble which certain Pharisees had occasioned concerning circumcision, 3—5. The apostles having assembled to consider the question, Peter delivers his opinion, 6—11. Barnabas and Paul relate their success among the Gentiles, 12. James delivers his judgment, 13—21. The apostles and elders agree to what he proposes, and send Judas and Silas with Paul and Barnabas to the converted Gentiles, 22; and send an epistle containing their decree, to the churches of Antioch, Syria and Cilicia, 23—29. Paul and his company return, and read the epistle to the brethren at Antioch, which produces great joy; and Judas and Silas preach to them, 30—32. Judas returns to Jerusalem, but Silas continues with Paul and Barnabas, teaching and preaching, 33—35. Paul proposes to Barnabas to visit the churches where they had preached; and on the latter determining to take John Mark with them, Paul refuses, 36—38. They disagree; and Barnabas taking John Mark, sails to Cyprus, 39. And Paul taking Silas, goes through Syria and Cilicia, confirming the churches, 40, 41.

A. M. cir. 4055.
A. D. cir. 51.
An. Olymp.
cir. CCVII. 3.

AND certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

• Gal. 2. 12.—• John 7. 22. ver. 5. Gal. 5. 2. Phil. 3. 2. Col. 2. 8, 11, 16.

NOTES ON CHAP. XV.

Verse 1. *Except ye be circumcised, &c.*] The persons who taught this doctrine, appear to have been converts to Christianity; but, supposing that the Christian religion was intended to perfect the Mosaic, and not to supersede it; they insisted on the necessity of circumcision, because by that, a man was made debtor to the whole law, to observe all its rites and ceremonies. This question produced great disturbance in the apostolic church: and notwithstanding the decree mentioned in this chapter, the apostles were frequently obliged to interpose their authority in order to settle it: and we find a whole church, that at Galatia, drawn aside from the simplicity of the Christian faith, by the subtilty of Judaizing teachers among themselves; who insisted on the necessity of the converted Gentiles being circumcised.

Ye cannot be saved.] Ye can neither enjoy God's blessing in time; nor his glory in eternity. Such an assertion as this, from any reputable authority, must necessarily shake the confidence of young converts.

Verse 2. *No small dissension and disputation*] Paul and Barnabas were fully satisfied that God did not design to bring the converted Gentiles under the yoke of circumcision: they knew that Jesus Christ was the end of the law for righteousness (justification) to every one that believed; and

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the

A. M. cir. 4056.
A. D. cir. 52.
An. Olymp.
cir. CCVII. 4.

• Gen. 17. 10. Lev. 12. 9.—• Gal. 2. 1.

therefore they opposed the Judaizing teachers. This was one of the first controversies in the Christian church; but though the difference of sentiment was considerable, it led to no breach of Christian charity nor fellowship among themselves.

They determined that Paul, &c.] This verse is read very differently in the *Codex Bezae*; Γενομενος δε εκτασεως και ζητησεως ουκ ολιγης τω Παυλω και Βαρναβα συν αυτοις. ελεγει γαρ ο Παυλος μενειν ουτως καθως επισευσαν, δισχυριζομενος: οι δε εληλυθοτες απο Ιερουσαλημ, παρηγγειλαν αυτοις, τω Παυλω και Βαρναβα, και τισιν αλλοις, αναβαινειν προς τους Αποστολους και Πρεσβυτερους εις Ιερουσαλημ, οπως κριθωσιν επ' αυτοις (αυτων) περι του ζητηματος τουτου. *But when Paul and Barnabas had no small dissension and disputation with them, Paul said, with strong assurance, that they should remain so as they had believed. But those who came from Jerusalem, charged Paul and Barnabas and certain others to go up to the apostles and elders to Jerusalem, that a determination might be made by them concerning this question.*

And certain other of them] If this be the journey to which St. Paul alludes, Gal. ii. 1—5. then, he had Titus with him; and how many others went from the church of Antioch, we cannot tell. This journey was 14 years after Paul's conversion, and was undertaken by express revelation as he informs us, Gal. ii. 2. which revelation appears to have

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A. D. cir. 52.
An. Olymp.
cir. CCVII. 4.

apostles and elders about this question.

3 And ^a being brought on their way by the church, they passed through Phœnice and Samaria, ^b declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders; and ^c they declared all things that God had done with them.

5 ¶ But there ^d rose up certain of the sect of

^a Rom. 15. 24. 1 Cor. 16. 6, 11. — ^b ch. 14. 27. — ^c ver. 12. ch. 14. 27. & 21. 19.

been given to certain persons in the church of Antioch, as we learn from this verse; and not to Paul and Barnabas themselves.

Verse 3. *Being brought on their way by the church*] That is, the members of the church provided them with all necessaries for their journey; for it does not appear that they had any property of their own.

Declaring the conversion of the Gentiles] Much stress is laid on this: it was a miracle of God's mercy that the Gentiles should be received into the church of God: and they had now the fullest proof that the thing was likely to become general, by the conversion of Cornelius; the conversion of the people of Antioch, of Cyprus, Pisidia, Pamphylia, Lycaonia, &c. &c.

Verse 4. *They were received of the church*] The whole body of Christian believers.

The apostles] Either the whole or part of the twelve; though we read of none but John, Peter, and James. See Gal. ii. 9.

And elders] Those who were officers in the church, under the apostles.

They declared] To this council they gave a succinct account of the great work, which God had wrought by them among the Gentiles. This was St. Paul's third journey to Jerusalem after his conversion. See an account of his first journey, chap. ix. 26. and of his second in chap. xi. 30.

Verse 5. *But there rose up certain of the sect of the Pharisees*] This verse appears to be part of the declaration made by Paul and Barnabas to this council: for, having stated how God blessed their ministry among the Gentiles; they proceed to declare how all the good work was likely to be destroyed by certain Pharisees, who having received the Christian faith, came down to Antioch, and began to teach the necessity of circumcision, &c. and thus filled the minds of the young converted Gentiles with doubtful disputations. See the *Margin*.

A. M. cir. 4056.
A. D. cir. 52.
An. Olymp.
cir. CCVII. 4.

the Pharisees which believed, saying, ^e That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

7 ¶ And when there had been much disputing, Peter rose up, and said unto them, ^f Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

^e Or, rose up, said they, certain. — ^f ver. 1. — ch. 10. 20. & 11. 12.

Verse 6. *The apostles and elders came together*] This was the first council ever held in the Christian church; and we find that it was composed of the apostles and elders simply.

Verse 7. *When there had been much disputing*] By those of the sect of the believing Pharisees; for they strongly contended for circumcision; and at the head of these, tradition tells us, was *Cerintus*, a name famous in the primitive church, as one who laboured to unite the law and the gospel; and to make the salvation promised by the latter, dependent on the performance of the rites and ceremonies prescribed by the former. Though the apostles and elders were under the inspiration of the Almighty, and could by this inspiration have immediately determined the question; yet it was highly necessary that the objecting party should be permitted to come forward, and allege their reasons for the doctrines they preached; and that these reasons should be fairly met by argument; and the thing proved to be *useless* in itself, *inexpedient* in the present case, and *unsupported* by any express authority from God; and serving no purpose to the Gentiles, who in their uncircumcised state, by believing in Christ Jesus, had been made partakers of the Holy Ghost.

Peter rose up, and said] This was after the matters in dispute had been fully debated; and now the apostles, like judges, after hearing council on both sides, proceed to give judgment on the case.

A good while ago] Αρ' ημερων αρχαιων, *from the days of old*: a phrase which simply signifies *some years ago*; and if he here refers to the conversion of Cornelius, (see chap. x.) he must mean about ten years before this time; but it is more likely that he refers to that time when Christ gave him *the keys of the kingdom of heaven*, that he might open the door of faith to the Gentiles.

God made choice among us] That is, he chose me to be the first apostle of the Gentiles.

A. M. cir. 4056. A. D. cir. 52. An. Olymp. cir. CCVII. 4.

8 And God, ^a which knoweth the hearts, bare them witness, ^b giving them the Holy Ghost, even as *he did* unto us ;

9 ^c And put no difference between us and them, ^d purifying their hearts by faith.

^a 1 Chron. 28. 9. ch. 1. 24. — ^b ch. 10. 44. — ^c Rom. 10. 11. ^d Ch. 10. 15, 28, 43. 1 Cor. 1. 2. 1 Pet. 1. 22.

Verse 8. *And God, which knoweth the hearts*] Ὁ καρδιογνωστὴς Θεός. We had this epithet of the Divine Being once before, see chap. i. 24. and the note there : it occurs no where else in the New Testament.

Bare them witness] Considered them as proper or fit to receive the gospel of Christ. It is properly remarked by learned men, that μαρτυρεῖν τιμὴν, to bear witness to any person, signifies to approve, to testify in behalf of. Here it signifies, that as God evidently sent the gospel to the Gentiles, and, by the preaching of it, conveyed the Holy Spirit to them who believed ; and as he can make no improper judgment of any, who knows all hearts and their secrets ; therefore what he had done was right : he saw that it was time for them to receive the gospel ; and he saw that they might be safely trusted with this heavenly deposit ; and the experience of eighteen hundred years has justified the conduct of God.

Verse 9. *Put no difference between us and them*] Giving them the Holy Spirit, though *uncircumcised* ; just as he had given it to us who were *circumcised* : an evident proof, that, in the judgment of God, circumcision was *no preparation* to receive the gospel of Christ. And as the purification of the heart by the Holy Spirit was the grand object of the religion of God ; and that alone by which the soul could be prepared for a blessed immortality ; and the Gentiles had received that *without* circumcision, consequently, the *shadow* could not be considered of any worth, now the *substance* was communicated.

Verse 10. *Now therefore why tempt ye God*] As God, by giving the Holy Spirit to the Gentiles, evidently shews he does not design them to be circumcised, in order to become debtors to the law, to fulfil all its precepts, &c. why will ye provoke him to displeasure, by doing what he evidently designs shall not be done.

A yoke—which neither our fathers nor we were able to bear ?] This does not refer to the *moral law* ; that was of eternal obligation : but to the *ritual law*, which, through the multitude of its sacrifices, ordinances, &c. was exceedingly burthensome to the Jewish people. And had not God, by an especial providence, rendered both their fields and their flocks very fruitful, they could not possibly have borne so painful a ritual.

There is a curious story in *Midrash Shochar*, tof in *Yalkut*

A. M. cir. 4056. A. D. cir. 52. An. Olymp. cir. CCVII. 4.

10 Now therefore why tempt ye God, ^e to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear ?

11 But ^f we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

^e Matt. 23. 4. Gal. 5. 1. — ^f Rom. 3. 24. Ephes. 2. 8. Tit. 2. 11. & 3. 4, 5.

Simeoni, part i. fol. 229. where Korah is represented as shewing the oppressive nature of the law, and avarice of its priests, in justification of his rebellion. "There was," said he, "a widow in our neighbourhood who had two orphan children : she had one field ; and, when she began to plough it, one came and said, *Thou shalt not plough with an ox and an ass together*. When she went to sow it, he said, *Thou shalt not sow thy field with divers seeds*. When she began to reap, and to gather the sheaves together, he said, *Leave a handful and the corners of the field for the poor*. When she prepared to thresh it, he said, *Give me the wave-offering, and the first and second tythes*. She did as she was commanded, and then went and sold her field, and bought two ewes ; that she might clothe herself and family with the wool, and get profit by the lambs. When they brought forth their lambs, Aaron came and said, *Give me the firstlings*, for the holy blessed God hath said, *All the first-born, whatsoever openeth the womb, shall be thine*. She yielded to his demands, and gave him two lambs. When shearing time came, he said, *Give me the first fruits of the wool*. When the widow had done this, she said, *I cannot stand before this man ; I will kill my sheep and eat them*. When she had killed the sheep, Aaron came and said, *Give me the shoulder, and the jaws and the ventricle*. The widow said, *Though I have killed my sheep, I am not delivered from this man ; I therefore consecrate the whole to God*. Then Aaron said, *ALL belongs to me, for the holy blessed God hath said, Every thing that is consecrated in Israel shall be his*, i. e. the priest's. He therefore took the whole carcases, and marched off, leaving the widow and her orphan daughters overwhelmed with affliction." This is a terrible picture of the requisitions of the Mosaic ritual ; and though exaggerated, it contains so many true features, that it may well be said, *This is a yoke which neither we nor our fathers were able to bear*. See *Schoettgen*.

Verse 11. *Through the grace of the Lord Jesus Christ, we shall be saved*] This seems to be an answer to an objection, "Has not God designed to save us, the Jews, by an *observance of the law* ; and *them*, the Gentiles, by the *faith of the gospel* ?" No : for we Jews can be saved no other way than through the grace of the Lord Jesus Christ ; and this is the way in which the Gentiles in question have been saved. There is but one way of salvation for Jews and Gentiles,

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12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me :

14 ° Simeon hath declared how God at the

° Ch. 14. 27.—° ch. 12. 17.

the grace, mercy, or favour coming by and through the Lord Jesus, the Christ : this is now fully opened to the Gentiles ; and we believe we shall be saved in the same way.

Verse 12. *All the multitude kept silence*]. The strong facts stated by St. Peter could not be controverted. His speech may be thus analysed : 1. Circumcision is a sign of the purification of the heart. 2. That purification can only be effected by the Holy Ghost. 3. This Holy Spirit was hitherto supposed to be the portion of those only who had received circumcision. 4. But the Gentiles, who were never circumcised, nor kept any part of the law of Moses, have had their hearts purified by faith in Christ Jesus. 5. As God, therefore, has given *them* the thing signified, he evidently does not intend that the *sign* would be administered. 6. Should we impose this burthensome rite, we should most evidently be provoking God, who plainly shews us that he intends no more to save in this way. 7. Therefore it is evident, that both Jews and Gentiles are to be saved through the grace of the Lord Jesus Christ.

Gave audience to Barnabas and Paul]. These apostles came forward next, to corroborate what Peter had said, by shewing the miracles and wonders which God had by them wrought among the Gentiles. Peter stated facts : Paul and Barnabas confirmed the statement.

Verse 13. *James answered*]. He was evidently president of the council, and is generally called bishop of Jerusalem. The rest either *argued* on the subject, or gave their *opinion* ; James alone pronounced the *definitive sentence*. Had Peter been *prince* and *head* of the apostles, and of the church ; he would have appeared here in the character of *judge*, not of mere *counsellor* or *disputant*. The Popish writers say, that " James presided because the council was held in his own church." These men forget that there was not then what they term a church on the face of the earth. The church, or assembly of believers, then met in private houses ; for there was no *building* for the exclusive purpose of Christian worship then, nor till long after. These writers also forget, that the Pope pretends to be the head of the catholic or universal church ; and consequently, no man can *preside* where

first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets ; as it is written,

16 ° After this I will return, and will build again the tabernacle of David, which is fallen down ; and I will build again the ruins thereof, and I will set it up :

° Ver. 7.—° Amos 9. 11, 12.

he is present, but himself. Peter did not *preside* here ; and this was the first ecclesiastical council : and now, if ever, he should have assumed his character of *prince* and *chief* ; but he did not ; nor did any of the other apostles invite him to it, which they would have done, had they thought that Jesus Christ constituted him *head of the church*. From this very circumstance there is the most demonstrative evidence, that *Peter was no Pope* ; and that the *right* of his pretended successor is a *non-entity*.

Verse 14. *Simeon hath declared*]. It is remarkable that James does not give him even the *title* which he received from our Lord, at the time in which he is *supposed* to have been made *head of the church*, and *vicar of Christ*, upon earth : so that it is evident, James did not understand our Lord as giving Peter any such pre-eminence ; and therefore, he does not even call him *Peter*, but simply *Simeon*. It is truly surprising that such a vast number of important pretensions, should rest on such slight foundations ! If *tradition*, no matter how *interrupted* or *precarious*, did not lend its support, feeble as that necessarily must be ; the cause tried by plain *scripture* would fall to the ground.

To take out of them a people for his name.]. To form among the Gentiles, as he had among the Jews, a people called by his name, and devoted to his honour.

Verse 15. *And to this agree the words of the prophets*]. Peter had asserted the *fact* of the conversion of the Gentiles ; and James shews that, that fact was the fulfilment of declarations made by the prophets.

Verse 16. *After this I will return, and will build again, &c.*]. These two verses, 16th and 17th, are quoted from Amos ix. 11, 12. nearly as they now stand in the best editions of the *Septuagint* ; and evidently taken from that Version, which differs considerably from the Hebrew text. As St. James quoted them as a prophecy of the *calling of the Gentiles into the church of God*, it is evident the Jews must have understood them in that sense ; otherwise they would have immediately disputed his application of them to the subject in question ; and have rejected his conclusion, by denying the premises. But that the words were thus under-

A. M. cir. 4036. 17 That the residue of men might
 A. D. cir. 52. seek after the Lord, and all the Gen-
 An. Olymp. tiles, upon whom my name is called,
 cir. CCVII. 4. saith the Lord, who doeth all these things.

18 Known unto God are all his works from
 the beginning of the world.

19 Wherefore ^a my sentence is, that we

^a See ver. 28.—¹ 1 Thes. 1. 9.—^c Gen. 35. 2. Exod. 20. 3, 23.
 Ezek. 20. 30. 1 Cor. 8. 1. Rev. 2. 14, 20. & 10. 20, 28.

stood by the ancient Jews, we have their own testimony. In *Sanhedr.* fol. 69. we have these remarkable words: "Rabbi Nachman said to Rabbi Isaac, 'Whence art thou taught when *Bar Naphli* will come?' He saith unto him, 'Who is this *Bar Naphli*?' The other replied, 'He is the *Messiah*.' 'Dost thou then call the *Messiah*, *Bar Naphli*?' 'Yes,' said he, 'for it is written, *In that day I will build again the tabernacle of David*, אֶת־הַמִּשְׁכָּן הַשֵּׁנִי הַזֶּה וְהָאֲבֵנִים הַנּוֹפְלִים, *which is falling down*.'" This is evidently a quotation from Amos ix. 11. and a proof that the Jews understood it to be a prophecy concerning the *Messiah*. See *Lightfoot*.

Verse 17. *That the residue of men might seek*] Instead of this, the Hebrew has *that they may possess the remnant of Edom*. Now it is evident, that in the copy from which the *Seventy* translated, they found יִדְרֶשׁוּ *yidreshu*, they might seek, instead of יִרְשׁוּ *yirshu*, they may possess, where the whole difference between the two words is the change of the *yod* for a *daleth*, which might be easily done: and they found אָדָם *adam*, man, or men, instead of עֵדוֹם *Edom*, the *Idumeans*, which differs from the other only by the insertion of *vau* between the two last letters. None of the MSS. collated by *Kennicott* and *De Rossi* confirm these readings, in which the *Septuagint*, *Arabic*, and *St. James*, agree. It shows however, that even in Jerusalem, and in the early part of the apostolic age, the *Septuagint* Version was quoted in preference to the *Hebrew* text; or, what is tantamount, was quoted in cases where we would have thought the *Hebrew* text should have been preferred, because better understood. But God was evidently preparing the way of the gospel, by bringing this venerable Version into general credit and use; which was to be the means of conveying the truths of Christianity to the whole Gentile world. How precious should this august and most important Version be to every *Christian*, and especially to every *Christian minister*! A Version, without which, no man ever did or ever can critically understand the *New Testament*. And I may add, that without the assistance afforded by this Version, there never could have been a correct translation of the *Hebrew* text, since that language ceased to be vernacular, into any language. Without it, even *St. Jerome* could have done little in trans-

trouble not them, which from A. M. cir. 4056.
 among the Gentiles ^b are turned to A. D. cir. 52.
 God: An. Olymp.
 cir. CCVII. 4

20 But that we write unto them, that they
 abstain ^c from pollutions of idols, and ^d from
 fornication, and from things strangled, ^e and
 from blood.

¹ 1 Cor. 6. 9, 13. Gal. 5. 19. Ephes. 5. 3. Col. 3. 5. 1 Thes. 4. 3.
 1 Pet. 4. 3.—^c Gen. 9. 4. Lev. 3. 17. Deut. 12. 16, 23.

lating the *Old Testament* into *Latin*: and how much all the modern versions owe to *St. Jerome's Vulgate*, which owes so much to the *Septuagint*, most biblical scholars know.

Verse 18. *Known unto God are all his works from the beginning*] As if he had said, this is not a new counsel of God: he had purposed, from the time he called the *Israelites*, to make the *Gentiles* partakers of the same grace and mercy; and ultimately to destroy those rites and ceremonies which separated them from each other. He therefore has sent the gospel of his Son, proclaiming equally peace to him that is *afar off*, the *Gentiles*, and to him that is *nigh*, the *Jews*.

The whole of this verse is very dubious: the principal part of it is omitted by the most ancient MSS. and *Griesbach* has left γῠωσα ἀπ' αἰῶνος doubtful, and has thrown εἰσι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ out of the text. Of the former clause, *Professor White*, in his *Criseos*, says, "*forsitan delenda*," "*probably these words should be blotted out*." And of the latter clause he says, "*Certissime delenda*," "*most assuredly these should be blotted out*." Supposing the whole to be genuine, critics have laboured to find out the sense. Some very learned men, and particularly *Schleusner*, contend that the word γῠωσα, from γινωσκω to know, should be understood here in the same sense in which γῠαδᾶ is, in many parts of the *Old Testament*, which not only signifies to know, but to approve, love, &c. They therefore would translate the passage thus: *All the works of God are ever dear unto him*. And if so, consequently we might naturally expect him to be merciful to the *Gentiles*, as well as to the *Jews*; and the evidence now afforded, of the conversion of the *Gentiles*, is an additional proof, that all God's works are equally dear to him.

Verse 19. *Wherefore my sentence is*] Διὸ ἐγὼ κρίνω *Wherefore I judge*. There is an authority here, that does not appear in the speech of *St. Peter*; and this authority was felt and bowed to by all the council; and the decree proposed by *St. James*, adopted.

Verse 20. *But that we write unto them*] Four things are prohibited in this decree: 1. *Pollutions of idols*; 2. *fornication*; 3. *things strangled*; 4. *blood*. By the *first*, *POLLUTIONS OF IDOLS*, or, as it is in ver. 29. *meats offered to*

A. M. cir. 4056.
A. D. cir. 52.
An. Olymp.
cir. CCVII. 4.

21 For Moses of old time hath in every city them that preach him, ^a being read in the synagogues every sabbath-day.

22 ¶ Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*; Judas surnamed ^b Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren

• Ch. 13. 15, 27. — ch. 1. 23.

idols, not only all *idolatry* was forbidden, but eating things offered in sacrifice to idols, knowing that they were thus offered; and joining with idolaters in their *sacred feasts*, which were always an incentive either to *idolatry* itself, or to the impure acts generally attendant on such festivals.

By the *second*, **FORNICATION**, all uncleanness of every kind was prohibited; for *πορνεία* not only means *fornication*, but *adultery*, *incestuous mixtures*; and especially the *prostitution* which was so common at the idol temples, viz. in *Cyprus*, at the worship of *Venus*; and the shocking disorders, exhibited in the *Bacchanalia*, *Lupercalia*, and several others.

By the *third*, **THINGS STRANGLED**, we are to understand the *flesh* of those animals which were *strangled*, for the purpose of *keeping the blood in the body*, as such animals were esteemed a greater delicacy:

By the *fourth*, **BLOOD**, we are to understand not only the thing itself, for the reasons which I have assigned in the note on Gen. ix. 4. and for others detailed at the end of this chapter; but also all *cruelty*, *man-slaughter*, *murder*, &c. as some of the ancient fathers have understood it.

Instead of *τῶν αἰμάτων* *blood*, some have conjectured that we should read *χοίρειας* *swine's flesh*; for they cannot see, first, that there can be any *harm* in eating of blood; and, secondly, that as the other *three* things neither have nor can have any moral evil in them; it would seem strange that they should be coupled with a thing, which, on all hands, is confessed to have much moral turpitude. Answers to such trifling objections will be found at the end of the chapter. It is only necessary to add, that this *χοίρειας*, which is the critical emendation of Dr. Bentley, is not supported by one MS. or Version in existence.

At the close of this verse, the *Codex Bezae*, and several others, add a *fifth* thing, *And not to do to others what they would not have done to themselves*. Though this is a very ancient reading, it does not appear to be genuine.

Verse 21. *Moses of old time hath in every city*] The

send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

A. M. cir. 4056.
A. D. cir. 52.
An. Olymp.
cir. CCVII. 4.

24 Forasmuch as we have heard, that ^c certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must be circumcised*, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

• Ver. 1. Gal. 2. 4. & 5. 12. Tit. 1. 10, 11.

sense of this verse seems to be this: As it was necessary to write to the *Gentiles* what was strictly necessary to be observed by *them*, relative to these points, it was not so to the converted *Jews*; for they had *Moses*, that is, the *Law*, preached to them *κατὰ πόλιν* in the city, that is, *Antioch*; and by the reading of the law in the synagogues, every sabbath-day, they were kept in remembrance of those institutions, which the *Gentiles*, who had not the law, could not know. Therefore, James thought that a letter to the converted *Gentiles* would be sufficient, as the converted *Jews* had already ample instruction on these points.

Verse 22. *Then pleased it the apostles and elders, with the whole church*] James determined *what* ought to be done; and the whole assembly resolved *how* that should be done.

Chosen men of their own company] Paul and Barnabas were to return; they could have witnessed to the church at Antioch, what was done at the council at Jerusalem: but as it was possible that their testimony might be suspected, from the part they had already taken in this question at Antioch, it was necessary that a deputation from the council should accompany them. Accordingly, Judas and Silas are sent to corroborate by their oral testimony what was contained in the letters sent from the council.

Verse 23. *Send greeting unto the brethren—of the Gentiles*] There was no occasion to send such a letter to the brethren which were of the *Jews*, because that law which had been so long read in their synagogues, taught them all those things; and therefore the epistle is sent exclusively to the *Gentiles*. The word *greeting* is in the original *χαίρειν* *to be well, to be safe*; a very usual form in Greek epistles, the word *εὐχομαι* being understood, *I wish thee to be well*.

Verse 24. *Certain which went out from us*] So, the persons who produced these doubtful disputations at Antioch, &c, had gone out from the apostles at Jerusalem, and were of that church: persons zealous for the law, and yet, strange to tell, so conscientiously attached to the gospel, that they risked their personal safety by professing it.

A. M. cir. 4056. 26 ^a Men that have hazarded their
A. D. cir. 52: lives for the name of our Lord Jesus
An. Olymp. Christ.
cir. CCVII. 4:

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by ^b mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things ;

29 ^c That ye abstain from meats offered to idols, and ^d from blood, and from things strangled, and from fornication : from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch : and when they had gathered the mul-

titude together, they delivered the epistle : A. M. cir. 4056.
A. D. cir. 52.
An. Olymp.
cir. CCVII. 4.

31 *Which* when they had read, they rejoiced for the ^e consolation.

32 And Judas and Silas, being prophets also themselves, ^f exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let ^g go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 ^h Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

^a Ch. 13. 50. & 14. 19. 1 Cor. 15. 90. 2 Cor. 11. 23, 26. — ^b Gr. word.
^c ver. 20. ch. 21. 25. Rev. 2. 14, 20. — ^d Lev. 17. 14.

^e Or, *exhortation*. — ^f ch. 14. 22. & 18. 23. — ^g 1 Cor. 16. 11.
Hebr. 11. 31. — ^h ch. 13. 1.

To whom we gave no such commandment] As, therefore, they went out from that church, they should have taught nothing which was not owned and taught by it ; much less should they have taught in opposition to it.

Verse 26. *Men that have hazarded their lives*] This was a high character of Paul and Barnabas ; they had already suffered much in the cause of Christ, and exposed their lives to the most imminent danger, and were intent on the same work, notwithstanding the increasing dangers in the way.

Verse 27. *Judas and Silas—shall—tell you the same things*] These were proofs that the testimony of Paul and Barnabas was true ; and that the letter was not *forged*, as they could witness the same things which the letter contained.

Verse 28. *For it seemed good to the Holy Ghost, and to us*] The whole council had met under his *direction* ; had consulted under his *influence* ; and gave forth their decree from his especial *inspiration*.

Necessary things] They were *necessary*, howsoever burthensome they might appear ; and necessary, not only for the time, place, or occasion ; but for *all times, all places, and all occasions*. See this proved in the observations at the end of this chapter.

Verse 29. *Ye shall do well*.] But if they did not keep themselves from these things, they would *do ill* ; that is, they would *sin* against God, whose Spirit had commanded them to keep from these things. And who can do any of these forbidden things, and keep either a *guiltless* or a *tender* conscience ?

Fare—well] An old English form of expressing *good wishes* and *good will*. It is compounded of *fapan*, *to go*, and *wæl*, *much, well, very much*. *Go well, go prosperously*, tantamount with *good speed* ; may you succeed well ; may God

direct you ! like to that other form of sound words, *God be with you !* corrupted now into *good bye to ye !* And of the same meaning with *adieu ! à Dieu, to God* ; that is, *I commend you to God*. All these terms savour not only of *good will*, or *benevolence*, but also of *piety*. Our pious ancestors believed that nothing was safe, nothing protected, nothing prosperous, over which the shield of God was not extended ; and therefore in their familiar good wishes, they *gave each other to God*. The Greek word *ἐπιώσθε* *errhosthè*, here used, from *ἰσχυρῶς* *to strengthen, make strong*, has nearly the same signification : *be strong, courageous, active, be in health, and be prosperous*. What a pity that such benevolent and pious wishes should degenerate into *cool formalities, or unmeaning compliments*.

Verse 31. *They rejoiced for the consolation*.] It was not a matter of small moment, to have a question on which such stress was laid, decided by an apostolic council, over which the Spirit of God presided.

Verse 32. *Judas and Silas, being prophets*] That is, being *teachers* in the church. This signification of the word *prophet*, we have often already seen. See the notes on chap. xi. 27. and xiii. 1.

Exhorted the brethren] To abide steadily attached to God, and to each other, in peace, love, and unity.

And confirmed them.] In the blessed truths they had already received.

Verse 33. *They were let go*] That is, both had liberty to depart ; but Silas chose to stay a little longer with the brethren.

Verse 34. *Notwithstanding it pleased Silas, &c.*] This whole verse is wanting in ABEG. a great number besides, with the *Syriac, Arabic, Coptic, Slavonic, Vulgate*, and

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

36 ¶ And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

• Ch. 13. 4, 13, 14, 51. & 14. 1, 6, 24, 25.— ch. 12. 12, 25. & 13. 5. Col.

some of the *Fathers*. It does not appear to have been originally in the text.

Verse 36. *Let us go—and visit our brethren in every city*] This heavenly man projected a journey to *Cyprus, Pamphylia, Pisidia, Lycaonia, Salamis, Paphos, Perga, Iconium, Lysitra, Derbe, Antioch* in Pisidia, and elsewhere; for in all these places he had preached and founded churches in the preceding year. He saw it was necessary to water the seed he had planted; for these were young converts, surrounded with impiety, opposition, and superstition, and had few advantages among themselves.

Verse 37. *Barnabas determined to take with them John*] John Mark was his sister's son; and natural affection might have led him to the partiality here mentioned.

Verse 38. *But Paul thought not good to take him with them*] On this subject, see the note on chap. xiii. 13.

Verse 39. *The contention was so sharp between them*] For all this sentence, there is only in the Greek text *εγενετο ουν παροξυσμος*; there was therefore a *paroxysm*, an *incitement*, a *stirring up*, from *παροξυνω*, compounded of *παρα intensive*, and *ξυνω to whet*, or *sharpen*: there was a sharp contention. But does this imply *anger* or *ill-will* on either side? Certainly not. Here, these two apostles differed, and were strenuous, each in support of the part he had adopted. "Paul," as an ancient Greek commentator has it, "being influenced only with the love of righteousness; Barnabas being actuated by love to his relative." John Mark had been tried in trying circumstances, and he failed: Paul therefore would not trust him again. The affection of Barnabas led him to hope the best, and was therefore desirous to give him another trial. Barnabas would not give up: Paul would not agree. They therefore agreed to depart from each other, and take different parts of the work: each had an attendant and companion at hand; so Barnabas took John Mark, and sailed to Cyprus: Paul took Silas, and went into Syria. John Mark proved faithful to his uncle Barnabas; and Silas proved faithful to his master Paul. To all human appearance it was best that they separated; as the churches were more speedily

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 4.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so

Barnabas took Mark, and sailed unto Cyprus; 40. And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

4. 10. 2 Tim. 4. 11. Philem. 24.— ch. 13. 13.— ch. 14. 26.— ch. 16. 5.

visited, and the work of God more widely and more rapidly spread. And why is it that most men attach blame to this difference between Paul and Barnabas? And why is it that this is brought in, as a proof of the *sinful imperfection* of these holy apostles? Because, those who thus treat the subject, can never differ with another without *feeling wrong tempers*; and then, as destitute of good breeding as they are of humility, they attribute to others, the angry, proud, and wrathful dispositions which they feel in themselves; and because they cannot be angry and sin not, they suppose that even *apostles* themselves cannot. Thus, in fact, we are always bringing our own moral or immoral qualifications to be a standard, by which we are to judge of the characters and moral feelings of men who were actuated by zeal for God's glory, brotherly kindness, and charity. Should any man say, there was *sin* in this contention between Paul and Barnabas: I answer, there is no evidence of this in the text. Should he say, the word *παροξυσμος* *paroxysm* denotes this: I answer, it does not. And the verb *παροξυνομαι* is often used in a good sense. So Isocrates ad Demosth. cap. xx. *μαλιιστα δ' αν παροξυνθειης ορεχθηναι των καλων εργαων* "But thou wilt be the more stirred up to the love of good works." And such persons forget that this is the very form used by the apostle himself, Heb. x. 24. *και κατανοωμεν αλληλους εις παροξυσμον αγαπης και καλων εργαων* which these objectors would be highly displeased with me, were I to translate, *Let us consider one another to an angry contention of love and good works*. From these examples, it appears, that the word is used to signify *incitement* of any kind; and if taken in a medical sense, to express the *burning fit* of an ague: it is also taken to express a *strong excitement* to the love of God and man, and to the fruits by which such love can be best proved; and in the case before us, there was certainly nothing contrary to this pure principle in either of those heavenly men. See also Kypke on Heb. x. 24.

Verse 40. *Being recommended—unto the grace of God.*] Much stress has been laid upon this, to shew that Barnabas was in the *wrong*, and Paul in the *right*, because "the bre-

then recommend Paul and Silas to the grace of God; but they did not recommend Barnabas and John Mark: this proves that the church condemned the conduct of Barnabas, but approved that of Paul." Now, there is no proof that the church did not recommend Barnabas to the grace of God, as well as Paul; but as St. Luke had for the present dropped the story of Barnabas, and was now going on with that of Paul and Silas, he begins it at this point, viz. his being recommended by the brethren to the grace of God; and then goes on to tell of his progress in Syria, Derbe, Lystra, &c. &c. See the next chapter. And with this verse should the following chapter begin; and this is the division followed by the most correct copies of the Greek text.

Verse 41. *Confirming the churches.*] This was the object of his journey: they were young converts, and had need of establishment; and there is no doubt that by shewing them the decision made at the late council of Jerusalem, their faith was greatly strengthened, their hope confirmed, and their love increased. It was this consideration, no doubt, that led some ancient MSS. and some Versions, to add here, *They delivered them the decrees of the apostles and elders to keep*; which clause certainly was not an original part of the text, but seems to have been borrowed from the fourth and fifth verses of the next chapter really belong to this place; or that the first, second, and third verses of it should be read in a parenthesis: but of this, there does not appear to be any particular necessity.

On the precept concerning *blood*, I have referred not only to my notes on Gen. ix. 4. but also to additional observations at the end of this chapter: for these observations, I am indebted to an excellent work of Dr. Delaney, entitled *Revelation examined with Candour*; a work of uncommon merit, and too little known. It is in three small volumes 8vo. and comprises a number of dissertations on the most important facts and histories in the sacred writings; and especially those which have been cavilled at by Deists and freethinkers of every description. In every case he is master of his subject; and in every instance, his pretended Anakim opponents are grasshoppers in his hands.

"As to the precept before us, of not eating the *blood* with the flesh of the creatures, it is evident that, besides the reason expressly assigned by God himself for this prohibition, there are also several others (very wise and very important) why it should be made.

"In the first place then, let me ask any man, that is capable of rational reflection, Whether he imagines it would be hard or unreasonable in Almighty God, when he granted man a right to take away the lives of other creatures for food; to make such a reserve in that grant, as might be a perpetual monition to mankind, that God was the author and giver of

life? It is certain, such a monition could have no ill effect; and might, at the same time, be of infinite advantage, in keeping up a constant sense of dependance upon God, and gratitude to him, in the minds of his creatures. And what could answer these ends better, than reserving the blood for sacred use? and assigning that very reason, because it was the life; as a natural and necessary monition to mankind, that God was the author and giver of life.

"When God gave man the fruits of the earth for food, yet he gave them with an exception to the fruit of the tree of knowledge; and in the same analogy, when he gives him the flesh of the creatures for food, he gives it with an exception to the *blood*. Unlimited grants would but inflame our vanity, and blot out that sense of dependance upon the Divine Being, which is equally necessary to our humility and our happiness.

"Again: If God foresaw that an unlimited grant would be the cause of much unnecessary cruelty to the creatures; that surely was a sufficient reason with infinite goodness, why a limitation should be made. Now, if we find such cruelties wantonly exercised, where such limitations are not known, or not regarded, then surely we must conclude, that the limitation was merciful, and wise, and well appointed. *Plutarch* tells us, that it was customary in his time, to run red hot spits through the bodies of live swine; and to stamp upon the udders of sows ready to farrow, to make their flesh more delicious. And, I believe, Christians have heard of whipping pigs, and torturing other creatures to death, for the same reasons. Could these cruelties be committed, if such men thought themselves bound in conscience to abstain from all unnecessary cruelty to the creatures? and to blood them to death, with all the dispatch they could, before they touched them for food.

"But this is not all: cruelties are congenial; and rise by an easy gradation, from being practised upon brutes, to be exerted even against men. Thus it is notorious, that the *Scythians*, from drinking the blood of their cattle, proceeded to drink the blood of their enemies, (as *Herodotus* assures us they did;) and certainly the most natural means of guarding mankind against such cruelties, was to guard them against the least approaches to it; by obliging them to abstain religiously from blood, and all unnecessary cruelty to the brute creation. And if evil foreseen to the brute creation from eating their blood, was a wise reason why such food should be prohibited to men; evil foreseen to man himself, from such an allowance, will, I believe, be owned a very good additional reason for such a prohibition; and will any man say, that the *Scythian* cruelty now mentioned, is no evil?

"Again: All animals that feed upon blood are observed to be much more furious than others. Will any man say, that much of their fury is not owing to their food? Have not creatures of the same kind been found to differ greatly in their tempers, from the difference of their diet? I believe

it will be allowed, that blood is a very hot inflaming food. Even flesh is an inflaming fastidious diet, inspiring pride and insolence: and therefore with infinite wisdom was murder so solemnly and immediately prohibited by God, upon the permission of animal food to mankind.

“ Bull’s blood was a common poison with the ancients: can we imagine there was any peculiar malignity in the blood of that creature, above any other? Or may we not rather imagine, that the malignity is now only abated by the mixtures commonly conveyed into the stomach with it? It is doubtless matter of much consolation to be assured, that the poison of our luxury is well qualified.

“ We of these nations, who are wont to feed largely upon flesh, are observed to be remarkably subject to evil, scorbutic habits: and if physicians are right in ascribing these evils to our food, I believe it can scarcely be denied that the grosser, less digested juices of that food, contribute much more towards them, than those juices which are purer; and more digested; and therefore blood, as the grossest of all animal juices, must of necessity do most mischief. And as grosser, less digested juices are less salutary, they must for that very reason be less elegant, and less pleasing to an untainted palate: and whereas it is found by experience, that bathing and cleanliness are a great relief from scorbutic infections, there is no doubt that this was the very reason why God prescribed washing the cloaths, and bathing in water, as the constant penalties of eating flesh with the blood in it.

“ And as all flesh which hath the blood drained from it, is more salutary, and will keep better, and will consequently be more useful; it is evident, that the ends of life and health will be better answered by draining away the blood, with all the care we can, from all the flesh we eat; but then it must be owned, that the purposes of luxury, as well as cruelty, will be far better served by the contrary practice.

“ And forasmuch as the *τὸ πικρὸν χρεῖας* (suffocated or strangled flesh) was in high esteem in point of deliciousness with all the ancients, and is so still with the present patrons of luxury; it is evident that the apostles, in enjoining abstinence from *blood* and *things strangled*, did so far prohibit luxury and intemperance, as well as cruelty.

“ Besides this, where the ends of luxury cannot be served by blood, the temptations to cruelty are cut off: and in this is manifested the wisdom of God, in prescribing such a death to the creatures, as would most effectually prevent all temptations to cruelty. And God’s intention in this matter once known, is an effectual prohibition of all unnecessary cruelty in killing the creatures, to all that fear him; though neither this, nor any thing else, can absolutely correct the evil dispositions of men, or put cruelty out of their power.

“ Farther yet: *Matmonides* assures us, that the eating of blood gave occasion to one kind of early idolatry among the *Zabii* in the East; the worship of dæmons, whose food, as they imagined, was blood; and therefore they who adored

them, had communion with them, by eating the same food. And it is remarkable, that though they did eat blood in honour of their dæmons, yet even *they* thought it foul and detestable food. And it is certain that *Arnobius* upbraids the heathen with tearing and devouring goats alive, in honour of *Bacchus*, in that affected fury, to which they wrought themselves up, in the celebration of his mad and monstrous rites.

“ Now, if God had not foreseen these cruelties, corruptions, and inconveniences, consequent to the eating of blood, should we justly deem him infinitely wise? And if foreseeing them, he had not yet prohibited them in their cause, (which was at once the wisest and the most effectual prohibition), could we justly deem him infinitely good and gracious to his creatures? When, therefore, we find him, infinitely wise in foreseeing, and infinitely good in forbidding, such abominable practices; do we yet hesitate to conclude such prohibitions, the effects of infinite wisdom and goodness?

“ But here it may be asked, if one main intention of Almighty God, in prohibiting blood and things strangled, was to restrain men from luxury, as well as cruelty, why did he not rather choose to prohibit luxury and cruelty in express terms?

“ To this I answer, that prohibiting the means, was the sure way to prohibit the end. If God had only prohibited luxury and cruelty in general, every man’s own temper, the custom of his country, his humanity or inhumanity, his temperance or gluttony, would have been the measures of that luxury and cruelty; and then, some would have been cruel as *Cannibals*, savage as *Scythians*, and luxurious as *Sybarites*, without imagining they were so: and others, as falsely and foolishly merciful and abstemious, as the *Pythagoreans*: and so either the command would have been disobeyed, or the blessing defeated: though, at the same time, this conduct hath no way precluded God, from giving particular express prohibitions, both of luxury and cruelty, in several parts of the scriptures.

“ But still it may be imagined, that *Christians* are now some way or other exempted from this abstinence; and therefore, to remove all mistakes of this kind, I now proceed to shew, that this prohibition of eating blood lies upon *all mankind* to this day; and upon *Christians* in a peculiar manner.

“ And the proof of this lies within the compass of one plain argument, obvious to every capacity; which is as follows:

“ If the eating of blood never was permitted, either before the flood or after the flood, or under the law, or under the gospel; then, surely, no man in his senses will say it is now lawful to eat it. Now that it never was permitted in any of these periods, is undeniable. Nay, the argument is yet stronger; for it was not only not permitted in any of these periods, but, in truth, it is plainly enough prohibited

in the first of them ; and, I think, as clearly prohibited in all the rest.

“ First, I say, the eating of any living creature, and consequently of blood, is not only not granted before the flood, but plainly enough prohibited, in that part of the curse denounced upon man after the fall, ‘ Cursed is the ground for thy sake ; in sorrow shalt thou eat of it, all the days of thy life ; thorns also and thistles shall it bring forth to thee : and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread : till thou return to the ground.’ Can any thing be plainer than, that man is here condemned to eat bread, and the herb of the field, to the day of his death !

“ And thus we see that man had no right to the blood of the creatures *before* the flood. That he had no right *after* this, from the grant made to Noah ; that no man had any right to it from any concession in the law of Moses, but quite the contrary, is undoubted. The only question then is, whether any such permission hath been made under the gospel ? And that there hath not, but the direct contrary, I now come to prove, from the fifteenth chapter of the Acts ; where we read, that after a long and solemn debate upon the question, Whether the Gentile converts to Christianity were obliged to observe the law of Moses ? It was at last determined, that they were not ; and that no more should be required of them, than to abstain *from pollutions of idols, and from fornication, and from things strangled, and from blood.* And accordingly, a most solemn decree was drawn up to that purpose, by the apostles, and elders, and the whole church at Jerusalem ; and transmitted in letters to the brethren at Antioch, Syria, and Cilicia, by four deputies of principal note : Paul and Barnabas, Judas and Silas. And those letters were conceived in these terms : *For it seemed good to the Holy Ghost, and to us, &c.* See verses 28, 29.

“ Now, if this decree be obligatory upon all Christians, then can it no longer be a doubt with any Christian, whether he is obliged to abstain from blood and things strangled. And if the direction of any *one* apostle, inspired of God, be obligatory, certainly it can be no doubt, whether a solemn decision of *all* the apostles, expressly declaring the joint determination of the Holy Ghost in the point, be also obligatory.

“ The only question then is, whether this apostolic decree hath been since repealed ; and this will best appear, by considering the arguments for this repeal, produced by the advocates for eating blood : which I now come to examine.

“ First then, it is said, that this decree of the apostles was only temporary, to prevent giving offence to the Jews, in the infancy of the Christian religion ; and consequently the reason of it is long since ceased ; and that cessation is a virtual repeal.

“ In answer to this, I desire it may be considered, whether the reasons now mentioned, for abstaining from blood,

do not equally extend to all ages and nations of the world ; and if they do, it is evident this injunction of the apostles had no peculiar relation, either to the infancy of the Christian religion, or to the people of the Jews ; unless it be thought that the Jews are the only people in the world who are obliged to abstain from cruelty to the creatures, or to recognise God as the author and giver of life ; or that this nation only were entitled to the atonement made by blood ; and if so, how came sacrifices to be instituted immediately after the fall ? And how came blood to be prohibited to all the sons of Noah, before there was any such thing as a Jew in the world ? This pretence, then, seems very ill founded.

“ It may indeed be urged with much more plausibility by Christians, that blood being consecrated to the making of atonement for sin, as a type of the sacrifice of Christ ; and that atonement being now received by his blood, as St. Paul expresses it, in the fifth chapter of his epistle to the Romans, the reason of abstinence in this point is now ceased ; and, consequently, that this abstinence is no longer a duty.

“ But then it must be remembered, in answer to this reasoning, that the apostolic decree against blood was past many years after this atonement was made : and, surely, it is no more unreasonable to abstain from blood now, in commemoration of the atonement made by the blood of Christ, for the sins of the whole world ; than it was before to abstain from it in the view of that atonement.

“ Again it is objected, that creatures which died of themselves, and consequently had the blood in them, might be given to the stranger, or sold to an alien ; and it is evident, that the stranger and alien were in this case permitted to eat blood.

“ And what then ? the question is, concerning the eating of blood *separate* from the creature, or eating the blood *designedly* left in the creature, to serve any end of luxury or cruelty : and eating blood in either of these ways is what I esteem to be unlawful : the eating of blood, as such, was never imagined an action, simply, and in itself, sinful ; though it was, and is, criminal, in certain circumstances, from the reason and nature of things, as well as the divine prohibition ; and it was prohibited, for very wise and very important reasons ; and when those reasons ceased, as in the instance objected, the prohibition ceased too : and therefore this objection is so far from overthrowing the doctrine laid down, that, in truth, it confirms it ; for what can be a clearer proof, that the reasons of any divine prohibition are rightly assigned, than this, that as soon as those reasons cease, the prohibition ceases also ? When the creature died of itself, its blood could neither be poured out upon the altar, for atonement, nor abused to idolatry ; nor revered, in recognition of God’s being the author and giver of life : nor spilt, to prevent cruelty in the use of the creatures ; and therefore, there, such a small portion of it as could not be separated from the flesh, was permitted to be eaten with it ;

in effect permitted even to the Jew, under a very light penalty; but where there was a possibility, either of cruelty or abuse, there it was more strictly prohibited; and for this reason, when a creature was torn by a beast, there the flesh was not to be touched by any human creature, but thrown to the dogs; as you may read in the 22d chapter of Exodus, at the 31st verse: and the reason of this distinction is obvious; if men were permitted to make any advantage of creatures torn to death by beasts, what an inlet to all manner of cruelty (as well as villany) might such a permission be! And who can say where it would end? Nay, who knows how far such dilacerations might even be counterfeited to the purposes of idolatry, or indulgence in blood?

“Again: I must beseech all Christians seriously to attend to the tenor of the words, by which abstinence from blood and things strangled is enjoined: “It seemed good unto the Holy Ghost, and to us, (say the apostles) to lay upon you no greater burthen than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication.” If these abstinences were only intended to be enjoined for a season, could they properly be enjoined under the denomination of “necessary things?” Is that the proper appellation for duties of a transient, temporary observance? Did neither the apostles, nor the Holy Ghost, know the distinction between necessary and expedient? Or, suppose it not convenient to make that distinction at that time; How came things of a temporary, and things of an eternal obligation, to be placed upon the same foot of necessity, in the same decree? Or, were fornication and idol pollutions only to be abstained from for a time? And in compliment to the infirmity of the Jews? What monstrous absurdities are these? And what a train of them are they obliged to maintain, who assert this decree to be only of temporary obligation?

“But to proceed: If this was only a temporary necessity, how long did this necessity last?

“To this Dr. Hammond answers, that it lasted till the Jews and Gentiles were formed into one communion. And St. Augustine says, that it lasted till the time that no carnal Israelite appeared in the church of the Gentiles; and again, that it lasted till the temple and the Jewish polity were destroyed.

“To all this I answer, that, if the two first opinions are admitted, then, the necessity of observing the apostolic decree continues to this day; first, because the Jews and Gentiles are indisputably not yet fully formed into one communion: and, secondly, because there was never any time, wherein there was not some carnal Israelite in the church; and I think it must be notorious to many of my readers, that there are some such even in this part of the Christian church, at this day: and so doubtless in every Christian church over the face of the whole earth; and therefore both these opinions are wild and unsupported.

“As to the third opinion, viz. that the necessity of observing this decree lasted only till the destruction of the Jewish temple and polity; to this I answer, that whatever may be thought of the necessity of this decree, it is evident that the wisdom of it, and the advantage of that abstinence which was due to it, extended much farther. Since, without this, that calumny imputed to Christians, of killing infants in their assemblies, and drinking their blood, could never be so easily and so effectually confuted; for nothing could do this so thoroughly, as demonstrating that it was a fundamental principle with Christians, to touch no blood of any kind: and what could demonstrate this so effectually, as dying in attestation to the truth of it! as it is notorious, both from the apologists and ecclesiastical historians, that many Christian martyrs did.

“But it is further urged, that this apostolic decree was only given to the Jewish proselytes; and, consequently, that the necessity of abstaining from blood and things strangled, related to them only; this they tell us appears, “in that the apostle, when he preached in any city, did it as yet in the synagogues of the Jews; whither the Gentiles could not come, unless they were proselytes of the gate.

“Now this opinion, I think, will be sufficiently confuted, by demonstrating these two things: first, that before the passing of this decree, St. Paul preached Christianity to the whole body of the Gentiles, at Antioch; and, secondly, that this decree is directed to the Gentiles at large, and not to the Jewish proselytes.

“Now this transaction at Antioch happened seven years before the decree against blood, and things strangled, was passed by the apostles at Jerusalem. Can any man in his senses doubt, after this, whether the apostles preached to the Gentiles before the passing of that decree? When it appears from the words now recited, that the apostles not only preached to the Gentiles, but preached to them in contradistinction to the Jews: and does any man know the Jews so little, as to imagine, that when the apostles turned to the Gentiles, from them, the Jews would after this suffer those apostles to preach to the Gentiles in their synagogues? Besides, the text says, that the word of the Lord was published throughout all the region; consequently, the apostles were so far from confining themselves to the Jewish synagogue, that they were not confined even to the extent of that ample city, but preached throughout the whole country. This opinion, then, that the apostles preached only to the Jews and proselytes before the passing of this decree against blood at Jerusalem, is demonstrably false: and if they preached to the Gentiles at large, to whom else can that decree be directed? It is directed to the Gentile converts at large; and who can we imagine those converts were, but those to whom Christianity was preached, *i. e.* the Gentiles at large?

“But this is yet further demonstrated, from St. James’s sentence, in this fifteenth chapter of this Acts, upon

which the apostolic decree is founded. His words are these :

“ 19. Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God.

“ 20. But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

“ 21. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

“ What then ? what if Moses had those that preached him in the synagogues every sabbath ? Why then, there was no necessity of writing upon these points, to any of those who were admitted into the synagogues ; because they knew from the writings of Moses, that all these things were, from the foundation of the world, unlawful to the whole race of Adam.

“ My sentence (says the apostle) is, that we write to the Gentile converts upon these points ; for Moses hath those of old in every city, that preach him, *i. e.* there is no necessity of writing to any Jewish convert, or to any proselyte convert to Christianity, to abstain from these things : because all that are admitted into the synagogues, (as the proselytes were,) know all these things sufficiently already ; and accordingly, upon this sentence of St. James, the decree was founded and directed ; doubtless, from the nature of the thing directed to those whom it was fitting and necessary to inform upon these points, *i. e.* those who were unacquainted with the writings of Moses ; for the decree, as far as it contained a direction to certain duties, could give no information to any others.

“ Again : An objection is raised against this doctrine from the conclusion of the decree, *ye do well* : insinuating, that though they should do well to observe it, yet they did no ill in not observing it.

“ I answer, that doing well, in the style of scripture, as well as common speech, is acting agreeably to our duty ; and doing well in necessary things, must certainly be acting agreeably to necessary duty ; and certainly the same duty cannot be at the same time necessary and indifferent.

“ But it is objected, that if the points contained in this decree are not parts of the Mosaic law, the decree has no relation to the question in debate ; for the debate was, whether the Gentile converts to Christianity should be obliged to observe the law of Moses ?

“ I answer, that the decree hath the clearest relation to the question ; inasmuch as it is a decision, that the Gentile converts were not obliged to observe the law of Moses. It hath at the same time a plain relation to the point in question ; for what could be more proper, than to take that occasion to let the Gentiles know, that they were obliged to the observance of such duties as were obligatory antecedently

to the law of Moses, though they were exempted from that law ?

“ Again it is urged, that this decree could only oblige these to whom it was directed, *i. e.* the Gentiles of Antioch, and Syria, and Cilicia.

“ As if the decree, and the reason of it, did not equally extend to all Gentile converts throughout the whole world. And as if this doctrine were only taught and received in those particular regions ; when it is evident, beyond a possibility of being denied or doubted, that all Christians in every region of the earth, were taught and actually embraced the same doctrine, at least, for the first three hundred years after Christ.

“ But it is still objected, that this dispute could not have happened otherwise than between Gentile and Judaizing converts ; and consequently, the decision of it must have respect to the conduct which it was then necessary the Gentiles should hold, with regard to the Jews, who could not converse with them upon the foot of a friendly communication, could not sit at meat, &c. unless the Gentiles abstained from blood, &c.

“ Consequently, that this necessity is now ceased.

“ In answer to this, admitting the premises, I must own I cannot see how this conclusion follows from them, as long as there are Jews and Mahometans in the world to be converted to the Christian religion.

“ Fornication, idolatry, luxury, and cruelty to the creatures, are prohibited by this decree ; and an original precept from God to Noah, of manifold advantage to mankind, restored : is it to be believed, the apostles could stand in need of a particular occasion to prohibit those enormities ? or to restore this blessing ?

“ Fornication did not appear to the heathen world, to be contrary to the law of nature ; (nor do the libertines of the age see it to be so to this day), and as they had no restraints upon intemperance, their luxury of food greatly contributed to make them abandoned. How then could the apostles, whose business it was to reform the world, pretend to amend mankind, without recovering them from these corruptions ? And what more effectual method could they take to recover them, than a most solemn and sacred injunction of abstinence in those points contained in the decree of Jerusalem ? And that the apostles had nothing less than this in view from that decree, is, I think, fairly and fully to be collected, from these words of St. Luke, Acts xvi. 4, 5. *And as they (i. e. Paul and his companions) went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem, and so were the churches established in the faith, and increased in number daily.*

“ Now the decree here referred to, is evidently the decree concerning blood, &c. from the observance of which, the churches were not only increased, by opening the way to a

more friendly communication with the Jews, and so facilitating their admission into the Christian church, but they were likewise *established in the faith*. Does this expression mean nothing! Might we not conclude from it, with some appearance of reason, that the Christian religion had been defective without this establishment?

“But there are yet two other main fundamental objections against this doctrine, taken from the declarations of our Saviour, St. Peter, and St. Paul.

“And the first of them is built upon those words of our blessed Saviour, in the 15th chapter of St. Matthew, at the eleventh verse, *Not that which goeth into the mouth defileth the man, but that which cometh out of the mouth*. From hence it is inferred, that a man may eat or drink any thing without sin, notwithstanding the apostolic decree.

“But surely no Christian would say this, that saw the absurdities of this assertion; for if this declaration of our Saviour’s destroys the validity of the apostolic decree, then it will follow:

“*First*, That this decree was repealed just twenty years before it was made, which is surely a very extraordinary supposition; for whoever looks into the chronology of his Bible will find, that these words of our Saviour were spoken twenty years before the apostolic council was held at Jerusalem.

“*Secondly*, It will follow, that the whole body of the apostles did, after full debate and mature deliberation, make a most solemn decree, in direct contradiction to the plain, express declaration of their blessed Lord and Saviour.

“And this supposition is surely as modest, and as Christian, as the first was extraordinary: nay, more; they made this decree under the immediate direction and influence of the Spirit of God, and yet made it in direct contradiction to the declaration of the Son of God. I am really at a loss to think, whether the absurdity or the blasphemy of these suppositions is most shocking. Let us quit them then, and examine our Saviour’s words by the common rules of reason.

“And, to clear this point, I lay this down as a plain rule of interpretation, That general expressions ought not to be extended beyond the reason of them, and the occasion of their being delivered. For example, St. Paul, in the tenth chapter of his first epistle to the Corinthians, answering the arguments of those converts who pretended they might innocently eat of those things offered to idols, even in the idol temples, uses these words, *All things are lawful for me, but all things are not expedient*. Will any man infer from hence, that murder, and adultery, and incest were lawful to St. Paul? Or that he thought they were? No, surely! What then can he mean by them? I answer, that the reason and occasion of them must determine that question; and do determine the plain sense of those words to be this: All things that are lawful to any other man, are also lawful to me; but

every thing that is lawful to be done, is not always expedient; though the liberty you took of eating in the idol temple were lawful; yet, if it give offence, you ought not to take it.

“In the same manner should that general expression of our Saviour’s be interpreted, *Not that which goeth into the mouth defileth the man, but that which cometh out of the mouth, that defileth the man*. Does any man imagine, that our Saviour meant to give full licence to gluttony and intemperance by this declaration? Or that a man might deliberately swallow poison by virtue of these words; or, in general, might innocently eat any thing which the law of God at that time forbade to be eaten? These were strange absurdities to be supposed: the sense of the declaration then must be drawn from the reason and occasion of it, which was this: The Pharisees were offended with our Saviour’s disciples, for sitting down to meat before they washed their hands, contrary to the tradition of the elders; as if such a violation of a traditional precept, were sin and a pollution. In answer to this, after our Saviour hath shewn the iniquity and absurdity of their traditions, he adds, *Not that which goeth into the mouth defileth the man*. Now, the question is, what he meant by those words? And if he himself had not told us, I really think that the occasion and common sense would teach us to understand no more by them, than this, that it is not any little soil or filth taken into the mouth, from eating with unwashed hands, that can be said to defile a man; nothing of that kind can be called a pollution. This, I say, is the plain, natural, obvious sense of those words. Indeed, the latter part of the declaration is not so plain; *but that which cometh out of the mouth, this defileth the man*. This part of it, I say, is not so intelligible; neither was it so to the disciples, and therefore Peter desired his Lord to *declare this parable unto them*. And accordingly he did so, by shewing that whatsoever pollution was taken in at the mouth *was cast out into the draught*, but what came out of the mouth, came forth from the heart, as did evil thoughts of all kinds; and then he adds, *these are the things that defile the man—but to eat with unwashed hands defileth not the man*.

“I come now to the last objection of weight, which is this: that the distinction of clean and unclean meats is plainly taken away in the New Testament; and particularly by that voice from heaven in St. Peter’s vision: and that St. Paul clearly determines the lawfulness of eating any thing sold in the shambles, or set before us on the table, *asking no questions for conscience sake*.

“To the first part of this objection, I answer, that the distinction of meats, clean and unclean, commonly supposed to be introduced and established by the law of Moses, is plainly taken away, by the voice from heaven, accompanying St. Peter’s vision: but how does this concession affect the prohibition of blood, established before the law of Moses? And

which hath nothing to do with the distinction of creatures, clean and unclean, taken away at that time?

“ But to cut this dispute short, I shall only observe, that the very command to St. Peter in that vision, is so far from taking away the prohibition of blood given to Noah, that it clearly establishes it. The words are these: *Rise, Peter; kill and eat.* Now the Greek word *θύω*, which is here translated *kill*, does in the original signify to *sacrifice*: and the plain sense of the command is this, that Peter should slay those creatures, as creatures were wont to be slain for sacrifice, that is, that he should first draw away the blood, and then eat them. And no man that pretends to any knowledge in the Greek tongue will say, that this word has or can have any other meaning in this place; and therefore the very command, which takes away the distinction of creatures, clean and unclean, is so far from taking away the prohibition of blood, that it establishes it.

“ Besides, I desire it may be observed, that this command to St. Peter was given in the forty-first year from our Saviour's birth; or, in other words, in the year of our Lord 41; and the decree of the apostles at Jerusalem was in the year of our Lord 52, *i. e.* the prohibition of blood was established eleven years after the distinction of meats, clean and unclean, was taken away. Ill-fated decree! to be again repealed, so many years before it was made!

“ Thus have I defended a divine revelation and command; a command of easy, unexpensive observance; preventive of cruelty, luxury, and many other evils; and conducive to much good! manifestly contributing to the healthfulness and simplicity, and, in consequence of both these, to the elegance and delicacy of food.

“ A command, in its nature negative and absolute, as that of the forbidden fruit.

“ A command, given by God himself to Noah, repeated to Moses, and ratified by the apostles of Jesus Christ; given immediately after the flood, when the world, as it were, began anew; and the only one given on that great occasion: repeated with awful solemnity to that people, whom God separated from the rest of mankind, to be holy to himself: repeated, with dreadful denunciations of divine vengeance, both against the Jew and the stranger that should dare to transgress it; and ratified by the most solemn and sacred council that ever was assembled upon earth, acting under the immediate influence of the Spirit of God! transmitted from that sacred assembly to the several churches of the neighbouring nations, by the hands of no meaner messengers than two bishops and two apostles; asserted by the best writers and most philosophic spirits of their age, the Christian apologists; and sealed with the blood of the best men, the Christian martyrs! confirmed by the unanimous sentences of fathers, emperors, and councils: and one of these as low as the sixth century. Reverenced (in conformity to the practice and principles even of Jews and Mahometans) by the

whole church of God for the first 300 years after Christ; and by all the churches of the East to this day: churches allowed to be more extensive, and not more corrupt, than that which vaunts itself *catholic* and *infallible*. And will any man after this dare to vilify this command? Will any man in his senses pronounce a precept so given, so repeated, and so ratified by God himself, unmeaning and unimportant? Can we imagine, that it was asserted by the most learned men of the early ages of Christianity, without knowledge? Or obeyed by the most holy, even unto death, without conscience? Or revered by the whole church of God, without reason? And shall we, after all this, condemn this command, because light libertines revile, and insolents despise it? or, at best, because some learned men have given very weak and ungrounded, very unlearned reasons, for believing it repealed? reasons which I have now sufficiently refuted and exposed. And shall such reasons and such authorities weigh against God, and the inspirations of his Holy Spirit? Against the apostles and apologists, and martyrs, and the whole church of God, for the three first and purest ages of the Christian æra? Let others glory in their Christian liberty as they like best: but, perhaps, to some of these we may say with St. Paul, *Your glorying is not good; know ye not, that a little leaven leaveneth the whole lump?*

“ If mine be an error, it must be owned at the same time that it is an error on the sure side: it is innocent: it is an error infinitely better authorized, and nearer allied to religion, virtue, and humanity, than its contrary! for, (not to mention the precepts of apostles, the opinions of fathers, and the decrees of councils) if I err, I err with the most men, (not heathen,) and with the best! with the whole Christian world of the best ages! and the whole eastern world to this day. I err on the side of humanity and health; and a religious gratitude to the Author and Giver of life, for every creature slain for my support! I err, in opposition to a practice manifestly brutal and savage; a practice, which human nature abhors; a savage practice! which over-ran the West, together with the Goths and Vandals: a practice, introduced by Scythian barbarity, and established by popery! established, with other works of darkness, in the ages of error and ignorance, and their necessary consequences, immorality and irreligion.

“ But though all this be demonstrably true, yet am I sufficiently sensible, that I have all this time been speaking in a great measure to appetite, which hath no ears; and to prejudice, which hath no eyes: to perverseness, incapable of attention; and to pride, incapable of conviction: and am so far from being able to bring some men to reason, that I am myself, perhaps, become the object of their pity for attempting it; that I have been feeding the raillery of libertines, and the scoffs of infidels; that even dullness will droll on this occasion, and stupidity break stale jests. Alas! who is so ignorant as not to know, that the *scorner*, foe to every vir-

tue and excellence in life ! must, in that very character, be the sworn enemy of every part of religion ! of that religion by which every virtue lives, and is esteemed in the world. Who is so ignorant as not to know that this meanest denomination of men subsists upon earth, like the meanest species of insects : by teasing and tainting to the utmost of their malignant might, and then feeding where they have infected : but, God be praised, their impotence affects nothing but infirmity ; and the slightest fence is security against them. Some difference, I hope, will be allowed between us on this

occasion. I write from the dictates of a good conscience ; it is theirs to see if they reproach not from the influence of an evil : I write from the clearest conviction ; let them beware that they rail not from corruption. This I will say without scruple, I reason from the light of an humble, an honest, and a diligent enquiry ; and, if they ridicule, they ridicule from the depth of a lazy and a conceited ignorance. How far that ignorance will acquit them at the great day of account God only knows." DELANEY'S *Revelation Examined with Candor*. Vol. II. p. 18, &c.

CHAPTER XVI.

Paul coming to Derbe and Lystra, meets with Timothy, the son of a Jewess by a Greek father, whom he circumcises, and takes with him, into his work, 1—3. As they pass through the different cities, they deliver the apostles' decrees to the churches ; and they are established in the faith, and daily increase in numbers, 4—5. They travel through Phrygia, Galatia, Mysia and to Troas, 6—8, Where Paul has a vision, relative to his preaching in Macedonia, 9, 10. Leaving Troas, he sails to Samothracia and Neapolis, and comes to Philippi in Macedonia, 11, 12. Lydia, a seller of purple, receives the apostles' teaching ; and she and her family are baptized, 13—15. A young woman, with a spirit of divination, dispossessed by St. Paul, 16—18. Her masters finding their gain by her soothsaying gone, make an attack upon Paul and Silas, drag them before the magistrates, who command them to be beaten, thrust into the closest prison, and their feet made fast in the stocks, 19—24. Paul and Silas singing praises at midnight, the prison doors are miraculously opened, and all the bonds of the prisoners loosed, 25, 26. The keeper being alarmed, supposing that the prisoners were fled, is about to kill himself, but is prevented by Paul, 27, 28. He enquires the way of salvation, believes, and he and his whole family are baptized, 29—34. The next morning the magistrates order the apostles to be dismissed, 35, 36. Paul pleads his privilege as a Roman, and accuses the magistrates of injustice, who, being alarmed, come themselves to the prison, deliver them, and beg them to depart from the city, 37—39. They leave the prison, enter into the house of Lydia, comfort the brethren, and depart, 40.

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII.1.
THEN came he to ^a Derbe and ^b Lystra : and, behold, a certain disciple was there, ^c named Timothy, ^d the son of a certain woman, which was

a Jewess, and believed ; but his father ^e was a Greek,
2 Which ^d was well reported of by the brethren that were at Lystra and Iconium.

^a Ch. 14. 6. — ^b ch. 19. 22. Rom. 16. 21. 1 Cor. 4. 17. Phil. 2. 19.

1 Thea. 3. 2. 1 Tim. 1. 2. 2 Tim. 1. 2. — ^c 2 Tim. 1. 5. — ^d ch. 6. 3.

NOTES ON CHAP. XVI.

Verse 1. *A certain disciple*] Bishop Pearce would read the latter part of this verse, and the beginning of the next thus—*a certain disciple named Timotheus, (the son of a certain Jewish woman that believed, but of a father who was a Greek) who was well reported of by the brethren, &c.*

This Timothy was the same person to whom St. Paul wrote those two noble epistles which are still extant. His mother's name was *Eunice*, as we learn from 2 Tim. i. 5. What his father's name was we know not ; he was either a mere *heathen*, or, at most, only a *proselyte of the gate*, who never submitted to circumcision : had he submitted to this rite, he would, no

doubt, have circumcised his son ; but the son being without it, is a proof that the father was so too. Some MSS. state that Timothy's mother was now a *widow*, but this does not appear to be well founded.

Verse 2. *Which was well reported of*] These words are spoken of *Timothy*, and not of his *father*. At this time Timothy must have been very young ; for, several years after, when appointed to superintend the church at Crete, he appears to have been then so young, that there was a danger of its operating to the prejudice of his ministry ; 1 Tim. iv. 12. *Let no man despise thy youth*. He had a very early religious education from his godly mother *Eunice*, and his not less

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

3 Him would Paul have to go forth with him; and ^a took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, ^b that were ordained of the apostles and elders which were at Jerusalem.

^a 1 Cor. 9. 20. Gal. 2. 3. See Gal. 5. 2.

pious grandmother *Lois*; and, from his religious instructions, was well prepared for the work to which God now called him.

Verse 3. *Took and circumcised him*] For this simple reason, that the Jews would neither have heard him preach, nor would have any connection with him, had he been otherwise. Besides, St. Paul himself could have had no access to the Jews, in any place, had they known that he associated with a person who was uncircumcised: they would have considered both to be *unclean*. The circumcision of Timothy was a merely *prudential* regulation; one rendered imperiously necessary by the circumstances in which they were then placed; and as it was done merely in reference to this, Timothy was laid under no necessity to observe the Mosaic ritual; nor could it prejudice his spiritual state, because he did not do it in order to *seek justification by the law*; for this he had before, through the faith of Christ. In Gal. ii. 3—5. we read that Paul refused to circumcise *Titus*, who was a Greek, and his parents *Gentiles*, notwithstanding the intreaties of some zealous Judaizing Christians; as their object was to bring him *under the yoke of the law*: here, the case was widely different, and the necessity of the measure indisputable.

Verse 4. *They delivered them the decrees for to keep*] Τα δογματα, τα κεκριμενα υπο των Αποστολων. Bishop Pearce contends that τα δογματα, the decrees, is a gloss which was not in the text originally; and that the τα κεκριμενα, the judgments or determinations of the apostles, was all that was originally written here. He supports his opinion by a reference to the word κρινω, I judge; used by James, chap. xv. 19. whence the whole decision, as it referred—1. to the inexpediency of circumcising the Gentiles; and, 2. to the necessity of observing the four precepts laid down, was called τα κεκριμενα, the things that were judged, or decided on; the judgments of the apostolic council. Instead of κεκριμενα, the Syriac has a word that answers to γεγραμμενα, the decrees that were written. The word Δογμα, from δακνω, to think proper, determine, decree; signifies an ordinance, or decree

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

5 And ^a so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not.

^b Ch. 15. 28, 29.—^c ch. 15. 44.

properly and deliberately made, relative to any important point; and which, in reference to that point, has the force of law. Our term *dogma*, which we often abuse, is the Greek word in English letters.

Verse 5. *And so were the churches established*] The disputations at Antioch, relative to circumcision, had no doubt spread far and wide among other churches; and unhinged many. The decrees of the apostles came in good time, and prevented farther mischief: the people, saved from uncertainty, became established in the faith; and the church had a daily accession of converted souls.

Verse 6. *Were forbidden of the Holy Ghost to preach the word in Asia*] The Asia mentioned here could not be *Asia Minor*, in general; for Galatia, Phrygia, Pisidia, Lycaonia and Pamphylia, were provinces of it; and in these the apostles preached; but it was what is called *Proconsular Asia*, which included only *Ionia*, *Æolia* and *Lydia*. The apostles were not suffered to visit these places at this time; but they afterwards went thither, and preached the gospel with success; for it was in this *Proconsular Asia* that the seven churches were situated. God chose to send his servants to another place, where he saw that the word would be affectionately received; and probably those in *Proconsular Asia* were not, as yet, sufficiently prepared to receive and profit by it.

Verse 7. *After they were come to Mysia*] They passed through Phrygia into Mysia, which lay between Bithynia on the north, Phrygia on the east, *Æolia* on the south, and the Mediterranean on the west.

But the Spirit suffered them not.] God saw that that was not the most proper time to preach the word at Bithynia; as he willed them to go immediately to Macedonia, the people there being ripe for the word of life. Instead of το πνευμα, the Spirit merely; το πνευμα Ιησου, the Spirit of *JESUS*, is the reading of ABCDE. several others, with both the *Syriac*, the *Coptic*, *Æthiopic*, *Armenian*, *Vulgate*, *Itala*, and several of the *Fathers*. The reading is undoubtedly *genuine*, and should be immediately restored to the text.

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

8 And they passing by Mysia ^a came down to Troas.

9 ¶ And a vision appeared to Paul in the night; There stood a ^b man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go ^c into Macedonia, assuredly gathering that the Lord had

^a 2 Cor. 2. 12. ^b 2 Tim. 4. 13.—^c ch. 10. 30.

Verse 8. *Came down to Troas.*] The *Troad*, or part of Phrygia Minor, in which the celebrated city of *Troy* was formerly situated. This city was first built by *Dardanus*, who was its king, and from whom it was called *Dardania*; from *Tros*, his grandson, it was called *Troja*, or *Troy*: and from his son *Ilius*, it was called *Ilium*. It has been long so completely destroyed, that no ascertainable vestige of it remains; insomuch that some have even doubted of its existence. Those who contend for the reality of the history of *Troy*, suppose it to have stood on the site of the modern village *Bounarbachi*, about twelve miles from the sea, on an eminence, at the termination of a spacious plain.

Verse 9. *A vision appeared to Paul in the night*] Whether this was in a *dream*, or whether a *representation* made to the senses of the apostle, we cannot tell. A man of Macedonia appeared to him, and made this simple communication, *Come over to Macedonia, and help us*.

Some suppose that the *guardian angel* of Macedonia appeared to St. Paul in a human shape; others, that it was a divine communication, made to his imagination in a dream.

Verse 10. *We endeavoured to go into Macedonia*] This is the first place that the historian St. Luke refers to himself: *we endeavoured*, &c. And, from this, it has been supposed, that he joined the company of Paul, for the first time, at Troas.

Assuredly gathering] Συμβιβάζοντες, drawing an inference from the vision that had appeared.

That the Lord had called us for to preach] That is, they inferred that they were called to *preach the gospel* in Macedonia, from what the vision had said, *come over, and help us*; the *help* meaning, *preach to us the gospel*. Instead of ὁ Κερισ the Lord, meaning Jesus, several MSS. such as ABCE. several others with the *Coptic*, *Vulgate*, *Theophylact* and *Jerome*, have ὁ Θεός God. Though this stands on very reputable authority, yet the former seems to be the better reading; for it was the *SPIRIT* of Jesus, ver. 7. that would not suffer them to go into *Bithynia*, because he had designed that they should immediately preach the gospel in *Macedonia*.

called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis.

12 And from thence to ^d Philippi, which is ^e the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

^c 2 Cor. 2. 13.—^d Phil. 1. 1.—^e Or, the first.

Verse 11. *Loosing from Troas*] Setting sail from this place—

With a straight course to Samothracia] This was an island of the *Ægean sea*, contiguous to *Thrace*, and hence called *Samothracia*, or the *Thracian Samos*. It is about twenty miles in circumference, and is now called *Saman-drachi* by the Turks, who are its present masters.

And the next day to Neapolis.] There were many cities of this name; but this was a sea-port town of Macedonia, a few miles eastward of Philippi. *Neapolis* signifies the *new city*.

Verse 12. *And from thence to Philippi*] This was a town of Macedonia, in the territory of the *Edones*, on the confines of *Thrace*, situated on the side of a steep eminence. It took its name from Philip II. king of Macedon. It is famous for two battles fought between the imperial army commanded by *Octavianus*, afterwards *Augustus*, and *Mark Antony*; and the republican army commanded by *Brutus* and *Cassius*, in which these were successful: and a second between *Octavianus* and *Antony*, on the one part, and *Brutus* on the other. In this battle the republican troops were cut to pieces, after which, *Brutus* killed himself. It was to the church in this city that St. Paul wrote the epistle that still goes under their name. This place is still in being, though much decayed; and is the see of an archbishop.

The chief city of that part of Macedonia] This passage has greatly puzzled both critics and commentators. It is well known that when *Paulus Emilius* had conquered Macedonia, he divided it into four parts, μετέξ, and that he called the country that lay between the rivers *Strymon* and *Nessus*, the *first part*, and made *Amphipolis* its *chief city*, or *metropolis*; *Philippi*, therefore, was not its *chief city*. But *Bishop Pearce* has, with great show of reason, argued that, though *Amphipolis* was made the chief city of it by *Paulus Emilius*, yet *Philippi* might have been the chief city in the days of St. Paul, which was two hundred and twenty years after the division by *P. Emilius*. Besides, as it was at this place that *Augustus* gained that victory which put him in possession of the whole Roman empire, might not he have given to it that dignity which was before enjoyed by

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

13 And on the ^a sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose ^b heart the Lord opened, that she attended unto the things which were spoken of Paul.

^a Gr. sabbath-day.— Luke 24. 45.— Gen. 19. 3. & 33. 11. Judg. 19. 21.

Amphipolis? This is the most rational way of solving this difficulty; and thereupon I shall not trouble the reader with the different modes that have been proposed to alter and amend the Greek text.

And a colony] That is a colony of Rome; for it appears that a colony was planted here by Julius Cæsar, and afterwards enlarged by Augustus: the people, therefore, were considered as freemen of Rome, and from this, call themselves Romans, ver. 21. The Jewish definition of κολωνία kolonia (for they have the Latin word in Hebrew letters, as St. Luke has it here Κολωνια in Greek letters) is, a free city, which does not pay tribute.

Verse 13. By a river side, where prayer was wont to be made] Ου ενομιζετο προσευχη ειναι, where it was said there was a proseucha. The proseucha was a place of prayer, or a place used for worship, where there was no synagogue. It was a large building uncovered, with seats, as in an amphitheatre. Buildings of this sort the Jews had by the sea side, and by the sides of rivers. See this subject considered at large in the note on Luke vi. 12. It appears that the apostles had heard from some of the Gentiles, or from some of the Jews themselves, that there was a place of prayer by the river side; and they went out in quest of it, knowing, that as it was the Sabbath, they should find some Jews there.

Spake unto the women] Probably this was before the time of their public worship; and while they are waiting for the assembling of the people in general: and Paul improved the opportunity to speak concerning Christ and salvation, to the women that resorted thither.

Verse 14. Lydia, a seller of purple] She probably had her name from the province of Lydia, in which the city of Thyatira was situated. The Lydian women have been celebrated for their beautiful purple manufactures.

Which worshipped God] That is, she was a proselyte to the Jewish religion; as were probably all the women that resorted hither.

Whose heart the Lord opened] As she was a sincere

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And ^c she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel ^d possessed with a spirit ^e of divination met us, which brought her masters ^f much gain by soothsaying:

17 The same followed Paul and us, and cried,

Luke 24. 29. Hebr. 13. 2.— 1 Sam. 28. 7.— Or, of Python.— ch. 19. 24.

worshipper of God, she was prepared to receive the heavenly truths spoken by Paul and his companions; and, as she was faithful to the grace she had received, so God gave her more grace, and gave her now a divine conviction that what was spoken by Paul was true; and therefore she attended unto the things; she believed them and received them as the doctrines of God; and in this faith she was joined by her whole family; and in it they were all baptized.

Verse 15. If ye have judged me to be faithful to the Lord] The meaning seems to be this: If my present reception of the gospel of Christ, be a proof to you that I have been faithful to the Lord, in the light previously imparted; and that I am as likely to be faithful to this new grace, as I have been to that already received; and, consequently, not likely by light, or fickle conduct, to bring any discredit on this divine work; come into my house and abide there. It is wrong to suppose that this woman had not received a measure of the light of God before this time.

And she constrained us.] She used such entreaties and persuasions, that at last they consented to lodge there.

Verse 16. As we went to prayer] Εις προσευχην into the proseucha: see on ver. 13. and on Luke vi. 12. The article την, is added here by ABCE.; several others, Origen and Theophylact: this makes the place more emphatic, and seems to determine the above meaning of προσευχην to be right, not the act of prayer or praying to God, but the place, the oratory, in which these proselytes assembled for the purpose of praying, reading the law and the prophets, and such like exercises of devotion. It appears that the apostles spent some time here; as it is evident from this, and the following verses, that they often resorted to this place to preach the gospel.

Possessed with a spirit of divination] Εχουσαν πνευμα τιθωνος, having a spirit of Python, or of Apollo. Pytho was, according to fable, a huge serpent, that had an oracle at Mount Parnassus, famous for predicting future events; that Apollo slew this serpent, and hence he was called Pythius,

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII.1.

saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spi-

• See Mark 1. 25, 26 — Mark 16. 17.

and became celebrated as the foreteller of future events; and that all those who either could, or pretended to predict future events, were influenced by the spirit of *Apollō Pythius*. As, oftentimes the priestesses of this god became greatly agitated, and gave answers apparently from their bellies, when their mouths remained close: *πυθων* was applied to the *εγγαστριμυθου*, or *ventriloquists*. *Hesychius* defines *πυθων*, *δαιμονιον μαντικον*, a *divining daemon*; and it was evidently such a one that possessed this young woman; and which St. Paul expelled, ver. 18. See on this subject the notes on *Levit. xix. 31.* and *Deut. xviii. 11.*

Brought her masters much gain by soothsaying] *Μαντευσην*, by *divination*, or what we call *telling fortunes*. Our term *soothsaying* comes from the Anglo-Saxon *ȝoð*, *truth*; and *ȝægan*, *to say*: i. e. *truth-saying*, or *saying the truth*. For as it was supposed among the heathen, that such persons spoke by the inspiration of their *God*, consequently what they said must be *true*. However, our translators might have used a term here that would not have been so creditable to this Pythoness; for, what she said concerning the apostles excepted, she certainly could not be supposed to tell the *truth*, while her inspiration came from him who is the *father of lies*. But Satan will sometimes conceal himself under the guise of *truth*, that he may the more effectually deceive. See below.

Verse 17. *These men are the servants, &c.*] It is astonishing how such a testimony could be given in such a case; every syllable of it *true*, and at the same time full, clear and distinct. But mark the deep design and artifice of this evil spirit: 1. He well knew that the Jewish law abhorred all *magic, incantations, magical rites, and dealings with familiar spirits*; he therefore bears what was in itself a true testimony to the apostles, that by it he may destroy their credit, and ruin their usefulness. The Jews, by this testimony, would be led at once to believe that the apostles were in compact with these *dæmons*, and that the miracles they wrought were done by the agency of these wicked spirits; and that the whole was the effect of *magic*: and this, of course, would harden their hearts against the preaching of the gospel. 2. The GENTILES, finding that their own *dæmon* bore testimony to the apostles, would naturally consider that the whole was *one system*; that they had nothing to learn, nothing to correct; and thus the preaching of the apostles must be use-

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII.1.

rit, I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught

• Ch. 19. 25, 26. — 2 Cor. 6. 5.

less to *them*. In such a predicament as this, nothing could have saved the credit of the apostles but their dispossessing this woman of her familiar spirit; and that in the most incontestible manner: for, what could have saved the credit of Moses and Aaron, when the magicians of Egypt turned their rods into serpents, had not Aaron's rod devoured theirs? And what could have saved the credit of these apostles but the casting out of this spirit of divination; with which, otherwise, both Jews and Gentiles would have believed them in compact.

Verse 18. *Paul, being grieved*] Probably for the reasons assigned above.

Turned—to the spirit] Not to the woman; she was only the organ by which the spirit acted.

I command thee in the name of Jesus] Jesus is the *Saviour*; Satan is *Abaddon* and *Apollyon*, the *destroyer*. The sovereign *Saviour* says to the *destroyer*, *Come out of her; and he came out in the same hour*. Every circumstance of this case proves it to have been a *real possession*. We have already had several opportunities of remarking the great accuracy of St. Luke in his accounts of *dæmoniacs*; his education as a *physician*, gave him advantages to detect imposture of this kind where it subsisted; but he sees none in this case. He speaks of the *spirit* and the *damsel*, as *distinct persons*. The *damsel* had a *spirit* of divination. Paul turned to the *spirit*, and said, I command thee to come out of her; and he came out in the same hour. Had not St. Luke considered this as a *real case of diabolic possession*, he has made use of the most improper language he could choose; language and forms of speech calculated to deceive all his readers, and cause them to believe a lie. But it is impossible that the holy apostle could *do so*, because he was a *good man*; it is not likely he could be deceived by a parcel of *Charlatans*, because he was a *wise man*; and it would be absurd to suppose that, while he was under the influence of the Holy Spirit, he could be imposed on by the *cunning* of even the *devil* himself.

Verse 19. *When her masters saw*] It appears she was maintained by some men, who received a certain pay from every person whose *fortune she told*, or to whom she made any *discovery of stolen goods, &c. &c.*

The hope of their gains was gone] *Ἐλπίς*, *this hope*; viz. the *spirit*. So completely was this spirit cast out that

A. M. cir. 4057. Paul and Silas, and ^a drew them
A. D. cir. 53. into the ^b market-place, unto the
An. Olymp. rulers;
cir. CCVIII. 1.

20 And brought them to the magistrates, saying, These men, being Jews, ^c do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

^a Matt. 10. 18.—^b Or, court.—^c 1 Kings 18. 17. ch. 17. 6.

the girl could divine no more; and yet she continued a heathen still, for we do not hear a word of her conversion. Had she been converted, got baptized, and associated with the apostles, the family of Lydia, &c. there would have been some show of reason to believe, that there had been no possession in the case; and that the spirit of divination coming out of her, meant no more than, that, through scruple of conscience, she had left off her imposing arts, and would no longer continue to pretend to do what she knew she could not perform. But she still continued with her masters, though now utterly unable to disclose any thing relative to futurity!

[Drew them into the market-place] This was the place of public resort, and by bringing them here, they might hope to excite a general clamour against them: and probably those who are here called *τους αρχοντας*, the rulers, were civil magistrates, who kept offices in such public places, for the preservation of the peace of the city. But these words, the rulers, are suspected to be an interpolation by some critics: I think on no good ground.

Verse 20. Brought them to the magistrates] *στρατηγους*, the commanders of the army, who, very likely, as this city was a Roman colony, possessed the sovereign authority. The civil magistrates, therefore, having heard the case, as we shall soon find, in which it was pretended that the safety of the state was involved, would naturally refer the business to the decision of those who had the supreme command.

Exceedingly trouble our city] They are destroying the public peace, and endangering the public safety.

Verse 21. And teach customs] *Εθη*, religious opinions, and religious rites.

Which are not lawful for us to receive] The Romans were very jealous of their national worship. Servius, on the following lines of Virgil, has given us correct information on this point; and has confirmed what several other writers have advanced:

Rex Evandrus ait: Non hæc sollemnia nobis

Vana superstitio, veterumque ignara deorum
Imposuit.

Æn. viii. v. 185, &c.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, ^d and commanded to beat them.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

24 Who, having received such a charge,

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

^d 2 Cor. 6. 5. & 11. 23, 25. 1 Thes. 2. 2.

King Evander said:—It is not vain superstition, ignorant of the ancient worship of the gods, which has imposed these rites on us. *Duo dicit*, says Servius, *non ideo Herculem colimus; aut quia omnem religionem veram putamus; aut quia deos ignoramus antiquos. Cautum enim fuerat, et apud Athenienses, et apud Romanos; ne quis novas introduceret RELIGIONES: unde et Socrates damnatus est: et Chaldæi et Judæi, sunt urbe depulsi.*

“He says two things: we do not worship Hercules because we believe every religion to be true; nor are we ignorant of the ancient gods. Great care was taken both among the Athenians and Romans, that no one should introduce any new religion. It was on this account that Socrates was condemned: and on this account the Chaldeans and the Jews were banished from Rome.”

CICERO, De Legibus, lib. ii. c. 8. says, *Separatim nemo habessit deos; neve novos: sed nec advenas, nisi publice adscitos, privatim colunt.* “No person shall have any separate gods, nor new ones; nor shall he privately worship any strange gods, unless they be publicly allowed.” The whole chapter is curious. It was on such laws as these that the people of Philippi pleaded against the apostles. These men bring new gods, new worship, new rites; we are Romans, and the laws forbid us to worship any new or strange god, unless publicly allowed.

Verse 22. The multitude rose up together] There was a general outcry against them; and the magistrates tore off their clothes, and delivered them to the mob, commanding the lictors, or beadles, to beat them with rods, *ραβδιζειν*. This was the Roman custom of treating criminals, as Grotius has well remarked.

Verse 23. Laid many stripes upon them] The Jews never gave more than thirty-nine stripes to any criminal: but the Romans had no law relative to this; they gave as many as they chose; and the apostles had, undoubtedly, the fullest measure. And perhaps St. Paul refers to this, where he says, 2 Cor. xi. 23. *εν πληγαις υπερβαλλοντως*, in stripes beyond measure, or moderation.

Verse 24. The inner prison] Probably what we would call the dungeon; the darkest and most secure cell.

A. M. cir. 4057. thrust them into the inner prison,
A. D. cir. 53. and made their feet fast in the
An. Olymp. stocks.
cir. CCVIII.1.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 * And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately ^b all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out

* Ch. 4. 31.—^b ch. 5. 19. & 12. 7, 10.

Made their feet fast in the stocks.] The *το ξυλον*, which we here translate *stocks*, is supposed to mean two large pieces of wood, pierced with holes like our stocks, and fitted to each other, that when the legs were in, they could not be drawn out. The holes being pierced at different distances, the legs might be separated or divaricated to a great extent, which must produce extreme pain. It is this circumstance to which it is supposed Prudentius refers, in speaking of the torments of St. Vincent:

*Lignoque plantas inserit,
Divaricatis cruribus.*

"They placed his feet in the stocks, his legs greatly distended." If the apostles were treated in this way, lying on the bare ground, with their flayed backs; what agony must they have suffered! However, they could sing praises notwithstanding.

Verse 25. *At midnight Paul and Silas—sang praises*] Though these holy men felt much, and had reason to fear more, yet they are undismayed, and even happy in their sufferings: they were so fully satisfied that they were right, and had done their duty; that there was no room for regret or self-reproach. At the same time, they had such consolations from God, as could render any circumstances not only tolerable, but delightful. They *prayed*, first for grace to support them, and for pardon and salvation for their persecutors; and then, secondly, *sang praises* to God who had called them to such a state of salvation, and had accounted them worthy to suffer shame for the testimony of Jesus. And although they were in the inner prison, they sang so *loud*, and so *heartily*, that the prisoners heard them.

Verse 26. *There was a great earthquake*] Thus God bore a miraculous testimony of approbation to his servants. And by the earthquake, and loosing the bonds of the prisoners shewed, in a symbolical way, the nature of that religion which they preached; while it shakes and terrifies the

A. M. cir. 4057. of his sleep, and seeing the pri-
A. D. cir. 53. son-doors open, he drew out his
An. Olymp. sword, and would have killed him-
cir. CCVIII.1. self, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas.

30 And brought them out, and said, ^c Sirs, what must I do to be saved?

* Luke 3. 10. ch. 2. 37. & 9. 6.

guilty, it proclaims deliverance to the captives, and the opening of the prison-doors to them that are bound; and sets at liberty them that are bruised.

Every one's bands were loosed.] And yet so eminently did God's providence conduct every thing, that not one of the prisoners made his escape; though the doors were open, and his bolts off!

Verse 27. *The keeper of the prison—would have killed himself*] Every jailor was made responsible for his prisoner, under the same penalty to which the prisoner himself was exposed. The jailor awaking, and finding the prison-doors open, taking it for granted that all the prisoners had made their escape, and that he must lose his life on the account; chose rather to die by his own hand than by that of others. For it was customary among the heathens, when they found death inevitable, to take away their own lives. This custom was applauded by their philosophers, and sanctioned by some of their greatest men.

Verse 28. *Do thyself no harm.*] As it was now dark, being midnight, St. Paul must have had a divine intimation of what the jailor was going to do; and, to prevent it, cried out aloud, *Do thyself no harm, for we are all here.*

Verse 29. *He called for a light*] That he might see how things stood, and whether the words of Paul were true; for on this his personal safety depended.

Came trembling] Terrified by the earthquake, and feeling the danger to which his own life was exposed.

Fell down before Paul and Silas.] The persons whom a few hours before he, according to his office, treated with so much asperity, if not cruelty, as some have supposed; though by the way it does not appear that he exceeded his *orders* in his treatment of the apostles.

Verse 30. *Brought them out*] Of the dungeon in which they were confined.

What must I do to be saved?] Whether this regard per-

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII.1.

31 And they said, ^a Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night,

^a John 3. 16, 30. & 6. 47. 1 John 5. 10.

sonal, or eternal safety, it is a question the most interesting to man. But it is not likely that the jailor referred here to his personal safety. He had seen, notwithstanding the prison-doors had been miraculously opened, and the bonds of the prisoners all loosed, that not one of them had escaped: hence he could not feel himself in danger of losing his life on *this* account; and consequently it cannot be his *personal safety* about which he enquires. He could not but have known that these apostles had been preaching among the people what they called the *doctrine of salvation*; and he knew that for expelling a demon they were delivered into his custody: the Spirit of God had now convinced his heart that he was *lost*, and needed *salvation*: and therefore his earnest enquiry is *how* he should obtain it. The answer of the apostles to the jailor shews that his enquiry was not about his *personal safety*; as his *believing* on Jesus Christ could have had no effect upon that, in his present circumstances. Men, who dispute against this sense of the word, are not aware that the Spirit of God can teach any thing to a *heart* which the head of a person has not previously learned. Therefore, they say that it was impossible that a heathen could make such an inquiry in reference to his *eternal state*; because he would know nothing about it. On this ground, how impertinent would the answer of the apostles have been: *Believe on the Lord Jesus Christ, and thou shalt be put in a state of PERSONAL SAFETY, and thy family!* I contend that neither he nor his family were in any danger, as long as not one prisoner had escaped; he had, therefore, nothing from this quarter to fear: and, on the ground against which I contend, his own question would have been as impertinent as the apostles' answer.

Verse 31. *Believe on the Lord Jesus*] Receive the religion of Christ, which we preach, and let thy household also receive it, and ye shall be all placed in the sure way to final salvation.

Verse 32. *And they spake unto him the word of the Lord*] Thus by teaching him, and all that were in his house, the *doctrine of the Lord*, they plainly pointed out to them the way of salvation. And it appears that he and his whole family, who were capable of receiving instructions, embraced this doctrine, and shewed the sincerity of their faith by immediately receiving baptisms. And by the way, if he and all

and washed *their stripes*; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, ^b he set meat before them, and rejoiced, believing in God with all his house.

35 ¶ And when it was day, the magis-

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII.1.

^b Luke 5. 29. & 19. 6.

his were baptized straightway, παραχρημα immediately, instantly, at that very time, dum ipsa res agitur, it is by no means likely that there was any immersion in the case; indeed, all the circumstances of the case, the dead of the night, the general agitation, the necessity of dispatch, and the words of the text, all disprove it. The apostles, therefore, had another method of administering baptism besides immersion, which, if practised according to the Jewish formalities, must have required considerable time, and not a little publicity. As the Jews were accustomed to receive whole families of heathens, young and old, as proselytes, by baptism; so here the apostles receive whole families, those of Lydia and the jailor, by the same rite. It is therefore pretty evident, that we have in this chapter very presumptive proofs. 1. That baptism was administered without immersion, as in the case of the jailor and his family; and 2. That children were also received into the church in this way; for we can scarcely suppose that the whole families of Lydia and the jailor had no children in them; and, if they had, it is not likely that they should be omitted; for the Jewish practice was invariably to receive the heathen children with their proselyted parents.

Verse 33. *Washed their stripes*] ΕΛΟΥΣΕΝ ΑΠΟ ΤΩΝ ΠΛΗΓΩΝ he washed from the stripes: i. e. he washed the blood from the wounds, and this would not require putting them into a pool or bath, as some have ridiculously imagined.

Verse 34. *He set meat before them*] They were sufficiently exhausted, and needed refreshment: nor had the apostles any such inherent miraculous power as could prevent them from suffering through hunger; or enable them to heal their own wounds. As they were the instruments of bringing health to his soul, he became the instrument of health to their bodies. Genuine faith in Christ will always be accompanied with benevolence and humanity, and every fruit that such dispositions can produce. The jailor believed—brought them into his house—washed their stripes—and set meat before them.

Verse 35. *And the magistrates sent the serjeants*] The original word φαλδουχους means the lictors, persons who carried before the consul the fasces, which was a hatchet, round the handle of which was a bundle of rods tied. Why the magistrates should have sent an order to dismiss the apostles

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

trates sent the serjeants, saying,
Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go : now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, ^a being Romans, and have cast us into prison ; and now do they thrust us out privily ? nay, verily ; but let them come themselves and fetch us out.

^a Ch. 22. 25.

whom they had so barbarously used the preceding evening, we cannot tell, unless we receive the reading of the *Codex Bezae* as genuine, viz. Ημερας δε γενομενης, συληθον οι στρατηγοι εις το αυτο, εις την αγοραν, και αναμνησεντες τον σεισμον τον γενοτα, εφοδησαν, και απεισαν τους ραδουχους κ.τ. λ. And when it was day the magistrates came together into the court, AND REMEMBERING THE EARTHQUAKE THAT HAD HAPPENED, they were afraid, and they sent the serjeants, &c. The *Itala* version of this same MS. has the same reading : so has also the margin of the latter *Syriac*. If this MS. be correct, the cause of the dismissal of the apostles is at once evident ; the earthquake had alarmed the magistrates, and taking it for granted that this was a token of the *divine displeasure* against them for their unprincipled conduct towards those good men, they wished to get as quietly rid of the business as they could ; and therefore sent to dismiss the apostles. Whether this reading be genuine or not, it is likely that it gives the true cause of the magistrates' conduct.

Verse 37. *They have beaten us openly—being Romans*] St. Paul well knew the Roman laws ; and on their violation by the magistrates, he pleads. The *Valerial* law forbade any Roman citizen to be bound. The *Porcian* law forbade any to be beaten with rods. " *Porcia lex virgas ab omnium civium Romanorum corpore amovit.*" And by the same law the liberty of a Roman citizen was never put in the power of the *lictor*. " *Porcia lex libertatem civium lictori eripuit.*" See *CICERO Orat. pro Rabirio*. Hence as the same author observes, *In Verrem*, Orat. 5. " *Facinus est vinciri civem Romanum, scelus verberari.*" It is a transgression of the law to bind a Roman citizen : it is wickedness to scourge him. And the illegality of the proceedings of these magistrates, was farther evident in their condemning and punishing them unheard. This was a gross violation of a common maxim in the Roman law. *Causa cognita, possunt multi absolvi, incognita, nemo condemnari potest.* Cicero. " Many

38 And the serjeants told these words unto the magistrates : and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought them out, and ^b desired them to depart out of the city.

40 And they went out of the prison, ^c and entered into the house of Lydia : and when they had seen the brethren, they comforted them, and departed.

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

^b Matt. 8. 24.—^c ver. 14.

who are accused of evil may be absolved, when the cause is heard : but unheard, no man can be condemned." Every principle of the law of nature, and the law of nations, was violated in the treatment these holy men met with from the unprincipled magistrates of this city.

Let them come themselves and fetch us out.] The apostles were determined that the magistrates should be humbled for their illegal proceedings : and that the people at large, might see that they had been unjustly condemned ; and that the majesty of the Roman people was insulted by the treatment they had received.

Verse 38. *They feared when they heard—they were Romans.*] They feared, because the Roman law was so constituted, that an insult offered to a citizen, was deemed an insult to the whole Roman people. There is a remarkable addition here, both in the *Greek* and *Latin* of the *Codex Bezae*. It is as follows : " And when they were come with many of their friends to the prison, they besought them to go out, saying : We were ignorant of your circumstances, that ye were righteous men. And leading them out, they besought them saying, Depart from this city, lest they again make an insurrection against you, and clamour against you."

Verse 40. *Entered into the house of Lydia*] This was the place of their residence while at Philippi ; see ver. 15.

They comforted them, and departed.] The magistrates were sufficiently humbled, and the public at large hearing of this circumstance, must be satisfied of the innocence of the apostles. They therefore, after staying a reasonable time at the house of Lydia, and exhorting the brethren, departed ; having as yet to go farther into Macedonia, and to preach the gospel in the most polished city in the world, the city of Athens. See the succeeding chapter.

Great and lasting good was done by this visit to Philippi : a church was there founded, and the members of it did cre-

dit to this profession. To them, the apostle who had suffered so much for their sakes, was exceedingly dear; and they evidenced this by their contributions to his support in the times of his necessity. They sent him money *twice* to Thessalonica, Phil. iv. 16. and once to Corinth, 2 Cor. xi. 9. and long afterwards, when he was prisoner in Rome, Phil. iv. 9, 14, 18. About five or six years after this St. Paul visited Philippi on his way to Jerusalem; and he wrote his epistle to them about ten years after his first journey thither. The first members of the church of Christ in this place were Ly-

dia and her family: and the next in all probability were the jailor and *his* family. These doubtless became the instruments of bringing many more to the faith: for the false imprisonment and public acquittal of the apostles by the magistrates, must have made their cause popular; and thus the means which were used to prevent the sowing of the seed of life in this city, became the means by which it was sown and established. Thus the wrath of man praised God; and the remainder of it he did restrain. Never were these words more exactly fulfilled than on this occasion.

CHAPTER XVII.

Paul and his company passing through Amphipolis and Apollonia, come to Thessalonica, where they preach the Gospel to the Jews; several of whom believe, 1—4. Others raise a mob, and bring Jason who had received the apostles, before the magistrates; who having taken bail of him and his companions, dismiss them, 5—9. Paul and Silas are sent away by night, unto Berea, where they preach to the Jews; who gladly receive the Gospel, 10—12. Certain Jews from Thessalonica hearing that the Bereans had received the Gospel, come thither and raise up a persecution, 13. Paul is sent away by the brethren to Athens, where he preaches to the Jews, 14—17. He is encountered by the Epicureans and Stoics, who bring him to the Areopagus, and desire him to give a full explanation of his doctrine, 18—20. The character of the Athenians, 21. Paul preaches to them, and gives a general view of the essential principles of theology, 22—31. Some mock, some hesitate, and some believe; and among the latter Dionysius and Damaris, 32—34.

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica,

where was a synagogue of the Jews.

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

2 And Paul, as his manner was, * went

* Luke 4. 16. ch. 9. 20. & 13. 5, 14.

& 14. 1. & 16. 13. & 19. 8.

NOTES ON CHAP. XVII.

Verse 1. *Passed through Amphipolis*] This city was the metropolis of the first division of Macedonia, as made by Paulus Æmilius; see the note on chap. xvi. 10. It was built by Cimon the Athenian general, who sent 10,000 Athenians thither as a colony. It stood in an island in the river Strymon, and had its name of *Amphipolis*, because included *between* the two grand branches of that river where they empty themselves into the sea, the river being on *both sides of the city*.

Apollonia] This was another city of Macedonia, between Amphipolis and Thessalonica. It does not appear that St. Paul stopped at any of these cities: and they are only mentioned by the historian as places through which the apostles passed on their way to Thessalonica. It is very likely, that in these cities there were no Jews: and that might have been the reason why the apostles did not preach the gospel there, for we find them almost constantly beginning with the Jews: and the Hellenist Jews, living among the Gentiles, became the *medium* through

which the Gospel of Christ was conveyed to the heathen world.

Thessalonica] This was a celebrated city of Macedonia, situated on what was called the *Thermaic* gulf. According to *Stephanus Byzantinius*, it was embellished and enlarged by Philip king of Macedon, who called it *Thessalonica, the victory of Thessalia*, on account of the *victory* he obtained there over the *Thessalians*: but prior to this, it was called *Therma*. But Strabo, Tzetzes and Zonaras, say that it was called *Thessalonica*, from Thessalonica, wife of Cassander, and daughter of Philip. It is now in possession of the Turks, and is called *Salonichi*, which is a mere corruption of the original name.

A synagogue of the Jews.] Ἡ συναγωγή, *THE synagogue*; for the *article* here, must be considered as emphatic, there probably being no other synagogue in any other city in Macedonia. The Jews in different parts, had other places of worship called *proseuchas*, as we have seen, chap. xvi. 13. at Thessalonica alone, they appear to have had a *synagogue*.

Verse 2. *As his manner was*] He constantly offered

A. M. cir. 4057. in unto them, and three sabbath-
A. D. cir. 53. days reasoned with them out of the
An. Olymp. scriptures,
cir. CCVIII. 1.

3 Opening and alledging, ^a that Christ must needs have suffered, and risen again from the dead; and that this Jesus, ^b whom I preach unto you, is Christ.

4 ^c And some of them believed, and consorted with Paul and ^d Silas; and of the

^a Luke 24. 26, 46. ch. 18. 28. Gal. 3. 1. — ^b Or, whom, said he,

salvation first to the Jews; and for this purpose attended their sabbath-days' meetings at their synagogues.

Verse 3. *Opening and alledging*] Παράτιθεμενος, *proving by citations*. His method seems to have been this: 1st. He collected the scriptures that spoke of the Messiah. 2d. He applied these to Jesus Christ; shewing that in him all these scriptures were fulfilled, and that he was the Saviour of whom they were in expectation. He shewed also that the *Christ*, or Messiah, *must needs suffer*—that this was predicted, and was an essential mark of the true Messiah. By proving this point he corrected their false notion of a triumphant Messiah; and thus removed the scandal of the cross.

Verse 4. *The devout Greeks*] That is, Gentiles, who were proselytes to the Jewish religion, so far as to renounce idolatry, and live a moral life, but probably had not received circumcision.

Verse 5. *The Jews which believed not, moved with envy, took unto them*] Instead of this sentence, the most correct MSS. and Versions read simply, προσλαβόμενοι δε οι Ιουδαιοι — *But the Jews taking, &c.* leaving out the words Ζηλωταρες, ακειδουντες, *which believed not, moved with envy*; these words do not appear to be genuine; there is the strongest evidence against them; and they should be omitted.

Certain lewd fellows of the baser sort] This is not a very intelligible translation. The original is, των αγοραϊων τινας ανδρας πονηρους. The word αγοραϊοι, which we translate the *baser sort*, is by Hesychius explained οι εν αγορα αναστρεφομενοι, those who transact business in courts of justice. The same word is used by the Jews in Hebrew letters to signify judges; and אגוריאל אגוריאל agoriot shel goyim, signifies *judges of the Gentiles*. These were probably a low kind of lawyers, what we would call *pattyfoggers*, or *attorneys* without principle, who gave advice for a trifle, and fomented disputes and litigations among the people. The *Itala* version of the *Codez Bezae*, calls them *quosdam forenses*, certain lawyers. As the Jews, from their small number, could not easily raise up a mob, they cunningly employed those unprincipled men, who probably had a certain degree of juri-

devout Greeks a great multitude, and of the chief women not a few. A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.

5 ¶ 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 on an uproar, and assaulted the house of ^e Jason, and sought to bring them out to the people.

I preach. — ^c ch. 28. 24. — ^d ch. 15. 22, 27, 32, 40. — ^e Rom. 16. 21.

dical credit and authority, to denounce the apostles as *seditionous* men; and this was, very likely, the reason why they employed those in preference to any others. They were such as always attended forensic litigations, waiting for a job; and willing to defend any side of a question for money. They were *wicked men of the forensic tribe*.

Gathered a company, and set all the city on an uproar] And after having made this sedition and disturbance, charged the whole on the peaceable innocent apostles! This is precisely the same way that persecution against the truth and followers of Christ is still carried on. Some wicked man in the parish gets a wicked attorney and a constable to head a mob, which they themselves have raised; and having committed a number of outrages, abusing men and women, haul the minister of Christ to some magistrate who knows as little of his office as he cares for the gospel; they there charge the outrages which *themselves* have committed, on the preacher and his peaceable hearers; and the peace-maker appointed by a good king, according to the wise and excellent regulations of a sound constitution, forgetting *whose minister he is*, neither *administers justice nor maintains truth*; but espousing the part of the mob, assumes, ex officio, the character of a persecutor. The preacher is imprisoned, his hearers fined for listening to that gospel which has not only made them wise unto salvation, but also peaceable and orderly citizens; and which would have had the same effect on the unprincipled *magistrate*, the *parish squire*, and the *mob*, had they heard it with the same reverence and respect. Had I not witnessed such scenes, and such prostitution of justice, I could not have described them.

Assaulted the house of Jason] This was the place where the apostles lodged; and therefore his goods were clear spoil, and his person fair game. This is a case which frequently occurs where the gospel is preached in its spirit and power. And even in this most favoured kingdom, the most scandalous excesses of this kind have been committed, and a justice of the peace has been found to sanction the proceedings; and when an appeal has been made to the laws, a grand jury has been found capable of throwing out the *true bill*!

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII.1.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying,

These that have turned the world upside down are come hither also ;

7 Whom Jason hath received : and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

^a Ch. 16. 20.—^b Luke 23. 2. John 19. 12. 1 Pet. 2. 15.

Verse 6. *These that have turned the world upside down are come hither also*] The very character our forefathers had for preaching that gospel in every part of the land, by which the nation has been illuminated, the mob disciplined into regularity and order ; and the kingdom established in the hands of the best of monarchs.

Verse 7. *These all do contrary to the decrees of Cæsar*] Persecutors always strive to affect the *lives* of the objects of their hatred, by accusing them of *sedition*, or plots against the *state*.

That there is another king, one Jesus.] How malevolent was this saying ! The apostles proclaimed Jesus as king, that is true : but never once insinuated that his kingdom was of *this world*. The *reverse* they always maintained.

Verse 8. *And they troubled the people and the rulers*] It is evident that there was no disposition in either the people or the rulers, to persecute the apostles. But these wicked Jews, by means of the *unprincipled wicked lawyers* ; those *lewd fellows of the baser sort*, threw the subject into the form of *law*, making it a *state question*, in which form the rulers were obliged to notice it : but they shewed their unwillingness to proceed in a matter which they saw proceeded from malice, by letting Jason and his companions go off on *bail*.

Verse 9. *Taken security*] *Ἀσφάλειαν τὸ ἰκανόν*, *having taken what was sufficient, or satisfactory*. Sufficient for the present, to prove that the apostles were upright, peaceable, and loyal men ; and that Jason and his friends were the like ; and would be, at any time, forth-coming to answer for their conduct. Perhaps this is the sense of the phrase in the text.

Verse 10. *Sent away Paul and Silas by night*] Fearing some further machinations of the Jews and their associates.

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII.1.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea : who coming thither went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed ; also of honourable women which were Greeks, and of men, not a few.

^c Ch. 9. 25. ver. 14.—^d Isai. 34. 16. Luke 16. 29. John 5. 39.

Berea.] This was another city of Macedonia, on the same gulf with Thessalonica ; and not far from Pella, the birth-place of *Alexander the Great*.

Verse 11. *These were more noble than those in Thessalonica*] *Ἦσαν ευγενεσποῖ*, *were of a better race, extraction, or birth*, than those at Thessalonica ; but the word refers more to their *conduct*, as a proof of their *better disposition*, than to their *birth*, or any peculiar *lineal nobility*. It was a maxim among the Jews, that “none was of a *noble spirit*, who did not employ himself in the study of the law.” It appears that the *Bereans* were a *better educated*, and *more polished* people than those at *Thessalonica* ; in consequence, far from persecuting : 1. They heard the doctrine of the gospel attentively : 2. They received this doctrine with readiness of mind : when the evidence of its truth appeared to them sufficiently convincing, they had too much dignity of mind to refuse their assent ; and too much ingenuousness to conceal their approbation : 3. They searched the scriptures, i. e. of the Old Testament, to see whether these things were so : to see whether the *promises* and *types* corresponded with the alleged fulfilment in the person, works, and sufferings of Jesus Christ : 4. They continued in this work ; they searched the Scriptures *daily*, whether those things were so.

Verse 12. *Therefore many of them believed*] From the manner in which they heard, received, and examined the word preached to them, it was not likely they could be deceived. And as it was the *truth* that was proclaimed to them, it is no wonder that they apprehended, believed and embraced it.

Of honourable women which were Greeks] Probably mere *heathens* are meant ; and these were some of the chief families in the place. Thus we find that the preaching of Paul at Berea, was made the instrument of converting both *Jews* and *Gentiles*.

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

13 ¶ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 * And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

* Matt. 10. 23.

Verse 13. *The Jews of Thessalonica—stirred up the people.* With what implacable malice did these men persecute the gospel! And in the same spirit they continue to the present day, though it is evidently the sole cause of their wretchedness.

Verse 14. *To go as it were to the sea*] This passage is generally understood to mean that the disciples took Paul towards the sea, as if he had intended to embark, and return to Troas, but with the real design to go to Athens. But it is more likely that his conductors, in order to his greater safety, left the public, or more frequented road, and took him coastwise to Athens. Or by taking a vessel at that part of the sea nearest to Berea, they might have coasted it to Athens, which was quite a possible case; and as we do not hear of his stopping at any place on his journey to preach, it is very probable that he went by sea to this city. Though sleights and feints may be allowable in cases of life and death; yet there does not appear an absolute necessity for any in this case. And, as the text does not necessarily point any out; so we need not have recourse to any. I take it for granted, therefore, that Paul went by sea to Athens.

Silas and Timotheus abode there still.] The persecution, it seems, was directed principally against Paul; *Lo! he stayeth his rough wind in the day of his east wind.* Silas and Timotheus, holy men, were left behind to water the seed which Paul had planted.

Verse 15. *Brought him unto Athens*] This was one of the most celebrated cities in the world, whether we consider its antiquity, its learning, its political consequence, or the valour of its inhabitants. This city, which was the capital of Attica, and the seat of the Græcian empire, was founded by Cecrops, about A. M. 2447, before Christ 1557, and was called by him Cecropia. About thirteen or fourteen hundred years before Christ, in the reign either of Erichtheus, or Erichthonius, it was called Athens, from Αθηνη, a name of Minerva, to whom it was dedicated; and who was always considered the protectress of the city. The whole city at first was built upon a hill or rock, in the midst of a spacious plain; but, in process of time, the whole plain was covered with buildings, which were called the lower city;

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw

A. M. cir. 4057.
A. D. cir. 53.
An. Olymp.
cir. CCVIII. 1.

A. M. cir. 4058.
A. D. cir. 54.
An. Olymp.
cir. CCVIII. 2.

† Ch. 18. 5.—‡ 2 Pet. 2. 8.

while the ancient was called *Acropolis*, or the upper city. In its most flourishing state this city was not less than one hundred and seventy-eight stadia, or twenty-two Roman miles, in circumference. The buildings of Athens were the most superb, and best executed in the world; but every thing is now in a state of ruin. Mr. Stuart, in his three folio vols. of the *Antiquities of Athens*, has given correct representations of those that remain; with many geographical notices of much importance. The greatest men that ever lived, scholars, lawyers, statesmen and warriors, were Athenians. Its institutions, laws, and literature, were its own unrivalled boast, and the envy of the world. The city still exists; the Acropolis in a state of comparative repair; but it is now in the hands of the Turks, who have turned the celebrated *Parthenion*, or temple of Minerva, into a mosque. The inhabitants are reckoned at about 1000. Christianity, planted here by St. Paul, still subsists: and about two-thirds of the inhabitants of Athens are Christians, who have several churches and oratories here: and it is the residence of a Greek bishop, who is a Metropolitan. He who considers the ancient glory of this city, whether in its heathen or Christian antiquity, cannot but sigh over its present state.

Verse 16. *He saw the city wholly given to idolatry.* Κατειδωλον, full of idols, as the margin has it, and very properly. Whoever examines the remains of this city, as represented by Mr. Stuart in his *Antiquities*, already referred to, will be satisfied of the truth of St. Luke's remark: *it was full of idols.* Bp. Pearce produces a most apposite quotation from Pausanias, which confirms the observation: Ουκ ην αλλαχου τοσαυτα ιδειν ειδωλα. *There was no place where so many Idols were to be seen.* PAUS. in Attic. cap. xvii. 24.

PETRONIUS, who was contemporary with St. Paul, in his *Satyr*, cap. xvii. makes Quartilla say of Athens: *utique nostra regio tam PRÆSENTIBUS PLENA EST NUMINIBUS, ut facilius possis DEUM quàm HOMINEM inventire.* Our region is so full of deities, that you may more frequently meet with a god than a man.

A. M. cir. 4058. the city ^a wholly given to idolatry.
 A. D. cir. 54. 17 Therefore disputed he in the
 An. Olymp. synagogue with the Jews, and with
 cir. CCVIII. 2. the devout persons, and in the market daily with
 them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And

^a Or, full of idols.—^b Or, base fellows.

Verse 17. *Disputed he in the synagogue with the Jews*] Proving that Jesus was the Messiah; and with the devout persons, probably heathens, proselyted to the Jewish religion. And in the market: I suppose the *αγορα*, here means some such place as our *exchange*, where people of business usually met, and where the philosophers conversed and reasoned. The *agora* was probably like the Roman *forum*, and like places of public resort in all countries where people of leisure assembled to converse, hear the news, &c. &c.

Verse 18. *Certain philosophers of the Epicureans*] These were the followers of *Epicurus*, who acknowledged no gods except in name, and absolutely denied that they exercised any government over the world or its inhabitants; and that the chief good consisted in the gratification of the appetites of sense. These points the Epicureans certainly held; but it is not clear that *Epicurus* himself maintained such doctrines.

And of the Stoicks] These did not deny the existence of the gods; but they held that all human affairs were governed by *fatē*. They did not believe that any good was received from the hands of their gods; and considered, as *Seneca* asserts, that any good and wise man was equal to Jupiter himself. Both these sects agreed in denying the resurrection of the body; and the former, did not believe in the immortality of the soul.

EPICURUS, the founder of the *Epicurean* sect, was born at *Athens*, about A. M. 3663, before Christ 341.

ZENO, the founder of the *Stoic* sect, was born in the isle of *Cyprus*, about thirty years before Christ. His disciples were called *Stoicks*, from the *Στοα*, a famous *portico* at *Athens*, where they studied. Besides these two sects, there were two others which were famous at this time; viz. the *Academics* and the *Peripatetics*. The founder of the first was the celebrated *PLATO*; and the founder of the second, the no less famous *ARISTOTLE*. These sects professed a much purer doctrine than the *Epicureans* and *Stoicks*; and it does not appear that they opposed the apostles; nor did they enter into public disputations with them. Against the doctrines taught by the *Epicureans* and *Stoicks*, several parts of *St. Paul's* discourse, in the following verses, is directly pointed.

What will this babbler say?] The word *σπερμολογος*,

some said, What will this ^b babbler say? other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto ^c Areopagus, saying, May we know what

^c Or, *Mars' hill*. It was the highest court in *Athens*.

which we translate *babbler*, signifies literally, a collector of seeds, and is the "name of a small bird that lives by picking up seeds on the road." The epithet became applied to persons who collected the sayings of others, without order or method; and detailed them among their companions in the same way. The application of the term to *prating*, *empty*, *impertinent* persons, was natural and easy; and hence it was considered a term of reproach and contempt; and was sometimes used to signify the vilest sort of men.

A setter forth of strange gods] *Ξενων δαιμονιων*, of strange or foreign *dæmons*. That this was strictly forbidden, both at *Rome* and *Athens*; see on chap. xvi. 21.

There was a difference in the heathen theology, between *θεος* god, and *δαιμων* *dæmon*: the *θεοι*, were such as were gods by nature: the *δαιμονια* were men who were deified. This distinction seems to be in the mind of these philosophers when they said, that the apostles seemed to be setters forth of *strange dæmons*, because they preached unto them *Jesus*, whom they shewed to be a man suffering and dying; but afterwards raised to the throne of God. This would appear to them tantamount with their deification of *heroes*, &c. who had been thus honoured for their especial services to mankind. *Horace* expresses this in two lines, 2 *Epist.* i. 5.

Romulus et Liber pater, et cum Castore Pollux,

Post ingentia facta, deorum in templa recepti.

"*Romulus, father Bacchus, with Castor and Pollux, for their eminent services, have been received into the temples of the gods.*"

Verse 19. *They took him, and brought him unto Areopagus*] The *Areopagus* was a hill not far from the *Acropolis*, already described, where the supreme court of justice was held; one of the most sacred and reputable courts that had ever existed in the gentile world. It had its name *Αρειος παγος* *Areopagus*, or the *Hill of Mars*, or *Ares*, from the circumstance, according to poetic fiction, of *Mars* being tried there by a court of twelve gods, for the murder of *Hallirothius*, son of *Neptune*: the meaning of which is, that *Ares*, a Thessalian prince, having slain *Hallirothius*, the son of a neighbouring prince, for having violated his daughter *Alcipa*, was here tried by twelve judges, by whom he was honourably acquitted: in the Athenian laws the death of the ravisier was the regular

A. M. cir. 4066.
A. D. cir. 54.
An. Olymp.
cir. CCVIII. 2.

this new doctrine, whereof thou speakest, is ?

20 For thou bringest certain strange things to our ears : we would know, therefore, what these things ^amean.

21 (For all the Athenians, and strangers which

^a Chap. 2. 12.

forfeiture for his crime. The justice administered in this court was so strict and impartial, that it was generally allowed, both the plaintiff and defendant departed satisfied with the decision. "Innocence, when summoned before it, appeared without apprehension; and the guilty, convicted and condemned, retired without daring to murmur." The place in which the judges sat, was *uncovered*; and they held their sitting by night, to the end that nothing might distract their minds from the great business on which they were to decide; and that the *sight* of the accused might not affect them either with pity or aversion. In reference to this, all pleaders were strictly forbidden to *use any means whatever to excite either pity or aversion; or to affect the passions: every thing being confined to simple relation, or statement of facts.* When the two parties were produced before the court, they were placed between the bleeding members of victims slain on the occasion, and were obliged to take an oath, accompanied with horrible imprecations on themselves and families, that they would testify nothing but truth. These parties called to witness the *Eumenides*, or Furies, the punishers of the perjured in the infernal world; and, to make the greater impression on the mind of the party swearing, the temple dedicated to these infernal deities, was contiguous to the court, so that they appeared as if witnessing the oaths, and recording the appeal made to themselves. When the case was fully heard, the judges gave their decision by throwing down their flint pebbles, on two boards or tables, one of which was for the *condemnation*, the other, for the *acquittal* of the person in question.

Verse 20. *Thou bringest—strange things to our ears*] The doctrine of the apostles was different from any they had ever heard: it was wholly spiritual and divine; thus it was *strange*; it was contrary to their customs and manners; and thus it was *strange* also. As it spoke much of the exaltation and glory of Jesus Christ, they supposed him to be a *setter forth of strange gods*; and therefore, on the authority of the laws, which forbad the introduction of any *new deities*, or *modes of worship*, he was called before the Areopagus.

Verse 21. *All the Athenians, and strangers which were there*] As Athens was renowned for its wisdom and learning, it became a place of public resort for philosophers, and students from different parts of the then civilized world. The

were there, spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of ^bMars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

A. M. cir. 4066.
A. D. cir. 54.
An. Olymp.
cir. CCVIII. 2.

^b Or, the court of the Areopagites.

flux of students was in consequence great; and these having much leisure time, would necessarily be curious to know what was passing in the world, and would frequently assemble together in places of public resort, to meet with strangers just come to the city; and either, as St. Luke says, to tell, or hear some new thing.

"The Athenian writers give the same account of their fellow-citizens. DEMOSTHENES, in his reply to *Epist. Philippi*, represents the Athenians as *πυθαγομενοι κατα την αγοραν, ει τι λεγεται νεωτερον*; enquiring in the place of public resort, if there are any *NEWS*? We find, likewise, that when Thucydides, lii. 38. had said, *μετα καινοτητος μεν λογου απατασθαι αριστοι*, ye are excellent in suffering yourselves to be deceived by *NOVELTY* of speech; the old scholiast makes this remark upon it, (almost in the words of St. Luke,) *ταυτα προς τους Αθηναιους αινιτεται, ουδεν τι μελετωντας, πλην λεγειν τι και ακουειν καινον*; he here blames the Athenians, who made it their only business to tell and hear something that was *NEW*."—Bp. Pearce. This is a striking feature of the city of London in the present day. The itch for news, which generally argues a worldly, shallow, or unsettled mind, is wonderfully prevalent: even ministers of the gospel, negligent of their sacred function, are become in this sense Athenians; so that the Book of God is neither read nor studied with half the avidity and spirit as a *newspaper*. These persons, forgetful not only of their calling, but of the very spirit of the gospel, read the account of a battle with the most violent emotions; and, provided the victory falls to their favourite side, they exult and triumph in proportion to the number of thousands that have been slain! It is no wonder if such become political preachers, and their sermons be no better than husks for swine. To such *the hungry sheep look up, and are not fed*. God pity such miserable Athenians, and direct them to a more *suitable* employment!

Verse 22. *Paul stood in the midst of Mars' hill*] That is, in the midst of the judges, who sat in the *Areopagus*.

Ye are too superstitious.] *Κατα παντα ως δεισιδαιμονεσους υμας θεωρω*; I perceive that in all respects ye are greatly addicted to religious practices; and, as a religious people, you will candidly hear what I have got to say in behalf of that worship which I practise and recommend. See farther observations at the end of the chapter.

A. M. cir. 4058.
A. D. cir. 54.
An. Olymp.
cir. CCVIII. 2.

23 For as I passed by, and beheld your^a devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye igno-

^a Or, Gods that ye worship. 2 Thes. 2. 4.

Verse 23. Beheld your devotions] Σεβασματα, the objects of your worship; the different images of their gods which they held in religious veneration, sacrificial instruments, altars, &c. &c.

TO THE UNKNOWN GOD.] ΑΓΝΩΣΤΩ ΘΕΩ. That there was an altar at Athens thus inscribed, we cannot doubt, after such a testimony; though St. Jerome questions it in part; for, he says, St. Paul found the inscription in the plural number, but because he would not appear to acknowledge a plurality of gods, he quoted it in the singular; verum, quia Paulus non pluribus Diis indigebat ignotis, sed uno tantum ignoto Deo, singulari verbo usus est. Epist. ad Magn. This is a most foolish saying: had Paul done so, how much would such a begging of the question have prejudiced his defence in the minds of his intelligent judges! Œcumenius intimates that St. Paul does not give the whole of the inscription, which this famous altar bore; and which he says was the following, Θεοις Ασίας, και Ευρωπης, και Αιθουης, Θεω αγνωστω, και ξενω. To the Gods of Asia, and Europe, and Africa: to THE UNKNOWN and strange God. Several eminent men suppose that this unknown god was the God of the Jews: and as his name יהוה was considered by the Jews as ineffable, the Θεος αγνωστος, may be considered as the anonymous god; the god whose name was not known, and must not be pronounced. That there was such a god acknowledged at Athens, we have full proof. Lucian in his Philopatris, cap. xiii. p. 769. uses this form of an oath: νη τον αγνωστον τον εν Αθηναις, I swear by the UNKNOWN GOD at ATHENS. And again cap. xxix. 180. ημεις δε τον εν Αθηναις αγνωστον εφευροντες, και προσκυνησαντες χειρας εις ουρανον εκτειναντες τουτω ευχαρισησομεν ως καταξιωθεντες, &c. we have found out the UNKNOWN god at ATHENS—and worshipped him with our hands stretched up to heaven; and we will give thanks unto him, as being thought worthy to be subject to this power. Bp. Pearce properly asks, Is it likely that Lucian speaking thus (whether in jest or in earnest) should not have had some notion of there being at Athens, an altar inscribed to the unknown god? Philostratus, in vit. Apollon. vi. 3. notices the same thing, though he appears to refer to several altars thus inscribed: και ταυτα Αθηνησι ου και αγνωστων Θεων ζωμοι ιδρυνται, And this at ATHENS, where there are ALTARS even to the UNKNOWN GODS. Pausanias in Attic. cap. i. p. 4. edit. Kuhn. says, that at Athens there are ζωμοι Θεων των ονομαζομενων αγνωστων, altars of gods which are called The

rantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of

A. M. cir. 4058.
A. D. cir. 54.
An. Olymp.
cir. CCVIII. 2.

^b Ch. 14. 15.—^c Matt. 11. 25.

UNKNOWN ones. Minutius Felix says of the Romans, aras extruunt etiam ignotis numinibus. "They even build altars to UNKNOWN DIVINITIES." And Tertullian, contra Marcion, says, Invenio planè Diis ignotis aras prostituas: sed Attica idolotria est. "I find altars allotted to the worship of unknown gods: but this is an Attic idolatry." Now though in these last passages, both gods and altars are spoken of in the plural number; yet it is reasonable to suppose, that on each, or upon some one of them, the inscription αγνωστω Θεω, To the unknown god, was actually found. The thing had subsisted long, and had got from Athens to Rome in the days of Tertullian and Minutius Felix. See Bp. Pearce and Dr. Cudworth, to whose researches this note is much indebted.

Whom therefore ye ignorantly worship] There is here a fine paranomasia, or play on the words. The apostle tells them, that (on their system) they were a very religious people—that they had an altar inscribed αγνωστω Θεω to the unknown God: him therefore, says he, whom αγνοετες ye unknowingly worship, I proclaim to you. Assuming it as a truth, that as the true God was not known by them, and that there was an altar dedicated to the unknown god; that his God was that god, whose nature and operations he now proceeded to declare. By this fine turn he eluded the force of that law which made it a capital offence to introduce any new god into the state; and of the breach of which, he was charged ver. 18. and thus he shewed that he was bringing neither new god, nor new worship among them; but only explaining the worship of one, already acknowledged by the state, though not as yet known.

Verse 24. God that made the world, &c.] Though the Epicureans held that the world was not made by God, but was the effect of a fortuitous concurrence of atoms, yet this opinion was not popular; and the Stoics held the contrary: St. Paul assumes as an acknowledged truth; that there was a God who made the world, and all things. 2. That this God could not be confined within temples made with hands, as he was the Lord, or governor of heaven and earth. 3. That by fair consequence, the gods whom they worshipped, which were shut up in their temples, could not be this God; and they must be less than the places in which they were contained. This was a strong decisive stroke against the whole system of the Græcian idolatry.

A. M. cir. 4038. heaven and earth, ^a dwelleth not in
 A. D. cir. 54. temples made with hands;
 An. Olymp. 25 Neither is worshipped with men's
 cir. CCVIII. 2. hands, ^b as though he needed any thing, seeing
 'he giveth to all life, and breath, and all things;
 26 And hath made of one blood all nations

A. M. cir. 4038. of men for to dwell on all the face of
 A. D. cir. 54. the earth; and hath determined the
 An. Olymp. times afore appointed, and the
 cir. CCVIII. 2. ^d bounds of their habitation;
 27 ^e That they should seek the Lord, if
 haply they might feel after him, and find

^a Ch. 7. 48. — ^b Ps. 50. 8. — ^c Gen. 2. 7. Numb. 16. 22. Job 12. 10.
 & 27. 3. & 33. 4. Isa. 42. 5. & 57. 16. Zech. 12. 1.

^d Deut. 32. 8. — ^e Rom. 1. 20.

Verse 25. *Neither is worshipped with men's hands*] This is an indirect stroke against making of images, and offering of sacrifices; he is not worshipped with *human hands*, as if he needed any thing, or required to be represented under a particular form or attitude; nor has he required victims for his support; for it is impossible that he should need any thing, who himself gives being, form, and life, to all creatures.

Giveth—life, and breath, and all things] These words are elegantly introduced by St. Paul: God gives life, because he is the fountain of it: he gives breath, the faculty of breathing or respiration, by which this life is preserved: and though breathing, or respiration, be the act of the animal, yet the *πνοή*, the faculty of breathing, and extracting from the atmosphere, what serves as a pabulum of life; is given by the influence of God: and the continued power thus to respire, and extract that pure oxygen gas, which is so evident a support of animal life, is as much the continued gift of God, as life itself is. But, as much more is necessary to keep the animal machine in a state of repair, God gives the *τα πάντα*, all the other things which are requisite for this great and important purpose; that the end for which life was given may be fully answered. St. Paul also teaches, that Divine worship is not enacted and established for God, but for the use of his creatures: he needs nothing that man can give him: for man has nothing but what he has received from the hand of his Maker.

Verse 26. *Hath made of one blood*] In AB. some others, with the *Coptic*, *Æthiopic*, *Vulgate*, *Itala*, *Clement*, and *Bede*, the word *αιματος*, blood, is omitted. *He hath made of one* (meaning Adam) *all nations of men*: but *αιμα* blood, is often used by the best writers, for race, stock, kindred, so Homer, *Iliad*. vi. ver. 211.

Ταυτης τοι γενεης τε και αιματος ευχομαι ειναι.

I glory in being of that same race and blood.

So Virgil, *Æn*. viii. ver. 142. says,

Sic genus amborum scindit se SANGUINE ab uno.

Thus, from one stock, do both our stems divide.

See many examples of this form in *Kypke*. The Athenians had a foolish notion, that they were self-produced, and were the *aboriginals* of mankind. Lucian ridicules this opinion, *Αθηναίοι φασί τους πρώτους ανθρωπους εκ της Αττικής*

αναφυναι, καθαπερ τα λαχανα. The Athenians say that the first men sprung up in Attica, like radishes. Luc. *Philopseud*. 3.

To dwell on all the face of the earth] God in his wisdom produced the whole human race from one man; and having in his providence scattered them over the face of the earth, by shewing them that they sprang from one common source, has precluded all those contentious wars and bloodshed, which would necessarily have taken place among the nations of the world, as each in its folly might have arrogated to itself a higher and more excellent origin than another.

And hath determined the times afore appointed] Instead of *προτεταγμενους καιρους*, the times afore appointed, ABDE. and more than forty others, with both the *Syriac*, all the *Arabic*, the *Coptic*, *Æthiopic*, ms. *Slavonian*, *Vulgate*, and *Itala*, read *προσσεταγμενους καιρους*, the appointed times. The difference between the two words is this, *προστασειν* signifies to place before others; but *προστασσειν* is to command, decree, appoint. The *προσσεταγμενοι καιροι*, are the constituted or decreed times; that is, the times appointed by his providence, on which the several families should go to those countries where his wisdom designed they should dwell. See Gen. x. and see *Pearce* and *Rosenmuller*.

And the bounds of their habitation.] Every family being appointed to a particular place, that their posterity might possess it for the purposes for which infinite wisdom and goodness gave them their being, and the place of their abode. Every nation had its lot thus appointed by God, as truly as the Israelites had the land of Canaan. But the removal of the Jews from their own land, shews that a people may forfeit their original inheritance: and thus the *Canaanites* have been supplanted by the Jews: the Jews by the Saracens; the Saracens by the Turks; the Greeks by the Romans: the Romans by the Goths and Vandals; and so of others. See the notes on Gen. xi.

Verse 27. *That they should seek the Lord*] This is a conclusion drawn from the preceding statement. God, who is infinitely great, and self-sufficient, has manifested himself as the maker of the world, the creator, preserver, and governor of men. He has assigned them their portion,

A. M. cir. 4068. him; ^a though he be not far from
A. D. cir. 54. every one of us :

An. Olymp. 28 For ^b in him we live, and
cir. CCVIII. 2. move, and have our being ; ^c as certain also of
your own poets have said, For we are also his
offspring.

29 Forasmuch then as we are the offspring

* Ch. 14. 17. — Col. 1. 17. Heb. 1. 3. — Tit. 1. 12. — Isai.
40. 18.

and dispensed to them their habitations, and the various blessings of his providence, to the end that they should seek him in all his works.

Feel after him] *Ψηλαφησειαν αυτον*, That they might grope after him, as a person does his way, who is blind or blind-folded. The Gentiles, who had not a revelation, must grope after God, as the principle of spiritual life, that they might find him to be a Spirit, and the source of all intellectual happiness : and the apostle seems to state that none need despair of finding this fountain of goodness, because *he is not far from every one of us*.

Verse 28. *For in him we live, and move, and have our being*] He is the very source of our existence : the principle of life comes from him : the principle of motion also, comes from him ; one of the most difficult things in nature to be properly apprehended ; and a strong proof of the continual presence and energy of the Deity.

And have our being] *Και εσμεν*, and *we are* : *we live in him, move in him, and are in him*. Without him we not only can do nothing : but without him *we are* nothing. *We are*, i. e. we continue to be ; because of his continued present all-pervading and supporting energy. There is a remarkable saying in *Synopsis Sohar*, p. 104. "The holy blessed God never does evil to any man. He only withdraws his gracious presence from him, and then he necessarily perisheth." This is philosophical, and correct.

As certain also of your own poets] Probably he means not only *Aratus* in whose poem intituled *Phænomena*, the words quoted by St. Paul are to be found litteratim, *του γαρ και γενοσ εσμεν* ; but also *Cleanthus*, in whose *Hymn to Jupiter*, the same words (*Εκ σου γαρ γενοσ εσμεν*) occur. But the sentiment is found in several others, being very common among the more enlightened Philosophers. By saying *your own poets*, he does not mean poets born at *Athens* ; but merely *Græcian* poets, *Aratus* and *Cleanthus* being chief.

We are also his offspring.] *Του γαρ και γενοσ εσμεν*. The *Phænomena* of *Aratus*, in which these words are found, begins thus :

Εκ Διος αρχωμεσθα, τον ουδεποτε ανδρες εωμεν
Αρηγον μεσαι δε Διος πασαι μεν αγυιαι,

of God, ^d we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And ^e the times of this ignorance God winked at ; but ^f now commandeth all men every where to repent.

* Ch. 14. 16. Rom. 3. 25. — Luke 24. 47. Tit. 2. 11, 12. 1 Pet. 1. 14. & 4. 3.

Πασαι δ' ανθρωπων αγοραι μεση δε θαλασσα
Και λιμενες παντα δε Διος κεχηρημεθα παντες
ΤΟΥ ΓΑΡ ΚΑΙ ΓΕΝΟΣ ΕΣΜΕΝ· ο δ' ηπιος ανθρωποισιν
Δεξια σημαινει. κ. τ. λ.

With Jove we must begin ; nor from Him rove ;

Him always praise, for all is full of Jove !

He fills all places where mankind resort,

The wide spread sea, with ev'ry shelt'ring port.

Jove's presence fills all space, upholds this ball ;

All need his aid ; his pow'r sustains us all.

For we his offspring are ; and He in love

Points out to man his labour from above.

Where signs unerring, shew when best the soil,

By well-tim'd culture, shall repay our toil, &c. &c.

Aratus was a Cilician, one of St. Paul's own countrymen, and with his writings St. Paul was undoubtedly well acquainted, though he had flourished about 300 years before that time.

Verse 29. *Forasmuch then as we are the offspring of God, &c.*] This inference of the apostle was very strong and conclusive ; and his argument runs thus : " If we are the offspring of God, he cannot be like those *images of gold, silver, and stone*, which are formed by the *art and device of man* ; for the parent must resemble his offspring. Seeing, therefore, that *we are living and intelligent beings*, *HE*, from whom we have derived that being, must be *living and intelligent*. It is necessary also that the object of religious worship should be much more *excellent*, than the worshipper ; but a *man* is, by innumerable degrees, more excellent than an *image* made out of *gold, silver, or stone* ; and yet, it would be impious to worship a *man* : how much more *so*, to worship these *images* as *Gods* ! Every man in the *Areopagus* must have felt the power of this conclusion ; and taking it for granted that they had felt it, he proceeds :

Verse 30. *The times of this ignorance God winked at*] He who has an indisputable right to demand the worship of all his creatures, has mercifully overlooked those acts of idolatry, which have disgraced the world and debased man ; but *now*, as he has condescended to give a revelation of himself, he *commands*, as the sovereign, *all men, every where*, over every part of his dominions, *to repent*, μετανοειν, to *change their views, designs, and practices* ; because *he hath ap-*

A. M. cir. 4058.
A. D. cir. 54.
An. Olymp.
cir. CCV. 111. 2.

31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked : and others said,

• Ch. 10. 42. Rom. 2. 16. & 14. 10.

pointed a day in which he will judge the world in righteousness ; and as justice will then be done, no sinner, no persevering idolater, shall escape punishment.

The word *υπεριδειν*, which we translate to *wink at*, signifies simply to look over ; and seems to be here used in the sense of *passing by*, not particularly noticing it. So God overlooked or passed by the times of heathenish ignorance : as he had not given them the talent of *Divine Revelation*, so he did not require the improvement of that talent ; but now, as he had given them that revelation, he would no longer overlook, or pass by, their ignorance or its fruits.

Verse 31. *He hath appointed a day*] He has fixed the time in which he will judge the world, though he has not revealed this time to man.

By that man whom he hath ordained] He has also appointed the judge, by whom the inhabitants of the earth are to be tried.

Whereof he hath given assurance] *Πισιν παρασχων πασιν*, having given to all this indubitable proof, that Jesus Christ shall judge the world, by raising him from the dead. The sense of the argument is this : “ Jesus Christ, whom we preach as the Saviour of men, has repeatedly told his followers that he would judge the world ; and has described to us, at large, the whole of the proceedings of that awful time, Matt. xxv. 31, &c. John v. 25. Though he was put to death by the Jews, and thus he became a victim for sin, yet God raised him from the dead. By raising him from the dead, God has set his seal to the doctrines he has taught : one of these doctrines is, that he shall judge the world ; his resurrection, established by the most incontrovertible evidence, is therefore a proof, an incontestible proof, that he shall judge the world, according to his own declaration.”

Verse 32. *When they heard of the resurrection, &c.*] Paul undoubtedly had not finished his discourse : it is likely that he was about to have proclaimed salvation through Christ crucified ; but on hearing of the resurrection of the body, the assembly instantly broke up ; the Epicureans mocking, *εγχελαζον* began to laugh ; and the Stoics saying they would take another opportunity to hear him on that subject. And thus the assembly became dissolved before the apostle had

We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed : among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

A. M. cir. 4058.
A. D. cir. 54
An. Olymp.
cir. CCV. 111. 2.

• Or, offered faith.— ch. 2. 24.

time to finish his discourse, or to draw all the conclusions he had designed from the premises he had laid down. St. Stephen's discourse was interrupted in a similar manner. See chap. vii. 54. and the note there.

Verse 33. *So Paul departed from among them.*] He could not be convicted of having done any thing contrary to the law ; and when the assembly broke up, he was permitted to go about his own business.

Verse 34. *Certain men clave unto him*] Became affectionately united to him ; and believed, the doctrines he had preached.

Dionysius the Areopagite] There can be no doubt that this man was one of the judges of this great court ; but whether the president or otherwise, we cannot tell. Humanly speaking, his conversion must have been an acquisition of considerable importance to the Christian religion ; for no person was a judge in the Areopagus, who had not borne the office of *archon*, or chief governor of the city ; and none bore the office of judge in this court, who was not of the highest reputation among the people, for his intelligence and exemplary conduct. In some of the popish writers, we find a vast deal of groundless conjectures concerning Dionysius, who, they say, was first bishop of Athens, and raised to that dignity by Paul himself ; that he was a martyr for the truth ; that Damaris was his wife, &c. &c. concerning which the judicious Calmet says, *Tout cela est de peu d'autorité.* “ All this has little foundation.”

1. In addition to what has been said in the notes on this subject, I may add, the original word *δεισιδαιμονεσπερος*, from *δεισω*, I fear, and *δαιμων*, a demon, signifies, “ greatly addicted to the worship of the invisible powers :” for, as the word *δαιμων* signifies either a good or evil spirit ; and *δεισω*, I fear, signifies not only to fear in general, but also to pay religious reverence, the word must be here taken in its best sense ; and so undoubtedly St. Paul intended it should ; and so, doubtless, his audience understood him : for it would have been very imprudent to have charged them with superstition, which must have been extremely irritating, in the very commencement of a discourse in which he was to defend himself, and prove the truth of the Christian Religion. He

stated a *fact*, acknowledged by the best Greek writers ; and he reasoned from that fact. The fact was, that the Athenians were the most religious people in Greece, or, in other words, the most idolatrous : that there were in that city more altars, temples, sacrifices, and religious services, than in any other place. And, independently of the authorities which may be quoted in support of this assertion, we may at once perceive the probability of it from the consideration that Athens was the grand University of Greece. That here, philosophy, and every thing relating to the worship of the gods, was taught ; and that religious services to the deities must be abundant. Look at our own universities of Oxford and Cambridge ; here are more prayers, more religious acts and services, than in any other places in the nation : and very properly so. These were founded to be seminaries of learning and religion ; and their very statutes suppose religion to be essential to learning : and their founders were in general religious characters ; and endowed them for religious purposes. These, therefore, are not superstitious services, for as superstition signifies “unnecessary fears, or scruples in religion ; observance of unnecessary and uncommanded rites or practices,”—JOHNSON—it cannot be said of those services which are founded on the positive command of God, for the more effectual help to religious feelings, or as a preventative of immoral practices. I consider the Athenians, therefore, acting in conformity to their own laws and religious institutions ; and Paul grants that they were much addicted to religious performances : this he pays as a compliment, and then takes occasion to shew that their religion was defective ; they had not a right object of devotion ; they did not know the true God ; the true God was, to them, the unknown God ; and this, an altar in their own city acknowledged. He therefore began to declare that glorious Being to them whom they ignorantly worshipped. As they were greatly addicted to religious services, and acknowledged that there was a Being to them unknown, and to whom they thought it necessary to erect an altar ; they must, consistently with their character as a religious people, and with their own concession in the erection of this altar, hear quietly, patiently, and candidly, a discourse on that God whose being they acknowledged, but whose nature they did not know. Thus St. Paul, by acknowledging their religious disposition, and seizing the fact of the altar being inscribed to the unknown God, assumed a right which not a philosopher, orator, or judge, in the Areopagus could dispute, of bringing the whole subject of Christianity before them, as he was now brought to his trial, and put on his defence. The whole of this fine advantage, this grand stroke of rhetorical prudence, is lost from the whole account, by our translation, *ye are in all things too superstitious*, thus causing the defendant to commence his discourse with a charge, which would have roused the indignation of the Greeks, and precluded the possibility of their hearing any thing he had to say in defence of his conduct.

2. That the original word, on the right interpretation of which I have laid so much stress, is taken in a good sense, and signifies *religious worship and reverence*, I shall shew by several proofs ; some of which may be seen in Mr. Parkhurst, under the word Δεισιδαιμονια, which Suidas explains by εὐλαβεια περι τον Θειον, reverence towards the Deity. And Hesychius, by φοβουθεια, the fear of God. “In this good sense, it is often used by Diodorus Siculus. Herodotus says of Orpheus, he led men εις δεισιδαιμονιαν to be religious ; and exhorted them επι το ευσεβειν to piety ; where it is manifest that δεισιδαιμονια must mean religion, and not superstition. But what is more to the present purpose, the word is used by Josephus, not only where a heathen calls the pagan religion δεισιδαιμονιας, (Antiq. lib. xix. cap. 5. s. 3.) or where the Jewish religion is spoken of by this name, in several edicts that were made in its favour by the Romans, as in Antiq. lib. xiv. cap. 10. s. 13, 14, 16, 18, 19.) but also where the historian is expressing his own thoughts in his own words : thus of king Manasseh, after his repentance and restoration, he says, εσποδαζεν παση περι αυτον (Θεον) τη δεισιδαιμονια χρησθαι, he endeavoured to behave in the most religious manner towards God.—Antiq. lib. x. cap. 3. s. 2. And speaking of a riot that happened among the Jews on occasion of a Roman soldier’s burning the book of the law ; he observes, that the Jews were drawn together on this occasion, τη δεισιδαιμονια, by their religion, as if it had been by an engine ; οργανη τινη.—De Bell. lib. ii. cap. 12. s. 2.” It would be easy to multiply examples of this use of the word ; but the Reader may refer, if necessary, to Wetstein, Pearce and others.

3. That the Athenians were reputed in this respect, a devout people, the following quotations may prove. Pausanias, in Attic. cap. xvii. p. 39. Edit. Kuhn. says, that the Athenians were not only more humane, αλλα και ες θεους ευσεβειν, but more devout towards the gods ; and again, he says δηλα τη εναργως οσοις πλεον τι ετερων ευσεβειας μετεσειν, it appears plainly how much they exceed others in the worship of the gods ; and in cap. xxiv. p. 56, he says Αθηναιοις περισσοτερον τι η τοις αλλοις, ες τα θεια εσι σπουδης, that the Athenians are abundantly more solicitous about divine matters than others. And Josephus seals this testimony by the assertion, Contr. Apion, ii. 10. Αθηναιοις ευσεβεςατος των Ελληνων παντες λεγουσι ; every body says that the Athenians are the most religious people of all the Greeks.—See Bp. Pearce. From all these authorities, it is palpable, that St. Paul must have used the term in the sense for which I have contended.

4. In the preceding notes, I have taken for granted that Paul was brought to the Areopagus to be tried on the charge of setting forth strange gods. Bp. Warburton denies that he was brought before the Areopagus on any charge whatever ; and that he was taken there that the judges might hear him explain his doctrine, and not to defend himself against a charge, which he does not once notice in the whole of his

discourse. But there is one circumstance that the bishop has not noticed, viz. that St. Paul was not permitted to finish his discourse, and therefore could not come to those *particular parts of the charge* brought against him, which the bishop thinks he must have taken up most pointedly, had he been accused, and brought there to make his defence. The truth is, we have little more than the apostle's *exordium*; as he was evidently interrupted in the prosecution of his defence. As to the supposition that he was brought by philosophers to the Areopagus, that they might the better hear him explain his doctrine, it appears to have little ground; for they might have heard him to as great advantage in any other place: nor does it appear that this court was ever used, except for the solemn purposes of justice. But the question, whether Paul was brought to the Areopagus that he might be tried by the judges of that court, Bishop Pearce answers with his usual judgment and discrimination. He observes: 1. "We are told that one effect of his preaching was, that he converted Dionysius the Areopagite, ver. 34.; and this seems to shew that he, who was a judge of that court, was *present*; and if so, probably *other judges* were present also. 2. If they who brought Paul to Areopagus wanted only to satisfy their curiosity, they had an opportunity of doing that *in the market*, mentioned ver. 17. Why then did they remove him to another place? 3. When it is said that they brought Paul to Areopagus, it is said that they *took* him, *ἐπιλαβόμενοι αὐτον*, or, rather, *they laid hold on him*, as the Greek word is translated, Luke xxiii. 26. and chap. xi. 20, 26. and as it ought to have been here, in chap. xxi. 30, 33. and especially in this latter verse. 4. It is observable that Paul, in his whole discourse at the Areopagus, did not make the least attempt to move the passions of his audience, as he did when speaking to Felix, chap. xxiv. 25. and to Agrippa, chap. xvi. 29. but he used *plain and grave reasoning*, to convince his hearers of the soundness of his doctrine.

"Now we are told by *Quintilian*, in Inst. Orat. ii. 16. that *Athenis actor movere affectus vetabatur*: the actor was forbidden to endeavour to excite the passions. And again, in vi. 1. that *Athenis movere etiam per præconem prohibebatur orator*: among the Athenians, the orator was prohibited by the public crier to move the passions of his auditory. And this is confirmed by *Philostratus* in præm. lib. i. de Vit. Sophist.; and by *Athenæus*, in his Deipnosoph. xiii. 6. If, therefore, it was strictly forbidden at Athens to move the affections of the courts of justice, especially in that of the Areopagus, we see a good reason why Paul made no attempt in that way; and at the same time, we learn how improperly the painters have done all they could, when they represent Paul speaking at Athens, endeavouring both by his looks and gestures to raise those several passions in his hearers, which their faces are meant to express."

I have only to add here, that though St. Paul did not endeavour to excite any passions in his address at the Areopa-

gus, yet each sect of the philosophers would feel themselves powerfully affected by every thing in his discourse which tended to shew the emptiness or falsity of their doctrines; and though he attempted to move no passion; yet, from these considerations, their passions would be strongly moved. And this is the idea which the inimitable Raphael took up in his celebrated Carton on this subject; and which his best copier, Mr. Thomas Holloway, has not only *engraved* to the life, but has also described in language only inferior to the Carton itself: and as it affords no mean comment on the preceding discourse, my readers will be pleased to find it here.

By the Cartons of Raphael, we are to understand certain Scripture pieces painted by Raphael d'Urbino, and now preserved in the Palace at Hampton-court. They are allowed to be chefs d'œuvre in their kind. They have been often engraved, but never so as to give an adequate representation of the matchless originals, till Mr. Thomas Holloway, who has completely seized the spirit of the artist, undertook this most laborious work, in which he has been wholly engaged for several years; and in which he has, for some time past, associated with himself Messrs. *Slann* and *Webb*, two excellent artists, who had formerly been his own pupils. The Carton to which I have referred, has been sometime finished, and delivered to the subscribers; and with it that elegant description, from which the following is a copious extract:

"The eye no sooner glances on this celebrated Carton, than it is immediately struck with the commanding attitude of the speaker, and the various emotions excited in his hearers.

"The interest which the first appearance of St. Paul at Athens had occasioned, was not calculated to subside on a sudden; his doctrines were too new, and his zeal too ardent. From the multitude it ascended to the philosophers. The Epicureans and Stoics particularly assailed him. Antecedently to the scene described in the picture, among the various characters already encountered by the apostle, many undoubtedly, in their speculations upon divine subjects, had often imagined a sublimer religion than that commonly acknowledged: such, therefore, would make it their business to hear him again. Others, to whom truth was of less value than the idle amusement of vain disquisition, felt no other motive than curiosity. By far the greater part, however, obstinately bigoted to their particular tenets, and abhorring innovation, regarded him as impious, or a mere babler: these also wished to hear him again, but with no other than the insidious view, that, by a more regular and explicit profession of his doctrines, he might expose his own absurdities, or render himself obnoxious to the state. The drapery accords with the majesty of the figure; and the light is so managed, especially on the arms and hands, as greatly to assist the energy of the action.

"The painter has proceeded, from the warmth of full conviction, through various gradations, to the extremes of malignant prejudice and invincible bigotry.

"In the foreground, on the right, is *Dionysius*, who is recorded to have embraced the new religion. With the utmost fervour in his countenance, and with a kind of sympathetic action and unconscious eagerness, he advances a step nearer. His eye is fixed on the apostle; he longs to tell him his conversion, already perhaps preceded by conviction wrought in his mind by the reasonings of the sacred teacher, on previous occasions in the synagogue, and in the forum or market-place. He appears not only touched with the doctrines he receives, but expresses an evident attachment to his instructor: he would become his host and protector.

"This figure is altogether admirable. The gracefulness of the drapery and of the hair; the masculine beauty of the features; the perspective drawing of the arms; the life and sentiment of the hands, the right one especially, are inimitable.

"Behind is *Damaris*, mentioned with him as a fellow-believer. This is the only female in the composition; but the painter has fully availed himself of the character, in assisting his principle of contrast; an excellence, found in all the works of Raphael. Her discreet distance, her modest deportment, her pious and diffident eye, discovering a degree of awe, the decorum and arrangement of her train, all interest the mind in her favour.

"Next to these, but at some distance, is a *Stoic*. The first survey of this figure conveys the nature of his peculiar philosophy, dignity and austerity. Raphael has well understood what he meant in this instance to illustrate. His head is sunk in his breast; his arms are mechanically folded; his eyes, almost shut, glance towards the ground: he is absorbed in reflection. In spite of his stoicism, discomposure and perplexity invade his soul, mixed with a degree of haughty mortification.

"Sir Joshua Reynolds has observed, that 'the same idea is continued through the whole figure, even to the drapery, which is so closely muffled about him, that even his hands are not seen;' and that, 'by this happy correspondence between the expression of the countenance and the disposition of the parts, the figure appears to *think from head to foot*.'

"Behind the Stoic are two young men, well contrasted in expression: anger in the elder, and in the other youthful pride, half abashed, are finely discriminated.

"Beyond, in the same continued half-circle with the Stoic, is perhaps exhibited the most astonishing contrast ever imagined; that of *inexorable sternness* and *complete placidity*.

"Of the two figures, the first is denominated a *Cynic*, who, disappointed in his expectation of the ridiculous appearance which he conceived the apostle, when confronted, would make among them, abandons his mind to rage. His formidable forehead concentrates its whole expression: with a fixed frown and threatening eye, he surveys the object of

his indignation. He alone would engage to confute him, or punish his temerity. His eager impatience and irritation are not discovered in his features only; he raises his heel from the ground, and leans with a firmer pressure on his crutch, which seems to bend beneath him.

"Pass from him to the more polished *Epicurean*. This figure exhibits perfect repose of body and mind: no passions agitate the one; no action discomposes the other. His hands, judiciously concealed beneath beautiful drapery, shew there can be no possible motion or employment for them. His feet seem to sleep upon the ground. His countenance, which is highly pleasing, and full of natural gentleness, expresses only a smile of pity at the fancied errors of the apostle, mingled with delight derived from his eloquence. He waits with an inclined head, in passive and serene expectation. If a shrewd intelligence is discovered in his eyes, it is too gentle to disturb the general expression of tranquillity.

"Behind are two other young men: the first discovers a degree of superciliousness with his vexation; his companion is more disgusted, and more morose.

"These, and the two young figures previously described, are not introduced merely to fill up the group; they may be intended as pupils to the philosophers before them, though by some considered as young Romans, who have introduced themselves from ennui or curiosity.

"Beyond is a character, in whose mind the force of truth and eloquence appears to have produced conviction; but pride, vanity, or self-interest, impel him to dissemble. His finger, placed upon the upper lip, shews that he has imposed silence upon himself.

"In the centre is seated a group from the academy. The skill of *Raphael* in this instance is eminent. These figures are not only thrown into shade, to prevent their interference with the principal figure; but, from their posture, they contribute to its elevation, and at the same time vary the line of the standing group.

"It seems as if the old philosopher in profile, on the left, had offered some observations on the apostle's address; and that he was eagerly listening to the reply of his sage friend, in whose features we behold more of the spirit of mild philosophy. The action of his fingers denotes his habit of reasoning, and regularity of argument. The middle figure behind appears to be watching the effect which his remarks would produce.

"The action of the young man, pointing to the apostle, characterizes the keen susceptibility and impetuosity of his age. His countenance expresses disgust, approaching to horror. The other young man turns his head round, as though complaining of unreasonable interruption. The drapery of both the front figures in this group is finely drawn: the opening action of the knees in the one, is beautifully followed and described by the folds: in the other, the compression, in consequence of the bent attitude, is equally

executed ; the turn of the head gives grace and variety to the figure.

"The head introduced beyond, and rather apart, is intended to break the two answering lines of the dark contour of the apostle's drapery, and the building in the back-ground.

"In the group placed behind the apostle, the mind is astonished at the new character of composition. The finest light imaginable is thrown upon the sitting figure ; and as necessary a mass of shade is cast upon the two others.

"It is difficult to ascertain what or whom Raphael meant by that corpulent and haughty personage wearing the cap. His expression, however, is evident : malice and vexation are depicted in his countenance ; his stride, and the action of his hand, are characteristic of his temperament.

"The figure standing behind is supposed to be a *Magician*. His dark hair and beard, which seem to have been neglected, and the keen mysterious gaze of his eye, certainly exhibit a mind addicted to unusual studies. Under him, the only remaining figure, is one who listens with malignant attention,

as though intending to report every thing. He has the aspect of a spy. His eye is full of danger to the apostle ; and he crouches below, that he may not be disturbed by communication.

"If this figure be considered with reference to *Dionysius*, it may be remarked that *Raphael* has not only contrasted his characters, but even the two ends of his picture. By this means the greatest possible force is given to the subject. At the first survey, the subordinate contrasts may escape the eye, but these greater oppositions must have their effect.

"When from this detailed display of the carton, the eye again glances over the whole subject, including the dignity of the architecture ; the propriety of the statue of Mars, which faces his temple ; the happy management of the landscape, with the two conversation figures ; the result must be, an acknowledgement, that, in this one effort of art is combined all that is great in drawing, in expression, and in composition." *Holloway's* description of *Raphael's* Carton of Paul preaching at Athens.

CHAPTER XVIII.

Paul leaving Athens, comes to Corinth, meets with Aquila and Priscilla, and labours with them at tent-making, 1—3. He preaches, and proves that Jesus was the Christ, 4, 5. The Jews oppose and blaspheme ; and he purposes to go to the Gentiles, 6. Justus, Crispus, and several of the Corinthians believe, 7, 8. Paul has a vision, by which he is greatly comforted, 9, 10. He continues there a year and six months, 11. Gallio being deputy of Achaia, the Jews make insurrection against Paul, and bring him before the deputy, who dismisses the cause ; whereupon the Jews commit a variety of outrages, 12—17. Paul sails to Syria, and from thence to Ephesus, where he preaches, 18—20. He leaves Ephesus—goes to Cæsarea, visits Antioch, Galatia and Phrygia, 21—23. Account of Apollos and his preaching, 24—28.

A. M. cir. 4058.
A. D. cir. 54.
An. Olymp.
cir. CCVIII. 2.

AFTER these things Paul departed from Athens, and came to Corinth ;

2 And found a certain Jew named ^aAquila, born

in Pontus, lately come from Italy with his wife Priscilla ; (because that Claudius had commanded all Jews to depart from Rome :) and came unto them.

A. M. cir. 4058.
A. D. cir. 54.
An. Olymp.
cir. CCVIII. 2.

^a 1 Cor. 1. 2. Rom. 16. 3.

1 Cor. 16. 19. 2 Tim. 4. 19.

NOTES ON CHAP. XVIII.

Verse 1. Paul departed from Athens] How long he staid here we cannot tell ; it is probable it could not be less than three months ; but, finding that the gospel made little progress among the Athenians, he resolved to go to Corinth.

CORINTH was situated on the isthmus, that connects Peloponnesus to Attica ; and was the capital of all *Achaia*, or Peloponnesus. It was most advantageously situated for trade ; for, by its two ports, the *Lecheum* and *Genchrea*, it commanded the commerce both of the *Ionian* and *Ægean* sea. It was destroyed by the Romans under *Mummius*, about one

hundred and forty-six years before Christ, in their wars with Attica ; but was rebuilt by Julius Cæsar, and became one of the most considerable cities of Greece. Like other kingdoms and states, it has undergone a variety of revolutions ; and now, under the government of the Turks, is greatly reduced, its whole population amounting only to between thirteen and fourteen thousand souls. It is about forty-six miles East of Athens, and three hundred and forty-two S. W. of Constantinople. Its public buildings were very superb ; and there the *order*, called the *Corinthian Order*, in architecture, took its rise.

Verse 2. A certain Jew named Aquila] Some have sup-

A. M. cir. 4058.
A. D. cir. 54.
An. Olymp.
cir. CCVIII. 2.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers.

4 And he reasoned in the synagogue every

• Ch. 20. 34. 1 Cor. 4. 12. 1 Thes. 2. 9. 2 Thes. 3. 8. — ch. 17. 2.

posed that this Aquila was the same with the Onkelos mentioned by the Jews. See the article in Wolfius, *Bibl. Hebr.* Vol. II. p. 1147. We have no evidence that this Jew and his wife were at this time converted to the Christian religion. Their conversion was most likely the fruit of St. Paul's lodging with them—*Pontus*. See the note on chap. ii. 9.

Claudius had commanded all Jews to depart from Rome] This edict of the Roman emperor is not mentioned by *Josephus*; but it is probably the same to which *Suetonius* refers in his life of *Claudius*; where he says, *Judæos, impulsore Chresto, assidue tumultuantes, Româ expulit*. "He expelled the Jews from Rome, as they were making continual insurrections, under their leader *Chrestus*." Who this *Chrestus* was, we cannot tell; probably *Suetonius* meant *Christ*; but this I confess does not appear to me likely. There might have been a Jew of the name of *Chrestus*, who had made some disturbances; and in consequence, *Claudius* thought proper to banish all Jews from the city. But how could he intend *Christ*, who was never at Rome? nor did any one ever personate him in that city; and it is evident he could not refer to any spiritual influence exerted by *Christ* on the minds of the people. Indeed he speaks of *Chrestus* as being the person who was the cause of the disturbances. It is no fictitious name, no name of an absent person, nor of a sect; but of one who was well known by the disturbances which he occasioned, and for which, it is likely, he suffered; and those of his nation were expelled. This decree, which was made not by the *senate*, but by the emperor himself, continued only in force during his life, if so long; for in a short time after this, Rome again abounded with Jews.

Verse 3. *He abode with them and wrought*] *Bp. Pearce* observes, that it was a custom among the Jews, even of such as had a better education than ordinary, which was Paul's case, chap. xxii. 3. to learn a trade; that, wherever they were, they might provide for themselves in case of necessity. And though Paul, in some cases, lived on the bounty of his converts, yet he chose not to do so at *Ephesus*, chap. xx. 34.; nor at *Corinth* or other places, 1 Cor. iv. 12. 2 Cor. ix. 8, 9. 1 Thes. iii. 8. and this, Paul did for a reason which he gives in 2 Cor. xi. 9—12. While he was at *Corinth*, he was supplied, when his own labour did not procure him enough, "by the brethren which came to him there from *Macedonia*." It appears that the apostle had his lodging with *Aquila* and

A. M. cir. 4058.
A. D. cir. 54.
An. Olymp.
cir. CCVIII. 2.

sabbath, and persuaded the Jews and the Greeks.

5 And when *Silas* and *Timotheus* were come from *Macedonia*, Paul was pressed in the spirit, and testified to the

• Ch. 17. 14, 15. — Job 32. 18. ch. 17. 3. ver. 28.

Priscilla; and probably a portion of the profits of the business, after his board was deducted. It was evidently no reproach for a man, at that time, to unite public teaching with an honest, useful trade. And why should it be so now? may not a man who has acquired a thorough knowledge of the gospel way of salvation, explain that way to his less informed neighbours; though he be a tent-maker, (what, perhaps we would call a house-carpenter,) or a shoemaker, or any thing else? Even many of those who consider it a cardinal sin for a mechanic to preach the gospel, are providing for themselves and their families in the same way! How many of the clergy, and other ministers, are farmers, graziers, school-masters, and sleeping partners in different trades and commercial concerns. A tent-maker, in his place, is as useful as any of these.—Do not ridicule the mechanic because he preaches the gospel to the salvation of his neighbours, lest some one should say, in a language which you glory to have learned, and which the mechanic has not, *Mutato nomine, de TE, fabula narratur*.

There are different opinions concerning what is meant here by the *σκηνοποιος*, which we translate *tent-maker*; some think it means a maker of those small portable tents, formed of skins, which soldiers and travellers usually carried with them on their journies: others suppose, that these tents were made of linen cloth; some think that the trade of St. Paul was making hangings or curtains, such as were used at the theatres. Others think the *σκηνοποιος* was a sort of umbrella-maker; others, a weaver, &c. &c. In short, we know not what the trade was. I have generally preferred the notion of a carpenter, or *faber lignarius*. Whatever it was, it was an honest, useful calling; and Paul got his bread by it.

Verse 4. *He reasoned in the synagogue every sabbath*] Discoursed at large concerning *Jesus* as the *Messiah*; proving this point from their own scriptures, collated with the facts of our Lord's life, &c.

And persuaded the Jews and the Greeks.] Many, both Jews and proselytes, were convinced of the truth of his doctrine. Among his converts was *Epenetus*, the first fruit of his labour in *Achaia*, Rom. xvi. 5. and the family of *Stephanus* was the next; and then *Crispus* and *Gaius*, or *Gaius*, all of whom the apostle himself baptized, 1 Cor. i. 14—16. See on ver. 8.

Verse 5. *When Silas and Timotheus were come*] We

A. M. cir. 4058. Jews that Jesus was Christ.
 A. D. cir. 54. 6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.
 8 And Crispus, the chief ruler of the syna-

A. M. cir. 4058.
 A. D. cir. 54.
 An. Olymp. cir. CCVIII. 2.

* Or, is the Christ. — ch. 13. 45. 1 Pet. 4. 4. — Neh. 5. 13. Matt. 10. 14. ch. 13. 51.

* Lev. 20. 9, 11, 12. 2 Sam. 1. 16. Ezek. 18. 13. & 33. 4. — Ezek. 3. 18, 19. & 33. 9. ch. 20. 26. — ch. 13. 46. & 28. 28. — 1 Cor. 1. 14.

have seen, c. xvii. 13. that when Paul was obliged to leave Berea, because of the persecution raised up against him in that place, that he left Silas and Timotheus behind; to whom he afterwards sent word to rejoin him at Athens with all speed. It appears from 1 Thess. iii. 10. that on Timothy's coming to Athens, Paul immediately sent him, and probably Silas with him, to comfort and establish the church at Thessalonica. How long they laboured here is uncertain, but they did not rejoin him till some time after he came to Corinth. It appears that he was greatly rejoiced at the account which Timothy brought of the church at Thessalonica; and it must have been immediately after this, that he wrote his first epistle to that church, which is probably the first, in order of time, of all his epistles.

Paul was pressed in spirit] *συνειχετο τω πνευματι*, or he was constrained by the Spirit of God, in an extraordinary manner, to testify to the Jews, that Jesus was the Christ. Instead of *τω πνευματι* in the Spirit, *τω λογω*, in the word or doctrine, is the reading of ABDE. three others; both the Syriac, Coptic, Vulgate, Basil, Chrysostom, and others. Griesbach has received this reading into the text, and Bp. Pearce thus paraphrases the verse, "And when Silas and Timotheus were come from Macedonia, Paul set himself together with them, wholly to the word; i. e. he was fully employed now that he had their assistance in preaching the gospel, called the word, in chap. iv. 4. xvi. 6, 32. and xvii. 11.—St. Luke seems to have intended to express here something relating to St. Paul, which was the consequence of the coming of Silas and Timotheus; and that was rather his labouring with them more abundantly in preaching the word, than his being pressed in spirit." This appears to be the true sense of the word, and that *τω λογω* is the genuine reading, there can be no doubt; *συνειχετο* which we translate pressed, and which the Vulgate translates *instabat*; Bp. Pearce thinks should be translated *una cum illis instabat*, he earnestly strove together with them, *τω λογω* in preaching the word. The true sense is given by Calmet, *Paul s'employoit à prêcher encore avec plus d'ardeur*, Paul was employed with more ardour in preaching, and testifying to the Jews, that Jesus was the Christ. From this time we hear no more of Silas: probably he died in Macedonia.

Verse 6. When they opposed] *Αρτιασσομενων*, syste-

matically opposing; putting themselves in warlike order against him: so the word implies.

And blasphemed] This is precisely the way in which they still act. They have no argument against Jesus being the Messiah; but, having made a covenant with unbelief, as soon as they are pressed on this point, they rail and blaspheme.—See the *Tela ignea Satanæ*, by Wagenseil.

He shook his raiment] This was an action similar to that of shaking the dust off the feet; see on Matt. x. 14. See a parallel act, and its signification, in Nehem. v. 13; also I SHOOK MY LAP, and said, So shall God SHAKE every man FROM HIS HOUSE and FROM his LABOUR; even thus shall he be SHAKEN OUT and EMPTIED. St. Paul's act on this occasion seems to have been the same with this of Nehemiah; and with the same signification: and it is likely that he was led by a divine impulse to do it: thus signifying the shaking and emptying out of this disobedient people; which took place about sixteen years afterwards.

Your blood be upon your own heads.] That is, ye alone are the cause of the destruction that is coming upon yourselves, and upon your country.

I am clean] *Καθαρος εγω*, I am pure or innocent of your death and ruin. I have proposed to you the gospel of Jesus Christ, the only mean by which ye can be saved; and ye have utterly rejected it. I shall labour no more with you; and, from henceforth, will confine my labours to the Gentiles. St. Paul must refer to the Jews and Gentiles of Corinth particularly; for he preached to the Jews occasionally in other places; see chap. xix. 8, 9.: and several were brought to the knowledge of the truth. But it seems as if the Jews, from this time, systematically opposed the gospel of Christ; and yet, general tenders of this salvation were made to them wherever the apostles came; and when they rejected them, the word was sent to the Gentiles; see chap. xix. 8, 9.

Verse 7. And he departed thence] From his former lodging, or that quarter of the city where he had dwelt before with Aquila and Priscilla; and went to lodge with Justus, apparently a proselyte of the gate. This person is called Titus, and Titus Justus, in several MSS. and versions.

Verse 8. Crispus the chief ruler of the synagogue] This

A. M. cir. 4058.
A. D. cir. 54.
An. Olymp.
cir. CCVIII. 2.

gogue, believed on the Lord with all his house ; and many of the Corinthians hearing, believed and were baptized.

9 ¶ Then ^a spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace :

10 ^b For I am with thee, and no man shall set

^a Ch. 23. 11.— ^b Jer. 1. 18, 19. Matt. 28. 20.

person held an office of considerable consequence ; and therefore his conversion to Christianity must have been very galling to the Jews. It belonged to the chief, or ruler of the synagogue, to preside in all the assemblies, interpret the law, decide concerning things lawful and unlawful, punish the refractory, excommunicate the rebellious, solemnize marriages, and issue divorces. It is likely, that on the conversion of Crispus, Sosthenes was chosen to succeed him.

Many of the Corinthians] Those to whom the sacred historian refers, were probably Gentiles ; and were the fruits of the apostle's labours, after he had ceased to preach among the Jews.

Verse 9. *Then spake the Lord to Paul by night in a vision*] It is likely that Paul was at this time much discouraged by the violent opposition of the Jews, and probably was in danger of his life ; see ver. 10 : and might have been entertaining serious thoughts of ceasing to preach, or leaving Corinth. To prevent this, and comfort him, God was pleased to give him this vision.

Be not afraid.] That this comfort and assurance were necessary, himself shews us in his first epistle to these Corinthians, chap. ii. 3 ; *I was with you in weakness, and in fear, and in much trembling.*

Verse 10. *No man shall set on thee*] *Και ουδεις επιθησεται σοι*, no man shall be permitted to lay violent hands upon thee. It is very likely that the Jews had conspired his death ; and his preservation was an act of the especial interposition of divine Providence.

I have much people in this city.] *Εν τη πολει ταυτη*, in this very city, there are many here who have not resisted my Spirit, and consequently are now under its teachings, and are ready to embrace my gospel as soon as thou shalt declare it unto them.

Verse 11. *He continued there a year and six months*] He was now confident that he was under the especial protection of God ; and therefore continued teaching the word, *τον λογον*, the doctrine of God. It is very likely that it was during his stay here that he wrote his first epistle to the Thessalonians, and the second not long after ; and some think that the epistle to the Galatians was written during his stay at Corinth.

on thee to hurt thee : for I have much people in this city.

11 And he ^c continued there a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against

A. M. cir. 4059.
A. D. cir. 54.
An. Olymp.
cir. CCVIII. 2.

A. M. cir. 4059.
A. D. cir. 55.
An. Olymp.
cir. CCVIII. 3.

^c Gr. sat there.

Verse 12. *When Gallio was the deputy of Achaia*] The Romans, comprehended under the name of Achaia, all that part of Greece which lay between Thessaly and the southernmost coasts of Peloponnesus. *Pausanias*, in *Attic*. vii. 16. says, that the Romans were accustomed to send a governor into that country, and that they called him the *governor of Achaia*, not of Greece ; because the *Achaëans*, when they subdued Greece, were the *leaders* in all the Grecian affairs : see also *Suetonius*, in his life of Claudius, cap. xxv. and *Dio Cassius*, lx. 24. Edit. Reimari.

Deputy] *Ανθυπατευοντος*, serving the office of *Ανθυπατος*, or deputy : see the note on chap. xiii. ver. 7.

Gallio] This deputy, or proconsul, was eldest brother to the celebrated *Lucius Annæus Seneca*, the Stoic philosopher, preceptor of Nero, and who is so well known among the learned by his works. The name of Gallio was at first *Marcus Annæus Novatus* ; but, having been adopted in the family of *Gallio*, he took the name of *Lucius Junius Gallio*. He, and Annæus Mela his brother, father of the poet *Lucan*, shared in the disgrace of their brother *Seneca* ; and by this tyrant, Nero, whose early years were so promising, the three brothers were put to death ; see *Tacitus*, *Annal*. lib. xv. 70. and xvi. 17. It was to this *Gallio* that *Seneca* dedicates his book *De Irâ*. *Seneca* describes him as a man of the most amiable mind and manners : “ *Quem nemo non parum amat, etiam qui amare plus non potest ; nemo mortalium uni tam dulcis est, quam hic omnibus : cum interim tanta naturalis boni vis est, uti artem simulationemque non redolet :*” vide *Senec. Præfat. ad Natural. Quæst.* 4. He was of the sweetest disposition, affable to all, and beloved by every man.

Statius, *Sylvar.* lib. ii. 7. ver. 30. ode on the birth-day of *Lucan*, says not a little in his favour, in a very few words :

Lucanum potes imputare terris ;

Hoc plus quam Senecam dedisse mundo,

Aut dulcẽm generâsse Gallionem.”

You may consider Nature as having made greater efforts in producing *Lucan* ; than it has done in producing *Seneca*, or even the amiable *GALLIO*.

And brought him to the judgment seat] They had no power to punish any person in the Roman provinces ; and

A. M. cir. 4059.
A. D. cir. 55.
An. Olymp.
cir. CCVIII. 3.

Paul, and brought him to the judgment seat,

13 Saying, This fellow persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you :

• Ch. 23. 29. & 25. 11, 19.

therefore were obliged to bring their complaint before the Roman governor. *The powers that be are ordained of God*:—Had the Jews possessed the power here, Paul had been put to death!

Verse 13. *Persuadeth men to worship God contrary to the law.*] This accusation was very insidious. The Jews had permission by the Romans to worship their own God in their own way; this the laws allowed. The Roman worship was also established by the law. The Jews probably intended to accuse Paul of acting contrary to both laws. "He is not a Jew, for he does not admit of circumcision; he is not a gentile, for he preaches against the worship of the gods. He is setting up a worship of his own, in opposition to all laws; and persuading many people to join with him: he is therefore a most dangerous man, and should be put to death."

Verse 14. *Paul was now about to open his mouth*] He was about to enter on his defence; but Gallio perceiving that the prosecution was through envy and malice, would not put Paul to any farther trouble, but determined the matter as follows:

If it were a matter of wrong] *Αδικημα*, of injustice; any thing contrary to the rights of the subject.

Or wicked lewdness] *Ραδιουργημα ποτηρον*, destructive mischief. (See the note on chap. xiii. 10. where the word is explained.) Something by which the subject is grievously wronged; were it any crime against society, or against the state;

Reason would that I should bear with you.] *Κατα λογον αν ηρεσχομενην υμων*, according to reason, or the merit of the case, I should patiently hear you.

Verse 15. *But if it be a question of words*] *Περι λογου*, concerning doctrine, and names, whether the person called Jesus be the person you call the Messiah.—*And of your law*, any particular nicety concerning that law which is peculiar to yourselves—*Look ye to it*; settle the business among yourselves; the Roman government does not meddle with such matters; and I will not take upon me to decide in a case that does not concern my office. As if he had said,

15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

A. M. cir. 4059.
A. D. cir. 55.
An. Olymp.
cir. CCVIII. 3.

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

• 1 Cor. 1. 1.

"The Roman laws give religious liberty to Jews and Greeks; but if controversies arise among you on these subjects, decide them among yourselves, or dispute about them as much as you please." A better answer could not be given by man; and it was highly becoming the acknowledged meekness, gentleness, and benevolence of this amiable man. He concluded that the state had no right to controul any man's religious opinion; that was between the object of his worship and his own conscience; and therefore he was not authorised to intermeddle with subjects of this nature, which the law left to every man's private judgment. Had all the rulers of the people in every country, acted as this sensible and benevolent Roman; laws against liberty of conscience, concerning religious persecution, would not be found to be, as they now are, blots and disgraces on the statute-books of almost all the civilized nations of Europe.

Verse 16. *And he drave them from the judgment seat.*] He saw that their accusation was both frivolous and vexatious, and he ordered them to depart, and the assembly to disperse. The word *απηλασεν*, which we translate *he drave*, does not signify here any act of violence on the part of Gallio or the Roman officers; but simply an authoritative dismissal.

Verse 17. *Then all the Greeks took Sosthenes*] As this man is termed the chief ruler of the synagogue, it is probable that he had lately succeeded Crispus in that office, see ver. 8.; and that he was known either to have embraced Christianity, or to have favoured the cause of St. Paul. He is supposed to be the same person whom St. Paul associates with himself in the first epistle to the Corinthians, chap. i. 1. Crispus might have been removed from his presidency in the synagogue as soon as the Jews found he had embraced Christianity, and Sosthenes appointed in his place. And as he seems to have speedily embraced the same doctrine, the Jews would be the more enraged, and their malice be directed strongly against him, when they found that the proconsul would not support them in their opposition to Paul.

But why should the Greeks beat Sosthenes? I have in the above note proceeded on the supposition, that this out-

A. M. cir. 4059. 18 ¶ And Paul *after this tarried there*
 A. D. cir. 55. yet a good while ; and then took his
 An. Olymp. leave of the brethren, and sailed thence
 Gr. CCVIII.3.

into Syria, and with him Priscilla and
 Aquila; having ^a shorn his head in
^b Cenchrea: for he had a vow.

A. M. cir. 4059.
 A. D. cir. 55.
 An. Olymp.
 Gr. CCVIII.3.

^a Numb. 6. 18. ch. 21. 24.

^b Rom. 16. 1.

rage was committed by the Jews; and my reason for it is this: 'Οι Έλληνες, the Greeks, is omitted by AB. two of the oldest and most authentic MSS. in the world: they are omitted also by the Coptic and Vulgate, Chrysostom and Bede. Instead of 'Οι Έλληνες, three MSS. one of the eleventh and two of the thirteenth century, have Ιουδαιοι, the Jews; and it is much more likely that the Jews' beat one of their own rulers, through envy at his conversion, than that the Greeks should do so; unless we allow, which is very probable, (if Έλληνες, Greeks, be the true reading,) that these Hellenes were Jews, born in a Greek country, and speaking the Greek language.

And Gallio cared for none of those things.] Και ουδεν τούτων τω Γαλλιωι εμελεν. And Gallio did not concern himself, did not intermeddle with any of these things. As he found that it was a business that concerned their own religion; and that the contention was among themselves; and that they were abusing one of their own sect only, he did not choose to interfere. He, like the rest of the Romans, considered the Jews a most despicable people, and worthy of no regard: and their present conduct had no tendency to cause him to form a different opinion of them, from that which he and his countrymen had previously entertained. It is not very likely, however, that Gallio saw this outrage; for, though it was before the judgment seat, it probably did not take place till Gallio had left the court; and, though he might be told of it, he left the matter to the *Lictors*, and would not interfere.

The conduct of Gallio has been, in this case, greatly censured; and I think with manifest injustice. In the business brought before his tribunal, no man could have followed a more prudent or equitable course. His whole conduct shewed that it was his opinion, that the civil magistrate had nothing to do with religious opinions, or the concerns of conscience, in matters where the safety of the state was not implicated. He therefore refused to make the subject a matter of legal discussion. Nay, he went much farther; he would not even interfere to prevent either the Jews or the apostles from making proselytes. Though the complaint against the apostles was, that they were teaching men to worship God contrary to the law; see the note on ver. 15. yet, even in this case, he did not think it right to exert the secular power to restrain the free discussion and teaching of matters which concerned the rights of conscience in things pertaining to the worship of the gods. As to his not preventing the tumult which took place, we may say, if he did

see it, which is not quite evident, that he well knew that this could rise to no serious amount; and the *Lictors*, and other minor officers, were there in sufficient force to prevent any serious riot; and it was their business to see that the public peace was not broken; besides, as a heathen, he might have no objection to permit this people to pursue a line of conduct by which they were sure to bring themselves and their religion into contempt. These wicked Jews could not disprove the apostle's doctrine, either by argument or scripture; and they had recourse to manual logic, which was an indisputable proof of the badness of their own cause, and the strength of that of their opponents.

But in consequence of this conduct Gallio has been represented as a man perfectly careless and unconcerned about religion in general; and therefore has been considered as a proper type, or representative, of even professed Christians, who are not decided in their religious opinions or conduct. As a heathen, Gallio certainly was careless about both Judaism and Christianity. The latter he had probably never heard of but by the cause now before his judgment-seat; and, from any thing he could see of the other, through the medium of its professors, he certainly could entertain no favourable opinion of it: therefore, in neither case was he to blame. But the words, cared for none of these things, are both misunderstood and misapplied: we have already seen that they only mean that he would not intermeddle in a controversy which did not belong to his province; and sufficient reasons have been alledged why he should act as he did. It is granted that many preachers take this for a text, and preach useful sermons for the conviction of the undecided and lukewarm; and it is to be deplored that there are so many undecided and careless people in the world; and especially in reference to what concerns their eternal interests. But is it not to be lamented also, that there should be preachers of God's holy word, who attempt to explain passages of scripture, which they do not understand? for he who preaches on Gallio cared for none of those things, in the way in which the passage has, through mismanagement, been popularly understood, either does not understand it; or he wilfully perverts the meaning.

Verse 18. And Paul—tarried there yet a good while] The persecuting Jews plainly saw, from the manner in which the proconsul had conducted this business, that they could have no hope of raising a state persecution against the apostles; and the laws provided so amply for the personal safety of every Roman citizen, that they were afraid to proceed any

A. M. cir. 4060. 19 And he came to Ephesus, and
A. D. cir. 56. left them there : but he himself en-
An. Olymp. tered into the synagogue, and rea-
cir. CCVIII. 4. soned with the Jews.

20 When they desired *him* to tarry longer

* Ch. 19. 21. & 20. 16.

farther in their violence. It could not be unknown, that Paul was possessed of the *right of Roman citizenship*; and therefore his person was sacred, as long as he did nothing contrary to the *laws*.

It is probable that at this time Paul staid, on the whole, at Corinth, about two years.

Having shorn his head in Cenchrea] But who was it that shorn his head? *Paul* or *Aquila*? Some think the latter, who had bound himself by the Nazarite vow, probably before he became a Christian; and, being under that vow, his conscience would not permit him to disregard it. There is nothing in the text that absolutely obliges us to understand this action as belonging to *St. Paul*. It seems to have been the act of *Aquila* alone; and therefore both *Paul* and *Priscilla* are mentioned before *Aquila*; and it is natural to refer the vow to the latter. Yet there are certainly some weighty reasons why the vow should be referred to *St. Paul*, and not to *Aquila*; and interpreters are greatly divided on the subject. *Chrysostom*, *Isidore of Seville*, *Grotius*, *Hammond*, *Segerus*, *Erasmus*, *Baronius*, *Pearce*, *Wesley*, and others, refer the vow to *Aquila*.—*Jerom*, *Augustin*, *Bede*, *Calmet*, *Dodd*, *Rosenmuller*, and others, refer it to *St. Paul*. Each party has its strong reasons—the matter is doubtful—the bare letter of the text determines nothing: yet I cannot help leaning to the latter opinion. Perhaps it was from feeling the difficulty of deciding *which* was under the vow, that the *Æthiopic*, and two *Latin versions*, instead of *κείραμενος*, *having shaved*, in the singular, appear to have read *κείραμενοι*, *they shaved*; and thus put both *Paul* and *Aquila* under the vow.

Cenchrea—this was a port on the east side of the Isthmus of Corinth, opposite to the *Lecheum*, which was the other port on the west. And it is likely that it was at *Cenchrea* that *St. Paul* took shipping for Syria, as it would be more convenient for him, and a shorter passage, to embark at *Cenchrea*, in order to go by the *Ægean sea* to Syria; than to embark at the *Lecheum*, and sail down into the Mediterranean.

Verse 19. *He came to Ephesus*] Where it appears he spent but one sabbath. It is supposed that *Paul* left *Aquila* and *Priscilla* at this place, and that he went on alone to Jerusalem; for it is certain that they were at Ephesus when *Apollos* arrived there. See verses 24, and 26.

A. M. cir. 4060. time with them, he consented not ;
A. D. cir. 56. 21 But bade them farewell, saying, "I
An. Olymp. must by all means keep this feast that
cir. CCVIII. 4. cometh in Jerusalem : but I will return again unto
you, ' if God will. And he sailed from Ephesus.

* 1 Cor. 4. 19. Hebr. 6. 9. Jam. 4. 15.

EPHESUS was, at the time in which *St. Paul* visited it, one of the most flourishing cities of Asia Minor. It was situated in that part anciently called *Ionia*, but now *Natolia*; it abounded with the most eminent orators, philosophers, &c. in the world; and was adorned with the most splendid buildings. Here was that famous temple of *Diana*, reputed one of the *seven wonders of the world*. This city is now under the dominion of the Turks, and is in a state of almost entire ruin. The temple of *Minerva*, which had long served as a Christian church, is now so completely ruined, that its site cannot be easily determined; though some ruins of the walls are still standing, with five or six marble columns forty feet in length and seven in diameter, *all of one piece*. It still has a good harbour, and is about forty miles from *Smyrna*. In *Chandler's Travels in Asia Minor*, some curious information is given concerning this once eminent city. His account concludes thus: "The Ephesians are now a few Greek peasants, living in extreme wretchedness, dependence, and insensibility: the representatives of an illustrious people, and inhabiting the wrecks of their greatness: some beneath the vaults of the *Stadium*, once the crowded scene of their diversions: and some live by the abrupt precipice, in the sepulchres which received the ashes of their ancestors. Such are the present citizens of Ephesus; and such is the condition to which that renowned city has been gradually reduced. Its streets are obscured and overgrown: a herd of goats was driven to it for shelter from the sun at noon; and a noisy flight of crows, from the quarries, seemed to insult its silence. We heard the partridge call in the area of the theatre, and of the *Stadium*. The glorious pomp of its heathen worship is no longer remembered; and *Christianity*, which was there nursed by apostles, and fostered by general councils until it increased to fulness of stature, barely lingers on, in an existence hardly visible." *Travels in Asia Minor*, p. 130. Reader! this city was once the capital of Asia Minor; and its ruins alone prove that it has existed; and in it was one of those *seven churches*, to which a letter was expressly dictated by *Jesus Christ* himself! Ephesus is properly no more! and the church of Ephesus is blotted out of the map of Christianity. Be silent, and adore.

Verse 21. *I must—keep this feast*] Most likely the *pass-over*, at which he wished to attend for the purpose of seeing many of his friends; and having the most favourable

A. M. cir. 4060. 22 And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch.

A. D. cir. 56. An. Olymp. cir. CCVIII. A. 23 And after he had spent some time there, he departed, and went over all the country

* Gal. 1. 2. & 4. 14. — ch. 14. 22. & 15. 32, 41.

opportunity to preach the gospel to thousands who would attend at Jerusalem on that occasion. The whole of this clause *I must by all means keep this feast that cometh, in Jerusalem*, is wanting in ABE. six others; with the *Coptic, Æthiopic, Armenian, and Vulgate*. Griesbach leaves it in the text, with the mark of *doubtfulness*; and Professor White in his *Criseus* says, *probabiliter delenda*. Without this clause the verse will read thus; *But he bade them farewell, saying, I will return again unto you, if God will*. And this he did before the expiration of that same year, chap. xix. 1. and spent three years with them, chap. xx. 31. extending and establishing the church at that place.

Verse 22. *Landed at Cæsarea.*] This must have been Cæsarea in Palestine.

Gone up] To Jerusalem, though the name is not mentioned: but this is a common form of speech in the Evangelists, Jerusalem being always meant when this expression is used; for the word *αναβαινω*, to go up, is often used absolutely, to signify to go to Jerusalem: e. g. *go ye up to this feast—I go not up yet*, John vii. 8. *but when his brethren were gone up, then went he also up unto the feast*, ver. 10. *There were certain Greeks—that came up to worship*, John xii. 20. St. Paul himself uses a similar form of expression, *There are yet but twelve days since I went up to Jerusalem for to worship*, Acts xxiv. 11.

Saluted the church] That is, the church at Jerusalem, called emphatically *THE CHURCH*, because it was the *FIRST* church: the *MOTHER*, or *APOSTOLIC* church: and from it all other Christian churches proceeded; those in *Galatia, Philippi, Thessalonica, Corinth, Ephesus, Rome, &c.* Therefore, even this last, was only a *daughter* church, when in its *purest* state.

Went down to Antioch.] That is, *Antioch* in *Syria*, as the word is generally to be understood when without *addition*; so *Cæsarea*, is always to be understood *Cæsarea* in *Palestine*, when without the addition of *Philippi*.

Verse 23. *Went over all the country of Galatia and Phrygia*] Both were provinces of *Asia Minor*: see on chap. ii. 10.

In order] Καθεξής, a word peculiar to St. Luke: see his Gospel, chap. i. 3. viii. 1. and his history of the Acts chap. iii. 24. xi. 4. and the place above; the only places where this word occurs in the New Testament. It properly signi-

of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

* 1 Cor. 1. 12. & 3. 5, 6. & 4. 6. Tit. 3. 13.

fies in order, distinctly, particularly, from *κατα* according to, and *εξη* order, as opposed to *confusion*, indistinctness, &c. If St. Paul went up to Jerusalem at this time, which we are left to infer, for Luke has not expressed it (ver. 22) it was his *fourth* journey thither; and this is generally supposed to have been the twenty-first year after his conversion. His *first* journey is mentioned chap. ix. 26. his *second*, chap. xi. 30. his *third*, chap. xv. 4. and his *fourth*, chap. xviii. 22. the place above.

Verse 24. *A certain Jew named Apollos*] One MS. with the *Coptic* and *Armenian*, call him *Apelles*; and the *Codex Bezae, Apollonius*. It is strange that we should find a Jew, not only with a Roman name, as *Aquila*, an eagle; but with the name of one of the *false* gods, as *Apollos* or *Apollo* in the text. Query: Whether the parents of this man were not originally *Gentiles*, but converted to Judaism after their son Apollo (for so we should write the word) had been born and named.

Born at Alexandria] This was a celebrated city of Egypt, built by Alexander the Great, from whom it took its name. It was seated on the Mediterranean Sea, between the Lake Mareotis and the beautiful harbour formed by the Isle of Pharos, about twelve miles West of the Canopic branch of the Nile, in lat. 31. 10. N. This city was built under the direction of Diocrates, the celebrated architect of the temple of Diana at Ephesus. It was in this city that *Ptolemy Soter* founded the famous academy called the *Musæum*, in which a society of learned men devoted themselves to philosophical studies. Some of the most celebrated schools of antiquity flourished here; and here was the *Tower of Pharos*, esteemed one of the *seven* wonders of the world. Alexandria was taken by the French July 4, 1798, under the command of Buonaparte; and was surrendered to the English under General, now Lord Hutchinson, in 1801. And in consequence of the treaty of peace between France and England, it was restored to the Turks. Near this place was the celebrated *obelisk*, called *Cleopatra's Needle*; and the no less famous column, called *Pompey's Pillar*. This city exhibits but very slender remains of its ancient splendor.

An eloquent man] Having strong rhetorical powers; highly cultivated, no doubt, in the Alexandrian schools.

Mighty in the scriptures] Thoroughly acquainted with the *Law* and the *Prophets*; and well skilled in the Jewish method of interpreting them.

A. M. cir. 4060. A. D. cir. 56. An. Olymp. cir. CCVIII. 4.

A. M. cir. 4060.
A. D. cir. 56.
An. Olymp.
cir. CCVIII.

25 This man was instructed in the way of the Lord ; and being ^a fervent in the spirit, he spake and taught diligently the things of the Lord, ^b knowing only the baptism of John.

26 And he began to speak boldly in the synagogue : whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

^a Rom. 12. 11.—→ ch. 19. 3.—→ 1 Cor. 3. 6.

Verse 25. *This man was instructed in the way of the Lord*] Κατηχημένος ; he was catechized, initiated, in the way, the doctrine of Jesus as the Christ.

Being fervent in the spirit] Being full of zeal to propagate the truth of God, he taught *diligently*, ακριβως accurately, (so the word should be translated,) the things of Christ as far as he could know them through the *ministry of John the Baptist* ; for it appears he knew nothing more of Christ than what John preached. Some suppose we should read *οὐκ ἄλλο*, before ακριβως correctly, or accurately, because it is said that Aquila and Priscilla expounded the way of the Lord ακριβωτερον more perfectly, rather, more accurately ; but of this emendation there is not the slightest necessity ; for surely it is possible for a man to teach accurately what he knows ; and it is possible that another, who possesses more information on the subject than the former, may teach him more accurately, or give him a larger portion of knowledge. Apollo knew the baptism of John ; but he knew nothing farther of Jesus Christ than that baptism taught : but as far as he knew, he taught accurately. Aquila and Priscilla were acquainted with the whole doctrine of the gospel ; the doctrine of Christ dying for our sins, and rising again for our justification : and in *this* they instructed Apollo ; and this was more accurate information than what he had before received, through the medium of John's ministry.

Verse 26. *They took him unto them*] This eloquent man, and mighty in the Scriptures, who was even a public teacher, was not ashamed to be indebted to the instructions of a Christian woman, in matters, that not only concerned his own salvation, but also the work of the ministry, in which he was engaged. It is disgraceful to a man to be ignorant, when he may acquire wisdom ; but it is no disgrace to acquire wisdom from the meanest person or thing. The adage is good, *Despise not advice, even of the meanest : the gagging of geese preserved the Roman state.*

Verse 27. *When he was disposed to pass into Achaia*] There is a very long and important addition here in the *Codex Bezae*, of which the following is a translation : But

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him : who, when he was come, ^c helped them much, which had believed through grace :

28 For he mightily convinced the Jews, and that publickly, ^d shewing by the scriptures that Jesus ^e was Christ.

A. M. cir. 4060.
A. D. cir. 56.
An. Olymp.
cir. CCVIII.

^c Ch. 9. 22. & 17. 3. & ver. 5.—→ Or, is the Christ.

certain Corinthians, who sojourned at Ephesus, and heard him, entreated him to pass over with them to their own country. Then, when he had given his consent, the Ephesians wrote to the disciples at Corinth, that they should receive this man. Who when he was come, &c. The same addition is found in the latter Syriac, and in the *Itala* Version, in the *Codex Bezae*.

Which had believed through grace.] These words may either refer to Apollo, or to the people at Corinth. It was through grace that they had believed ; and it was through grace that Apollo was enabled to help them much.

The words *δια της χάριτος through grace*, are wanting in the *Codex Bezae*, the latter Syriac, the *Vulgate*, one copy of the *Itala*, and in some of the *Fathers*. But this omission might have been the effect of carelessness, in the writers of those copies from which the foregoing were taken : the words convey the same idea that is expressed by St. Paul, 1 Cor. iii. 6. *Paul planted, and Apollo watered ; but God gave the increase.* Though this eminent man became the instrument of mightily helping the believers in Corinth ; yet he was also the innocent cause of a sort of schism among them. For some, taken by his commanding eloquence, began to range themselves on his side, and prefer him to all other teachers. This evil St. Paul reprehends and corrects in his first epistle to the Corinthians. St. Jerom says, that Apollo became bishop of Corinth.

Verse 28. *He mightily convinced the Jews*] Ευρονως διακατηλεγχετο ; he vehemently confuted the Jews ; and that publickly, not in private conferences, but in his public preaching : shewing by the Scriptures of the Old Testament, which the Jews received as divinely inspired, that Jesus, who had lately appeared among them, and whom they had crucified, was the Christ, the promised Messiah, and that there was salvation in none other ; and that they must receive him as the Messiah, in order to escape the wrath to come. This they refused to do ; and we know the consequence. Their city was sacked, their temple burnt, their whole civil and religious polity subverted, more than a million of themselves killed, and the rest scattered over the face of the earth.

1. The *Christian Religion* did not hide itself in corners and obscure places at first, in order, *privately*, to get strength, before it dared to shew itself publicly. *Error*, conscious of its weakness, and that its pretensions cannot bear examination, is obliged to observe such a cautious procedure. With what caution, circumspection, and privacy, did *Mohammed* propose his new religion! He formed a party by little and little, in the most private manner, before he ventured to exhibit his pretensions openly. Not so *Christianity*: it shewed itself in the *most public manner*, not only in the teaching of *Christ*, but also in that of the *Apostles*. Even after the crucifixion of our Lord, the apostles and believers went to the *temple*, the most *public place*; and in the most *public manner* taught and worked miracles. *JERUSALEM*, the seat of the doctors, the judge of religion, was the *first place* in which, by the command of their Lord, the disciples preached *Christ crucified*. They were therefore not afraid to have their cause tried by the most rigid *test of Scripture*; and in the very place too, where that Scripture was best understood.

2. When the same apostles carried this gospel to heathen countries, did they go to the *villages* among the *less informed*, or comparatively *ignorant Greeks*, in order to form a party, and shield themselves by getting the multitude on their side? No! They went to *Cæsarea*, to *Antioch*, to *Thessalonica*, to *ATHENS*, to *CORINTH*, to *EPHESUS*; to the very places where *learning* flourished most, where *sciences* were best cultivated; where *imposture* was most likely to be detected, and where the *secular power* existed in the most *despotic manner*, and could at once have crushed them to nothing, could they have been *proved* to be *impostors*; or had they not been under the immediate protection of Heaven! Hence it is evident, that these holy men feared no *rational* investigation of their doctrines, for they taught them in the face of the most celebrated schools in the universe!

3. They preached *Christ crucified* in *JERUSALEM*, where it was the most solemn interest of the Jews to *disprove* their doctrine, that they might exculpate themselves from the murder of Jesus Christ. They preached the same Christ, and

the vanity of *idolatry*, in *Athens*, in *Corinth*, and in *Ephesus*, where idolatry existed in the plenitude of its power; and where all its interests required it to make the most desperate and formidable stand against those *innovators*. What but the fullest confidence of the truth of what they preached; the fullest conviction of the divinity of their doctrine, and the supernatural influence of God upon their souls, could ever have induced these men to preach *Christ crucified*, either at *Jerusalem* or at *Athens*? I scruple not to assert, that the *bold, public* manner in which the apostles preached the gospel among the Jews and Greeks, is a most incontestible proof of the conviction they had of its *truth*; and the *success* with which they were favoured, is a demonstration that what they preached as truth, God proved to be truth, by stretching forth his hand to heal; and causing signs and wonders to be wrought in the name of the holy child Jesus. This is an additional proof of the sincerity of the apostles, and of the truth of Christianity. If Paul and Peter, Barnabas and Silas, had not had the fullest persuasion that their doctrine was of God, they would never have ventured to propose it before the *sanhedrin* in *JERUSALEM*; the *litterati* of *CORINTH*, and the *Stoics* and *inexorable judges* of the *Areopagus* at *ATHENS*.

4. We may be surprised to find that even among the *Jews*, as well as the *Gentiles*, there were persons who used *curious arts*. Those were inexcusable; these were to be pitied. Blind, as every man is by nature, yet he is conscious that without *supernatural* assistance he can neither secure the good he needs, nor avoid the evil he fears: therefore he endeavours to associate to himself the influence of *supernatural* agents, in order to preserve him in safety, and make him happy. Thus forsaking and forgetting the *fountain of living water*, he hews out to himself *cisterns* that can hold no water. The existence of magical arts and incantations, whether real or pretended, prove the general belief of the existence of a *spiritual world*; and man's consciousness of his own weakness, and his need of supernatural help. When shall the eye be directed solely to HIM from whom alone true help can come, by whom evil is banished, and happiness restored!

CHAPTER XIX.

Paul, coming to *Ephesus*, finds certain disciples who had not received the gift of the Holy Ghost, knowing only the baptism of *John*, but receive it through the imposition of his hands, 1—7. He preaches for three months in the synagogues, 8. Many being hardened, he leaves the synagogues, and teaches daily in the school of *Tyrannus* for two years, 9, 10. He works many miracles, 11, 12. Account of the vagabond exorcist *Jews*, and the seven sons of *Skeva*, 13—17. Many are converted, and burn their magical books, 18—20. *Paul* purposes to pass through *Macedonia* and *Achaia*, to go to *Jerusalem*, and afterwards to *Rome*; but having sent *Timotheus* and *Erastus* to *Macedonia*, continues a little longer in *Asia*, 21, 22. *Demetrius*, a silversmith of *Ephesus*, raises an uproar against *Paul*, which, after some tumultuous proceedings, is appeased by the town-clerk, 23—41.

A. M. cir. 4060.
A. D. cir. 56.
An. Olymp.
cir. CCVIII. 4.

AND it came to pass, that, while ^a Apollos was at Corinth, Paul having passed through the ^b upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, ° We have not so much as heard whether there be any Holy Ghost.

* 1 Cor. 1. 12. & 3. 5, 6. — 1 Mac. 3. 37. & 6. 1. — ch. 8. 16.
See 1 Sam. 3. 7.

NOTES ON CHAP. XIX.

Verse 1. *And it came to pass—while Apollos was at Corinth*] The *Codex Bezae* begins this chapter differently. *But when Paul was desirous, according to his own counsel, to go to Jerusalem, the Spirit commanded him to return into Asia: then, passing through the upper parts, he came to Ephesus.* This addition is also found in the *Latin*, or *Italia* part of the same MS. and in the *margin* of the *latter Syriac*.

Paul having passed through the upper coasts] That is, through those parts of Asia Minor that lay eastward of Ephesus, such as Galatia, Phrygia, and probably Lycaonia and Lydia: and it is in reference to Ephesus that these are called the *upper coasts*. See their situation on the Map.

Verse 2. *Have ye received the Holy Ghost*] It is likely that these were Asiatic Jews, who having been at Jerusalem about twenty-six years before this, had heard the preaching of John, and received his baptism, believing in the coming Christ, whom John had proclaimed: but it appears that till this time, they had got no farther instruction in the Christian religion. Paul perceiving this, asked them if they had received the Holy Ghost since they believed? For it was the common privilege of the disciples of Christ to receive, not only the ordinary graces, but also the extraordinary gifts of the Holy Spirit: and thus the disciples of Christ differed from those of John, and of all others. John baptized with *water*; Jesus baptized with the *Holy Ghost*. And to this day, the genuine disciples of Christ are distinguished from all false religionists, and from nominal Christians, by being made partakers of this Spirit, which enlightens their minds, and convinces of sin, righteousness, and judgment; quickens their souls, witnesses to their conscience that they are the children of God, and purifies their hearts. Those who have not received these blessings from the Holy Spirit, whatever their profession may be, know nothing better than John's baptism: good, excellent in its kind, but ineffectual to the salvation of those who live under the meridian of Christianity.

We have not so much as heard whether, &c.] That is,

3 And he said unto them, Unto what then were ye baptized? And they said, ° Unto John's baptism.

4 Then said Paul, ° John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized ^f in the name of the Lord Jesus.

A. M. cir. 4060.
A. D. cir. 56.
An. Olymp.
cir. CCVIII. 4.

* Ch. 18. 25. — Matt. 9. 11. John 1. 15, 27, 30. ch. 1. 5. & 11. 16. & 13. 24, 25. — ch. 8. 16.

they had not heard that there were particular gifts and graces of the Holy Spirit to be received. They could not mean that they had not heard of the Holy Spirit; for John, in his baptism, announced Christ as about to baptize with the Holy Ghost, Matt. iii. 11. Luke iii. 16. but they simply meant, that they had not heard that this Spirit, in his gifts, had been given to, or received by any one.

Verse 4. *That they should believe on him which should come after*] John baptized them with the baptism of repentance; this was *common* to all the baptisms administered by the Jews, to proselytes; but telling them that they should believe on him who was coming, was *peculiar* to John's baptism.

Verse 5. *When they heard this, &c.*] As there is no evidence in the New Testament of persons being *rebaptized*, unless this be one; many criticisms have been hazarded to prove that these persons were not *rebaptized*. I see no need of this. To be a *Christian*, a man must be baptized in the *Christian faith*: these persons had not been baptized into that faith, and therefore were not Christians: they felt this, and were immediately baptized *into the name of the Lord Jesus*. This is a plain case: but let one instance be produced of a person being rebaptized, who had *before* been baptized in the name of the *Holy Trinity*, or even in the name of *Jesus* alone. In my view, it is an awful thing to *iterate baptism*, when it had been before *essentially* performed: by "*essentially* performed," I mean administered by *sprinkling, washing, or plunging*, by or in *water*; in the name of the *Father, Son, and Spirit*, being invoked at the time. Whoever has had this, has the *essence* of baptism, as far as that can be conferred by *man*: and it matters not at *what period of his life* he has had it; it is a substantial baptism, and by it the person has been fully consecrated to the Holy and Blessed Trinity; and there should not be an *iteration* of this consecration on any account whatever. It is totally contrary to the canon law; it is contrary to the decisions of the best divines: it is contrary to the practice of the purest ages of the church of God: it is contrary to the New Testament, and tends to bring this sacred ordinance into disrepute.

A. M. cir. 4060. 6 And when Paul had ^a laid his
A. D. cir. 56. hands upon them, the Holy Ghost
An. Olymp. came on them; and ^b they spake
cir. CCVIII. 4. with tongues, and prophesied.

7 And all the men were about twelve.

8 ¶ ^c And he went into the synagogue, and
spake boldly for the space of three months,
disputing and persuading the things ^d concern-
ing the kingdom of God.

A. M. cir. 4061. 9 But ^e when divers were hardened,
A. D. cir. 57. and believed not, but spake evil ^f of
An. Olymp. that way before the multitude, he
cir. CCIX. 1.

A. M. cir. 1406. departed from them, and separated
A. D. cir. 57. the disciples, disputing daily in the
An. Olymp. school of one Tyrannus.
cir. CCIX. 1.

10 And ^g this continued by the space of two
years; so that all they which dwelt in Asia heard
the word of the Lord Jesus, both Jews and Greeks.

11 And ^h God wrought special miracles by the
hands of Paul:

12 ⁱ So that from his body were brought unto
the sick, handkerchiefs or aprons, and the dis-
eases departed from them, and the evil spirits
went out of them.

^a Ch. 6. 6. & 8. 17. — ^b ch. 2. 4. & 10. 46. — ^c ch. 17. 2. & 18. 4. —
^d ch. 1. 3. & 28. 23. — ^e 2 Tim. 1. 15. 2 Pet. 2. 2. Jude 10.

^f See ch. 9. 2. & 22. 4. & 24. 14. ver. 23. — ^g See ch. 20. 31. — ^h Mark
16. 20. ch. 14. 3. — ⁱ ch. 5. 15. See 2 Kings 4. 29.

Verse 6. *They spake with tongues, and prophesied.*] They received the miraculous gift of different languages; and in those languages they taught to the people the great doctrines of the Christian religion; for, this appears to be the meaning of the word *προεφητεύων* *prophesied*, as it is used above.

Verse 8. *Spake boldly—three months*] We have often remarked that St. Paul, in every place, made his first offers of salvation to the *Jews*; and it was only when they rejected it, that he turned to the *Gentiles*; see chap. xviii. 6. and the same line of conduct he pursues here: he goes to the school of Tyrannus, at least a public place, to which *all* might resort, when they obstinately rejected the gospel in the synagogue.

Disputing and persuading] *Διαλεγόμενος και πειθών*, holding conversations with them, in order to persuade them of the truth of the doctrine of Christ.

Verse 9. *When divers were hardened*] *Τίτες*, when some of them were hardened; several no doubt felt the power of divine truth, and yielded consent. Our term *divers*, one of the most *bald* in our language, has too general a meaning for this place.

Behold the effect of the word of God! it is a savour of life unto life, or death unto death, according as it is received or rejected. The twelve men mentioned above received it affectionately, and they were made partakers of the Holy Ghost; the others were hardened, for they refused to believe, and they calumniated the doctrine; and became Satan's preachers among the multitude, to prejudice them against Christ and his religion.

Separated the disciples] Paul, and those converted under his ministry, had doubtless been in the habit of attending public worship in the *synagogue*: but on the persecuting conduct of these Jews, he and his converts wholly withdrew from the synagogue, and took a place for themselves; and con-

stantly afterwards held their own meetings at a school-room, which they hired no doubt for the purpose.

The school of one Tyrannus.] For *σχολή* the school, one MS. has *συναγωγή* the *synagogue*; and for *Tyrannus*, some have *Tyrannios*. Some have considered the original word as being an epithet, rather than the name of a person; and think that a *prince* or *nobleman* is intended, because *τυρανός* *tyrant*, is taken in this sense: but this is a most unlikely conjecture. It appears that the person in question was a *school-master*, and that he *lent* or *hired* his room to the apostles; and that they preached daily in it to as many, both Jews and Gentiles, as chose to attend. It is very likely that Tyrannus was a Jew, and was at least well affected to the Christian cause; for we have many proofs that individuals among them kept *schools* for the instruction of their youth; besides the schools or academies kept by the more celebrated rabbins. See *Schoettgen*, and *Vitringa*.

Verse 10. *By the space of two years*] The school-house of Tyrannus was his regular chapel; and it is likely that in it he taught *Christianity*, as Tyrannus taught *languages* or *sciences*.

All they—in Asia heard the word] Meaning probably, the Proconsular Asia, for the extent of which, see the note on chap. xvi. 6.

Jews and Greeks.] For, although he ceased preaching in the synagogues of the Jews, yet they continued to hear him in the school of Tyrannus. But it is likely that Paul did not confine himself to this place, but went about through the different towns and villages; without which, how could *all Asia* have heard the word? By *Greeks*, we are to understand not only the *proselytes* of the gate, but the *heathens* in general.

Verse 11. *God wrought special miracles*] *Δυναμεις τις ου τας τυχουσας*; miracles of no *ordinary* kind, i. e. extraordinary miracles.

Verse 12. *Handkerchiefs or aprons*] *Σουδαρια η επιμυρία*;

A. M. cir. 4061.
A. D. cir. 57.
An. Olymp.
cir. CCIX. 1.

13 ¶ Then certain of the vagabond Jews, exorcists, ^b took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth;

^a Matt. 12. 27.

probably the *sudaria* were a sort of handkerchiefs, which in travelling were always carried in the hand, for the convenience of wiping the face: and the *simikinthia* were either the sashes or girdles, that went about the loins. These, borrowed from the apostle, and applied to the bodies of the deceased, became the means, in the hand of God, of their restoration to health.

The diseases departed from them, and the evil spirits went out of them.] Here, there is a most evident distinction made between the *diseases* and the *evil spirits*: hence they were not one and the same thing.

Verse 13. *Certain of the vagabond Jews, exorcists*] *Τινες αριστων περιερχομενων Ιουδαιων εξοριστων*; certain of the Jews, who went about practising exorcisms. Vagabond has a very bad acceptation among us; but literally, *vagabundus* signifies a wanderer, one that has no settled place of abode. These, like all their countrymen, in all places, went about to get their bread in what way they could: making trial of every thing, by which they could have the prospect of gain. Finding that Paul cast out dæmons through the name of Jesus, they thought, by using the same, they might produce the same effects; and if they could, they knew it would be to them an ample source of revenue; for dæmoniacs abounded in the land.

Verse 14. *Seven sons of one Sceva a Jew, and chief of the priests*] The original *Ιουδαιου αρχιερευς* signifies a Jewish high-priest; but it is not probable that any sons, much less seven sons, of a Jewish high-priest, should be strolling exorcists: it is therefore likely that *τις ος Σεβα τινος ιερευς*, the sons of Sceva, a certain priest, as it stands in the *Codex Bezae*, is the true reading. The whole verse in that MS. reads thus: *Among them were also the sons of Sceva, a priest, who wished to do the same: for they were accustomed to exorcise such persons. And entering in to the dæmoniac, they began to invoke that Name, saying, We command thee by Jesus, whom Paul preacheth, to go out. And the evil spirit answered, and said unto them, Jesus I know, &c.* It has been often remarked, that in our Lord's time there were many of the Jews that professed to cast out dæmons; and perhaps to this our Lord alludes, Matt. xii. 27. See the note there.

Josephus, in speaking of the wisdom of Solomon, says,

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

A. M. cir. 4061.
A. D. cir. 57.
An. Olymp.
cir. CCIX. 1.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

^b See Mark 9. 38. Luke 9. 49.

that he had that skill by which dæmons are expelled; and that he left behind him the manner of using exorcisms, by which they are cast out; and that those arts were known among his countrymen down to his own time; and then gives us the following relation: "I have seen a certain man of my own country, whose name was Eleazar, releasing people that were dæmoniacs, in the presence of Vespasian, his sons, his captains, and the whole multitude of his soldiers. The manner of the cure was this: He put a ring that had a root of one of those sorts mentioned by Solomon, to the nostrils of the dæmoniac, after which he drew out the dæmon through his nostrils; and when the man fell down, immediately he adjured him to return into him no more, making still mention of Solomon, and reciting the incantations that he had composed. And when Eleazar would persuade the spectators that he had such a power, he set at a little distance a cup of water, and commanded the dæmon as he went out of the man, to overturn it; and when this was done, the skill and wisdom of Solomon were shewed very manifestly." Joseph. ANTIC. book viii. cap. 2. sect. 5. Whiston's edition.

That there were such incantations among the Jews, we know well, and that there are still such found, and that they are attributed to Solomon; but that they are his, remains to be proved; and could this even be done, a point remains which can never be proved, viz. that those *curious arts* were a part of that wisdom which he received from God, as Josephus intimates. Indeed the whole of the above account gives the strongest suspicion of its being a trick by the Jewish juggler, which neither Josephus nor the emperor could detect; but the ring, the root, the cup of water, the spell, &c. all indicate imposture. Magicians among the Jews were termed *באלי שם* *ba'aley shem*, Masters of the Name, that is, the name of Jehovah יהוה by a certain pronunciation of which, they believed the most wonderful miracles could be wrought. There were several among them who pretended to this knowledge; and when they could not deny the miracles of our Lord, they attributed them to his knowledge of the true pronunciation of this most sacred name.

Verse 15. *Jesus I know, and Paul I know*] In the answer of the dæmoniac, the verb is varied: *τον Ιησουν γινωσκω, και τον*

A. M. cir. 4061.
A. D. cir. 57.
An. Olymp.
cir. CCIX. 1.

16 And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and a fear fell on them all, and the name of

• Luke 1. 65. & 7. 16. ch. 2. 43. & 5. 5, 11.

Παυλον επισαμαι υμεις δε τινες (τινος) εσε. I acknowledge Jesus; and am acquainted with Paul: but of whom are ye? Ye belong to neither: ye have no authority. And he soon gave them full proof of this. This distinction is observed in my old MS. Bible: I have knowt Jctn, and I took Boule; forsooth who ben get.

Verse 16. *And the man in whom the evil spirit was, &c.*] Thus we find that one man was more powerful than these seven brothers; so that he stripped them of their upper garments, and beat and wounded the whole! Was not this a proof that he derived his strength from the evil spirit that dwelt in him?

Verse 17. *The name of the Lord Jesus was magnified.*] They saw that there was a sovereign power in the name of Jesus, which could not be imitated by these lying exorcists: they therefore revered this name, and despised those pretenders.

Exorcisms or adjurations of evil spirits were very frequent in the primitive church: the name of Jesus was that alone which was used. The primitive Fathers speak strong and decisive words concerning the power of this name; and how dæmons were tormented, and expelled by it, not only from individuals, but from the temples themselves. Exorcists formed a distinct class in the church; hence we read of Presbyters, Deacons, Exorcists, Lectors, and Door-keepers. The adjuration was commonly used over the Catechumens, before they were admitted to baptism. Gregory of Nazianzen, and Cyril of Jerusalem, speak much of this rite—See my Succession of Sacred Literature, under Cyril, and GREGORY Nazianzen; and see Suicer, under εξορκισμος.

Verse 19. *Which used curious arts*] Τα περιεργα. From the use of this word in the Greek writers, we know that it signified magical arts, sorceries, incantations, &c. Ephesus abounded with these. Dio Cassius, speaking of the emperor Adrian, says, Ο Αδριανος περιεργοτατος ην, και μαντειας, μαγγανειαις παντοδαπαις εχρητο, “Adrian was exceedingly addicted to curious arts, and practised divination and magic.” These practices prevailed in all nations of the earth.

Brought their books together] The Εφεσια γραμματα, or

A. M. cir. 4061.
A. D. cir. 57.
An. Olymp.
cir. CCIX. 1.

the Lord Jesus was magnified. 18 And many that believed came, and b confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

• Matt. 3. 6.

Ephesian characters, are celebrated in antiquity; they appear to have been amulets, inscribed with strange characters, which were carried about the body for the purpose of curing diseases, expelling dæmons, and preserving from evils of different kinds. The books brought together on this occasion, were such as taught the science, manner of formation, use, &c. of these charms.

Suidas, under Εφεσια γραμματα, Ephesian Letters, gives us the following account: “Certain obscure incantations.—When Milesius and Ephesius wrestled at the Olympic games, Milesius could not prevail, because his antagonist had the Ephesian Letters bound to his heels; when this was discovered, and the letters taken away, it is reported, that Milesius threw him thirty times.”

The information given by Hesychius, is still more curious: Εφεσια γραμματα: ην μεν παλαι σ^τ υσερον δε προσθεσαν τινες ακατωνες και αλλα φασι δε των πρωτων τα ονοματα, ταδε ΑΣΚΙΟΝ; ΚΑΤΑΣΚΙΟΝ, ΛΙΧ, ΤΕΤΡΑΧ, ΔΑΜΝΑΜΕΝΕΤΣ, ΑΙΣΙΟΝ. Δηλοι δε, το μεν Ασκιον, σκοτος το δε Κατασκιον, φως το δε Λιξ, γη τετραξ δε, ενιαυτος Δαμναμενευς, δε ηλιος Αισιον, δε αληθες. Ταυτα εν ιερα εσι και αγια. “The Ephesian letters or characters were formerly six, but certain deceivers added others afterwards; and their names, according to report, were these: ΑΣΚΙΟΝ, ΚΑΤΑΣΚΙΟΝ, ΛΙΧ, ΤΕΤΡΑΧ, ΔΑΜΝΑΜΕΝΕΥΣ, and ΑΙΣΙΟΝ. It is evident that Askion signifies DARKNESS; Kataskion, LIGHT; Lix, the EARTH; Tetrax, the YEAR; Damnameneus, the SUN; and Aision, TRUTH. These are holy and sacred things.” The same account may be seen in Clemens Alexandrinus, Strom. lib. v. cap. 8. where he attempts to give the etymology of these different terms. These words served, no doubt, as the keys to different spells and incantations; and were used in order to the attainment of a great variety of ends. The Abraxas of the Basilidians, in the second century, were formed on the basis of the Ephesian Letters; for those instruments of incantation, several of which are now before me, are inscribed with a number of words and characters equally as unintelligible as the above; and, in many cases, more so.

When it is said they brought their books together

A. M. cir. 4061. A. D. cir. 57. An. Olymp. cir. CCIX. 1. 20 *So mightily grew the word of God, and prevailed.

A. M. cir. 4063. A. D. cir. 59. An. Olymp. cir. CCIX. 3. 21 ¶ 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

A. M. cir. 4063. A. D. cir. 59. An. Olymp. cir. CCIX. 3. there, ^d I must also see Rome. 22 So he sent into Macedonia two of ^e them that ministered unto him, Timotheus and ^f Erastus; but he himself stayed in Asia for a season.

23 And ^g the same time there arose no small stir about ^h that way.

* Ch. 6. 7. & 12. 24.— Rom. 15. 25. Gal. 2. 1.— ch. 20. 22. ^a ch. 18. 21. & 23. 11. Rom. 15. 24—28.

^b Ch. 13. 5.— Rom. 16. 23. 2 Tim. 4. 20.— ^c 2 Cor. 1. 8. ^d See ch. 9. 2.

we are to understand the books which treated of these curious arts; such as the Εφεσια γραμματα, or *Ephesian characters*.

And burned them before all] These must have been thoroughly convinced of the truth of Christianity, and of the unlawfulness of their own arts.

Fifty thousand pieces of silver.] Some think that the *αργυριον*, which we translate *piece of silver*, means a *shekel*, as that word is used in Matt. xxvi. 15. where see the note; 50,000 shekels, at 3s. according to dean Prideaux's valuation, (which is that followed throughout this work,) would amount to 7500*l*.

But as this was a Roman and not a Jewish country, we may rationally suppose that the Jewish coin was not here current; and that the *αργυριον*, or *silver coin*, mentioned by St. Luke, must have been either *Greek* or *Roman*; and it is very likely that the *Sestertius* is meant, which was always a *silver coin*, about the value, according to Arbuthnot, of *twopence*, or *1*l*. 3*q*¹/₂*. which answers to the *fourth* part of a *denarius*, rated by the same author at *7*1*/₂*d**. Allowing this to be the coin intended, the 50,000 *Sestertii* would amount to 403*l*. 12*s*. 11*d*.

The Vulgate reads, *denariorum quinquaginta millium*, fifty thousand *Denarii*; which, at *7*1*/₂*d**. will amount to 1614*l*. 11*s*. 8*d*. The reading of the *Itala* version of the Codex Bezae, is very singular, *Denariorum Sestertia ducenta*. "Two hundred Sesterces of *Denarii*;" which may signify no more than "two hundred Sestertii of Roman money:" for in this sense *denarius* is certainly used by Cicero, *Orat. pro Quint.*; where, *ad denarium solvere*, means to pay in Roman money; an expression similar to our word *sterling*. This sum would amount to no more than *1*l*. 12*s*. 3*1*/₂*d**. But that which is computed from the *Sestertius*, is the most probable amount.

Verse 20. So mightily grew the word of God, and prevailed.] The Codex Bezae reads this verse thus: "So mightily grew the word of the Lord, and prevailed; and the faith of God increased and multiplied." It is probable that it was about this time that St. Paul had that conflict which he mentions, 1 Cor. xv. *If I, after the manner of men, have fought with wild beasts at Ephesus, &c.* See the note there. It means some severe trials not here mentioned;

unless we may suppose him to refer to the ferocious insurrection headed by Demetrius, mentioned at the end of this chapter.

Verse 21. Paul purposed in the spirit, &c.] Previously to this, he appears to have concerted a journey to Macedonia, and a visit to Corinth, the capital of Achaia, where he seems to have spent a considerable time; probably the whole winter of A. D. 58; see 1 Cor. xvi. 5, 6. and afterwards to go to Jerusalem; but it is likely that he did not leave Ephesus till after Pentecost, A. D. 59. (1 Cor. xv. 8.) And he resolved, if possible, to see Rome, which had been the object of his wishes for a considerable time. See Rom. i. 10, 13. xvi. 23.

It is generally believed that during this period, while at Ephesus, he wrote his first epistle to the Corinthians. He had heard that some strange disorders had entered into that church:—1. That there were *divisions* among them; some extolling Paul beyond all others; some Peter; others Apollos. 2. He had learned from Stephanus, Fortunatus, and Achaicus, whom he saw at Ephesus, 1 Cor. xvi. 17. vii. 1. that several *abuses* had crept into their religious assemblies. 3. That even the *Christians* went to law with each other; and that before the *heathens*. And, 4. That a person, professing Christianity in that city, had formed a matrimonial contract with his step-mother. It was to remedy these disorders that he wrote his first epistle to the Corinthians, in which he strongly reprehends all the above evils.

Verse 22. So he sent into Macedonia] He desired Timothy to go as far as Corinth, 1 Cor. iv. 18. and after that, to return to him at Ephesus, 1 Cor. xvi. 11. but he himself continued in Asia some time longer; probably to make collections for the poor saints in Jerusalem. Erastus, mentioned here for the first time, appears to have been the chamberlain, Οικονομος, either of Ephesus or Corinth; see Rom. xvi. 23. He was one of St. Paul's companions, and is mentioned as being left by the apostle at Corinth, 2 Tim. iv. 20.

Verse 23. No small stir about that way.] Concerning the gospel, which the apostles preached; and which is termed *this way*, chap. ix. 2. where see the note.

A. M. cir. 4068. 24 For a certain *man* named De-
A. D. cir. 59. metrius, a silversmith, which made
An. Olymp. silver shrines for Diana, brought a no
cir. CCIX. 3. small gain unto the craftsmen ;

25 Whom he called together with the work-
men of like occupation, and said, Sirs, ye know
that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone
at Ephesus, but almost throughout all Asia,

• Ch. 16. 16, 19.

Verse 24. *Silver shrines for Diana*] It is generally known, that the temple of Diana at Ephesus, was deemed one of the *seven wonders of the world*, and was a most superb building. It appears that the *silver shrines* mentioned here, were small portable representations of this temple, which were bought by strangers as matters of *curiosity*, and probably of *devotion*. If we can suppose them to have been *exact models* of this famous temple, representing the whole exterior of its magnificent workmanship, which is possible; they would be held in high estimation, and probably become a sort of substitute for the temple itself, to worshippers of this goddess who lived in distant parts of Greece. The temple of Diana was raised at the expence of all Asia Minor, and yet was two hundred and twenty years in building, before it was brought to its sum of perfection. It was in length 425 feet, by 220 in breadth; and was beautified by 127 columns, which were made at the expence of so many *kings*: and was adorned with the most beautiful statues. To procure himself an everlasting fame, Erostrates burnt it to the ground, the same night on which Alexander the Great was born. It is reported, that Alexander offered to make it as magnificent as it was before, provided he might put his name on the front; but this was refused. It was afterwards rebuilt and adorned; but Nero plundered it of all its riches. This grand building remains almost entire to the present day; and is now turned into a Turkish mosque. See an account of it in Montfaucon, *Antiq. Expliq.* vol. ii. with a beautiful drawing on plate vi. No. 20. See also Stuart's *Athens*. There were also, *pieces of silver* struck with a representation of the temple of Minerva, on one side: many coins occur in the reigns of the first Roman emperors, where temples, with idols in the porch, appear on the reverse: and several may be seen in *Musculus*, in the reigns of Trajan, Hadrian, Antoninus Pius, &c. A beautiful representation of the temple of Diana at Ephesus, may be seen on a medal engraved by Montfaucon, in his *Antiq. Expliq. Suppl.* vol. ii. plate 33. It has eight Doric columns in front, which Pliny says were *sixty feet* in length. In the entrance the figure of Diana is

A. M. cir. 4068. this Paul hath persuaded and turned
A. D. cir. 59. away much people, saying that
An. Olymp. they be no gods, which are made
cir. CCIX. 3. with hands :

27 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.

• Ps. 115. 4. Isai. 44. 10—20. Jer. 10. 3.

represented, with a sort of tower upon her head, her arms supported by two staves: at her feet are represented two stags, with their backs towards each other. The sun is represented on the right side of her head, and the moon as a crescent on the left. On each side, and at the bottom of this temple, are the words *κρωτων Ασιας Εφεσιων*. Some think that the medals here referred to, are the same that are meant by the *silver shrines*, made by Demetrius and his craftsmen. See the note on ver. 27.

Brought no small gain] There were many made, many sold, and probably at considerable prices.

Verse 25. *By this craft we have our wealth.*] The word *συροπια* not only signifies *wealth*, but also *abundance*. It was a most lucrative trade; and he plainly saw that if the apostles were permitted to go on thus preaching, the worship of Diana itself would be destroyed; and consequently all the gain that he and his fellows derived from it, would be brought to nought.

Verse 26. *This Paul hath persuaded and turned away much people*] From the mouth of this heathen we have, in one sentence, a most pleasing account of the success with which God had blessed the labours of the apostles: not only at Ephesus, but almost throughout all Asia, they had persuaded and converted much people; for they had insisted that they could be no gods which are made with hands: and this the common sense of the people must at once perceive.

Verse 27. *The temple of the great goddess Diana*] From a number of representations of the Ephesian goddess Diana, which still remain, we find that she was widely different from *Diana the huntress*. She is represented in some statues all covered over with *breasts*, from the shoulders down to the feet; in others she is thus represented, from the breast to the bottom of the abdomen, the thighs and legs being covered with the heads of different animals. From this it is evident, that under this name and form, *Nature*, the nourisher and supporter of all things, was worshipped: the *sun* and *moon* being grand agents in all natural productions, were properly introduced as her attributes or symbols. Because she was

A. M. cir. 4063.
A. D. cir. 59.
An. Olymp.
cir. CCIX. 3.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion : and having caught ^a Gaius and ^b Aristar-

^a Rom. 16. 23. 1 Cor. 1. 14.

the representative of universal Nature, she was called, in opposition to *Diana the huntress*, and *goddess of Chastity*, the *GREAT goddess Diana*; not only worshipped in Asia, but throughout the whole world; both the Greeks and the Romans unanimously conjoining in her worship.

Several statues of this Ephesian Diana still remain; and some beautiful ones are represented by *Montfaucon*, in his *Antiq. Expliq.* vol. 1. book iii. cap. 15. plates 46, 47, and 48. From this father of antiquaries, much information on this subject may be deriyed. He observes, that the original statue of Diana of Ephesus, which was in that noble temple, esteemed one of the wonders of the world, was made of *ivory*, as *Pliny* says; but *Vitruvius* says it was made of *cedar*; and others, of the wood of the *vine*. The images of this goddess are divided into several bands, or compartments; so that they appear swathed from the breasts to the feet. On the *head* is generally represented a large tower, two stories high. A kind of *festoon* of flowers and fruits descends from her *shoulders*; in the void place of the festoon a *crab* is often represented, and sometimes crowned by two *genii* or *victories*. The *arms* are generally extended, or stretched a little out from the sides; and on each, one or two *lions*. Below the festoon, between the two first bands, there are a great number of *paps*, hence she has been styled by some of the ancients *Multimamma*, and *πολυμασος*, the goddess with the *multitude of paps*: on one figure I count nineteen. Between the second and third bands, *birds* are represented; between the third and fourth, a *human head*, with *Tritons*; between the fourth and fifth, heads of *oxen*. Most of the *images* of this goddess are represented as swathed nearly to the ancles, about which the folds of her robe appear. Though there is a general resemblance in all the images of the Ephesian Diana; yet some have more figures or symbols, some less. These symbols are generally *paps*, *human figures*, *oxen*, *lions*, *stags*, *griffins*, *sphinxes*, *reptiles*, *bees*, *branches of trees*, and *roses*.

That Nature is intended by this goddess is evident, from the inscription on two of those represented by *Montfaucon*, *παναιολος φυσικς παρτων μητηρ*, *Nature, full of varied creatures, and mother of all things*. It is evident that this Diana was a composition of several deities: her *crown of turrets* belongs to *Cybele*, the mother of the gods; the *lions* were

chus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

^b Ch. 20. 4. & 27. 2. Col. 4. 10. Philem. 24.

sacred to her also; the *fruits* and *oxen* are symbols of *Ceres*; the *griffins* were sacred to *Apollo*; and the *deer* or *stags* to *Diana*. The *crab* being placed within the festoon of flowers, evidently refers to the northern tropic *Cancer*; and the *crab* being *crowned* in that quarter, may refer to the sun having *accomplished* his course, and begun to return with an increase of light, heat, &c. The *paps*, or *breasts*, as has already been observed, shew her to be the *nurse of all things*; and the different *animals* and *vegetables*, represented on these images, point out *Nature* as the supporter of the animal and vegetable world; the *moon* and *tritons* shew her influence on the *sea*: and the *sun* her influence on the *earth*. All these things considered, it is no wonder that this goddess was called at Ephesus the *Great Diana*, and that she was worshipped not only in that city, but in all the world. In the worship of this deity, and in the construction of her images, the heathens seem to have consulted common sense and reason in rather an unusual manner. But we must observe also, that among the Greeks and Romans they had two classes of deities; the *Dii Majores*, and the *Dii Minores*: the great gods, and the minor gods. The latter were innumerable; but the former, among whom was *Diana*, were only twelve—*Jupiter*, *Neptune*, *Apollo*, *Mars*, *Mercury*, and *Vulcan*; *Juno*, *Vesta*, *Ceres*, *Diana*, *Venus*, and *Minerva*. These twelve were adored through the whole Gentile world, under a variety of names.

Verse 29. *The whole city was filled with confusion*] Thus we find the peace of the whole city was disturbed, not by an *apostle* preaching the gospel of Christ, but by one interested, unprincipled knave, who did not even plead *conscience* for what he was doing; but that it was by this craft he and his fellows got their wealth; and he was afraid to lose it.

Rushed—into the theatre.] The theatres being very spacious and convenient places, were often used for *popular assemblies* and public deliberation, especially in matters which regarded the safety of the state. There are several proofs of this in ancient authors. So *Tactus*, Hist. ii. 80. speaking concerning *Vespasian*, says, *Antiochenium theatrum ingressus, ubi illis consultare mos est, concurrentes et in consultationem effusus alloquitur*. "Having entered into the theatre of the Antiochians, where it was the custom to hold consultations, the people running together, and being pro-

A. M. cir. 4068.
A. D. cir. 59.
An. Olymp.
cir. CCIX. 3.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And

* 1 Tim. 1. 20. 2 Tim. 4. 14.—^b ch. 12. 17.

fuse in flattery; he addressed them." *Frontinus* in *Stratagem. lib. iii. cap. 2.* speaking of a public meeting in the theatre at Agrigentum, observes, *ubi ex more Græcorum locus consulandi præbatur*; which, according to the custom of the Greeks, is the place for public deliberation. See several examples in *Kypke*.

Verse 31. *Certain of the chief of Asia*] *Τίτες των Ασιαρχων*; some of the *Asiarchs*. The *Asiarchs* were those to whom the care and regulation of the public games were entrusted: they were a sort of *high priests*, and were always persons of considerable riches and influence. These could not have been Christians, but they were what the sacred text states them to have been, *αυτω φίλοι his friends*; and foreseeing that Paul would be exposed to great danger if he went into the theatre, amidst such a tumultuous assembly, they sent a message to him, entreating him not to go into danger so apparent. Query: Did he not go, and fight with these wild beasts at Ephesus? 1 Cor. xv. 32.

Verse 32. *Some—cried one thing, and some another*] This is an admirable description of a tumultuous mob, gathered together without law or reason; getting their passions inflamed, and looking for an opportunity to commit outrages, without *why* or *wherefore*; *principle* or *object*.

For the assembly was confused] *Ἡ ἐκκλησία*; the same word which we translate *church*: and thus we find that it signifies any assembly *good* or *bad*, *lawful* or *unlawful*; and that only the circumstances of the case, can determine the precise nature of the assembly, to which this word is applied.

Verse 33. *They drew Alexander out of the multitude, the Jews putting him forward*] From this and the following verse it is pretty evident, that this Alexander was brought forward on this occasion by the Jews, that he might make an oration to the multitude, in order to exculpate the *Jews*, who were often by the heathens confounded with the *Christians*; and cast the whole blame of the uproar upon Paul and his party. And he was probably chosen, because he was

A. M. cir. 4068.
A. D. cir. 59.
An. Olymp.
cir. CCIX. 3.

* Alexander ^bbeckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, *Great is Diana* of the Ephesians.

35 And when the town-clerk had appeased the people, he said, *Ye men of Ephesus*, what man is there that knoweth not how that the city of the Ephesians is ^ca worshipper of

* Gr. the temple-keeper.

an able *speaker*: and when he beckoned with his hand to gain an audience, the Greeks, knowing that he was a *Jew*, and consequently as much opposed to the worship of Diana as Paul was, would not hear him: and therefore, to drown his apology, *τω δήμω* for the people, viz. the Jews, they vociferated, for the space of two hours, *Great is Diana of the Ephesians!* There does not seem any just ground from the text to suppose, that this Alexander was a *Christian*; or that he was now about to make an apology for the *Christians*: it is generally believed, that he is the same with *Alexander the copper-smith*, of whom St. Paul speaks, 2 Tim. iv. 14. and whom, with *Philetus*, he was obliged to excommunicate, 1 Tim. 1. 20. By the *Jews putting him forward*, we are to understand their earnestness to get him to undertake *their defence*, and criminate, as much as possible, St. Paul and his companions, and the Christian cause in general; which he would no doubt have done, without vindicating the worship of Diana, which, as a Jew, he would not dare to attempt.

Verse 35. *When the town-clerk*] *Ὁ γραμματεὺς*, literally the *scribe*. The Syriac has *ܪܝܫܐ ܕܡܝܢܐ*; *reisha damedinato*, the *chief or prince of the city*. The latter Syriac has, the *scribe of the city*. Some think that the word *recorder* would do better here than *town-clerk*; and indeed it is evident, that a magistrate of considerable authority and influence is intended.

Ye men of Ephesus] The speech of this man may be thus analysed: 1. He states that there was no need of a public declaration that the Ephesians were worshippers of Diana; this every person knew, and nobody attempted to contest it, ver. 35, 36. 2. That the persons accused were not guilty of any public offence, nor of any breach of the laws of the city, 37. 3. That if they were, this was not a legal method of prosecuting them, 38, 39. 4. That they themselves, by this tumultuous meeting, had exposed themselves to the censure of the law; and were in danger of being called into question for it, ver. 40. See *Dodd*.

A. M. cir. 4063. the great goddess Diana, and of
A. D. cir. 59. the image which fell down from
An. Olymp. Jupiter?
cir. CCIX. 3.

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

^a Or, the court days are kept.

[Is a worshipper of the great goddess Diana] The word νεωκορος *neocoros*, which we translate *worshipper*, signified at first, among the ancient Greeks, no more than *sweeper of the temple*, and answered nearly to our *sexton*: in process of time, the care of the temple was entrusted to this person: at length the *neocori* became persons of great consequence, and were those who offered sacrifices for the life of the emperor. Whole cities took this appellation, as appears on many ancient coins and medals; and *Ephesus* is supposed to have been the *first* that assumed this title. At this time, it was commonly known as belonging to this city. "What man is there that knoweth not that the city of the Ephesians is the *Neocoros* of the great goddess Diana?" As if he had said, "The whole city is devoted to her worship: it is reputed an honour to our highest characters, even to sweep her temple, and open and shut her doors. Besides, we offer to her the highest sacrifices; and are entrusted with the religious service that pertains to the emperor's safety."

[Of the image which fell down from Jupiter?] The original image of the Ephesian Diana (see on ver. 27.) was supposed to have descended from heaven; which intimates, that it was so *old*, that no person knew either its *maker*, or the *time* in which it was formed; and it was the interest of the *priests* to persuade the people that this image had been sent to them as a present from Jupiter himself. Several images and sacred things were supposed among the heathens, to be presents immediately from heaven. Euripides states the image of Diana of Tauris to be of this kind; and calls it *διοκατες αγαλμα*, the image fallen from Jupiter. Numa pretended that the *ancilia*, or sacred shields, had come from heaven. In imitation of these, many of the Italian papists believe, that the *shrine of our lady of Loretto* was also a divine gift to their country. St. Isidore of Damietta says, that the heathen, in order to induce the people to believe that such images came from heaven, either banished or slew the artists that had formed them, that there might be no evidence of the *time* in which, or the *persons* by whom, they were made: this point secured, it was easy to persuade the credulous multitude, that

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, ^a the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a ^b lawful assembly.

40 For we are in danger to be called in

^b Or, ordinary.

they had been sent from heaven. The story of the *Palladium*, on which the safety of Troy was said to depend, is well known. It was an image of Minerva, and also supposed to have descended from Jupiter.

Verse 37. *These men—are neither robbers of churches*] *Ἰεροσυλους*; spoilers of sacred places. As his design evidently was to appease and conciliate the people, he fixed first on a most incontrovertible fact: These men have not spoiled your temples; nor is there any evidence that they have even blasphemed your goddess. The apostles acted as prudent men should; they endeavoured to *enlighten* the minds of the multitude, that the absurdity of their gross errors might be the more apparent; for when they should know the *truth*, it was likely that they would at once abandon such gross *falsehood*.

Verse 38. *If Demetrius—have a matter against any man*] If it be any breach of law, in reference to Demetrius and the artists, *the law is open*, *αγοραισι αγωνται*; these are the Terms of law, public courts, times of sessions or assize; or, rather, *the judges are now sitting*: so the words may be understood. *And there are deputies*, *αυθυπατοι proconsuls*, appointed to guard the peace of the state, and to support every honest man in his right: *let them implead one another*; let the one party bring forward his action of assault or trespass, and the other put in his defence: the laws are equal and impartial, and justice will be done to him who is wronged.

Verse 39. *But if ye enquire any thing concerning other matters*] In which the safety of the state, or the national worship is concerned, know that such a matter is not the business of the mob; it must be heard and determined *in a lawful assembly*, *εν τη εννομω εκκλησια*, one legally constituted, and properly authorized to hear and determine on the subject.

Verse 40. *For we are in danger, &c.*] Popular commotions were always dreaded by the Roman government; and so they should by all governments; for when *might* has nothing to direct its operations but *passion*, how destructive must these operations be. One of the Roman laws made all

A. M. cir. 4063.
A. D. cir. 59.
An. Olymp.
cir. CCIX. 2.

question ^a for this day's uproar, there being no cause whereby we may give an account of this concourse.

^a Ver. 29, 32. Psal. 34. 19.

such commotions of the people *capital* offences against those who raised them. *Qui cœtum et concursus fecerit, capite puniatur*; "He who raises a mob shall forfeit his life." If such a law existed at Ephesus; and it probably did, from this reference to it in the words of the town-clerk or recorder; then Demetrius must feel himself in great personal danger; and that his own life lay now at the mercy of those whom he had accused; concerning whom he had raised such an outcry, and against whom nothing disorderly could be proved.

Verse 41. *He dismissed the assembly.*] *Την εκκλησιαν.* Another proof that the word *εκκλησια*, which we generally translate *church*, signifies an *assembly* of any kind, good or bad, legal or illegal.

1. *How forcible are right words!* From the conduct of this prudent, sensible man, we may learn how much influence persons of this character may have, even over the unbridled multitude. But where the *civil* power associates itself with the *lawless might* of the *many*, THERE, must be confusion and every evil work. What a blessing to the community is the *civil law*! Were it not for this, the unthinking multitude would destroy others, and at last destroy themselves. *Law* and *justice* are from God; and the *civil power*, by which they are supported and administered, should be respected by all who regard the safety of their persons or property.

41 And when he had thus spoken, ^b he dismissed the assembly.

A. M. cir. 4063.
A. D. cir. 59.
An. Olymp.
cir. CCIX. 3.

^b Job 5. 13. Psal. 65. 7.

2. Though the ministry of St. Paul was greatly blessed at Ephesus, and his preaching appears to have been very popular; yet this sunshine was soon darkened: peace with the world cannot last long; the *way of the Lord* will always be opposed by those who love their *own ways*.

3. How few would make an *outward* profession of religion, were there no *gain* connected with it: and yet, as one justly observes, Religion is rendered *gainful*, only by some *external* part of it. For this very reason, the *external* part of religion is always *on the increase*, and none can find fault with it, without raising storms and tempests; while the *internal* part wastes and decays, no man laying it to heart. Demetrius and his fellows would have made no stir for their *worship*, had not the apostles' preaching tended to discredit that *by which they got their wealth*. Most of the outcries that have been made against all revivals of religion; revivals by which the church has been called back to its primitive principles and purity, have arisen out of *self-interest*. The cry of *the church is in danger*, has been echoed only by those who found their *secular* interest at stake; and knew that *reformation* must unmask them; and shew, that the slothful and wicked servants could no longer be permitted to live on the revenues of that church, which they disgraced by their lives, and corrupted by their false doctrines. He that eats the church's bread, should do the church's work: and he that will not *work*, should not be permitted to *eat*.

CHAPTER XX.

Paul retires to Macedonia, 1. He goes into Greece, where he tarries three months; and purposing to sail to Syria, he returns through Macedonia, 2, 3. Several persons accompany him into Asia, and then go before and tarry for him at Troas, 4, 5. Paul and Luke sail from Philippi, and in five days reach Troas, where they meet their brethren from Asia, and abide there seven days, 6. On the first day of the week, the disciples coming together to break bread, Paul preaching to them, and continuing his speech till midnight, a young man of the name of Eutychus, being in a deep sleep, fell from the third loft, and was killed, 7—9. Paul restores him to life, resumes his discourse, and continuing it till day-break, then departs, 10—12. Luke and his companions sail to Assos, whither Paul comes by land, 13. He embarks with them at Assos, comes to Mitylene, 14. Sails thence, and passes by Chios, arrives at Samos, tarries at Trogyllium, and comes to Miletus, 15. Purposing to get as soon as possible to Jerusalem, he sends from Miletus, and calls the elders of the church of Ephesus, to whom he preaches a most affecting sermon, gives them the most solemn exhortations, kneels down and prays with them, takes a very affecting leave of them, and sets sail for Cæsarea, in order to go to Jerusalem, 16—38.

A. M. cir. 4063.
A. D. cir. 59.
An. Olymp.
cir. CCIX. 3.

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and ^a departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

^a 1 Cor. 16. 5. 1 Tim. 1. 3.

NOTES ON CHAP. XX.

Verse 1. *After the uproar was ceased*] The tumult excited by Demetrius apparently induced Paul to leave Ephesus sooner than he had intended. He had written to the Corinthians, that he should leave that place after Pentecost, 1 Cor. xvi. 8. but it is very probable that he left it sooner.

Verse 2. *He came into Greece*] *Εἰς τὴν Ἑλλάδα*, into *Hellas*, Greece properly so called, the regions between Thessaly and Propontis, and the country of Achaia. He did not, however, go there immediately: he passed through Macedonia, ver. 1. in which he informs us, 2 Cor. vii. 5, 6, 7. that he suffered much, both from *believers* and *infidels*: but was greatly comforted by the arrival of Titus, who gave him a very flattering account of the prosperous state of the church at Corinth. A short time after this, being still in Macedonia, he sent Titus back to Corinth, 2 Cor. viii. 16, 17. and sent by him the *Second Epistle* which he wrote to that church, as Theodoret and others suppose. Some time after, he visited Corinth himself, according to his promise, 1 Cor. xvi. 5. This was his *third* voyage to that city, 2 Cor. xii. 14. xiii. 1. What he did there at this time cannot be distinctly known; but, according to St. Augustin, he ordered every thing relative to the Holy Eucharist, and the proper manner in which it was to be received. See *Calmet*.

Verse 3. *Abode three months*] Partly, as we may suppose, at Corinth, at Athens, and in Achaia; from which place he is supposed to have sent his Epistle to the Romans, because he continued longer here than at any other place; and mentions several of the *Corinthians* in his salutations to the believers of Rome.

When the Jews laid wait for him] Paul had determined to go by sea to Syria, and from thence to Jerusalem. This was the first object of his journey; and this was the readiest road he could take: but hearing that the Jews had laid wait for him, probably to attack his ship on the voyage, seize his person, sell him for a slave, and take the money which he was carrying to the *poor saints* at Jerusalem; he resolved to go as much of the journey as he conveniently could, by land. Therefore, he returned through Macedonia, and from thence to Troas, where he embarked to sail for Syria, on his way

3 And there abode three months. And ^b when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians,

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

^b Ch. 9. 23. & 23. 12. & 25. 3. 2 Cor. 11. 26.

to Jerusalem. The whole of his journey is detailed in this and the following chapter. See also the *Map*.

Verse 4. *And there accompanied him*] Rather, says Bp. Pearce, *there followed him as far as to Asia*; for they were not in his company till he set sail from Philippi, and came to them at Troas, in Asia, whither they had gone before, and where they tarried for him, ver. 5.

Into Asia] *Ἀχρὶ τῆς Ἀσίας*; these words are wanting in two MSS. *Erpen*, the *Æthiopic*, *Coptic*, and *Vulgate*. Some think that they embarrass this place; for how these could accompany him into Asia, and go before him, and tarry for him at Troas, ver. 6. is not so very clear; unless we suppose, what I have glanced at in the Table of Contents, that they came with him to Asia; but he tarrying a short time, they proceeded on their journey, and stopped for him at Troas, where he shortly after rejoined them. Mr. Wakefield gets rid of the difficulty, by reading the verse thus: *Now Sopater of Berea accompanied him; but Aristarchus and Secundus of Thessalonica, Gaius of Derbe, Timothy of Lystra, and Tychicus and Trophimus of Asia, went before, and tarried for us at Troas*.

Sopater of Berea] Sopater seems to be the same as *Sospater*, whom St. Paul mentions as his *kinsman*, Rom. xvi. 21. ADE. more than twenty others, with the *Coptic*, *Armenian*, latter *Syriac* in the margin, *Vulgate*, *Itala*, *Theophylact*, *Origen* and *Bede*, add *Πυρρου Σοπατερ the son of PYRREUS*. Griesbach has received this into his text.

Aristarchus of Thessalonica] This person occurs in chap. xix. 29. and is mentioned there as a *Macedonian*. He attended Paul in his journey to Rome, chap. xxvii. 2. and was his *fellow-labourer*, Philemon, ver. 24. and his *fellow-prisoner*, Col. iv. 10, 11. *Secundus* is mentioned no where but in this place.

Gaius of Derbe] This is supposed to be the same who is mentioned chap. xix. 26. and who is there called a *man of Macedonia*, of which some suppose he was a *native*, but descended from a family that came from *Derbe*; but as *Gaius*, or *Caius*, was a very common name, these might have been two distinct persons. One of this name was baptized by St. Paul at Corinth, 1 Cor. i. 14. and entertained him as his

A. M. cir. 4064. ^a Aristarchus, and Secundus; and
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4. ^b Gaius of Derbe, and ^c Timotheus;
and of Asia, ^d Tychicus and ^e Tro-
phimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after ^f the
days of unleavened bread, and came unto them
^g to Troas in five days; where we abode seven
days.

^a Ch. 19. 29. & 27. 2. Col. 4. 10. — ^b ch. 19. 29. — ^c ch. 16. 1. —
^d Eph. 6. 21. Col. 4. 7. 2 Tim. 4. 12. Tit. 3. 12. — ^e ch. 21. 29. 2 Tim.
4. 20.

host while he abode there, Rom. xvi. 23. and was prob-
ably the same to whom St. John directs his *third Epistle*.

And Timotheus] Of Lystra is added by the Syriac. This
was the same person of whom mention is made, chap. xvi. 1.
and to whom St. Paul wrote the *two Epistles*, which are
still extant; and who was a native of Lystra, as we learn
from the above place. It was on this evidence, probably,
that the ancient Syriac translator added of Lystra, to the
text. This reading is not supported by any MSS.

Tychicus—of Asia] This person was high in the con-
fidence of St. Paul. He stiles him *a beloved brother, and
faithful minister in the Lord*, whom he sent to the Ephesians,
that *he might know their affairs, and comfort their hearts*,
Ephes. chap. vi. 21, 22. He sent him for the same purpose,
and with the same commendations, to the Colossians, Col. iv.
7, 8. Paul seems also to have designed him to superintend
the church at Crete, in the absence of Titus; see Tit. iii. 12.
He seems to have been the most intimate and confidential
friend that Paul had.

Trophimus.] Was an *Ephesian*; and both he and Tychicus
are called Εφεσίοι, *Ephesians*, instead of Ασιατικοί, *Asiatics*, in
the Codex Bezae, both Greek and Latin, and in the *Sahidic*.
He accompanied Paul from Ephesus into Greece, as we see
here; and from thence to Jerusalem, chap. xxi. 29. He had,
no doubt, travelled with him on other journeys, for we find
by 2 Tim. iv. 20. that he was obliged to leave him sick at
Miletus, being then, as it is likely, on his return to his own
kindred at Ephesus.

Verse 5. *Tarried for us at Troas.*] See the preceding
verse. Troas was a small town in Phrygia Minor, in the pro-
vince called the *Troad*; see chap. xvi. 8.

Verse 6. *Days of unleavened bread*] The seven days of
the Pass-over, in which they ate unleavened bread. See
the account of this festival in the notes on Exod. xii. It is
evident from the manner in which St. Luke writes here,
that he had not been with St. Paul since the time he ac-
companied him to Philippi, chap. xvi. 10—12. but he now
embarks at Philippi with the apostle, and accompanies him

7 ¶ And upon ^h the first day of the ⁱ week, when the disciples came to-
gether ^j to break bread, Paul preach-
ed unto them, ready to depart on the mor-
row; and continued his speech until mid-
night.

8 And there were many lights ^k in the
upper chamber, where they were gathered to-
gether.

^a Ex. 12. 14, 15. & 23. 15. — ^b ch. 16. 8. 2 Cor. 2. 12. 2 Tim. 4. 13.
— ^c 1 Cor. 16. 2. Rev. 1. 10. — ^d ch. 2. 42, 46. 1 Cor. 10. 16. & 11.
20, &c. — ^e ch. 1. 13.

to Troas, and continues with him through the rest of his
journey.

To Troas in five days] So long they were making this
voyage from Philippi, being obliged to keep always *by the
coast*, and in sight of the land; for the magnetic needle
was not yet known. See the situation of these places upon
the Map.

Verse 7. *Upon the first day of the week*] What was
called κυριακή, the *Lord's day*, the Christian sabbath, in
which they commemorated the Resurrection of our Lord;
and which, among all Christians, afterwards took the place of
the *Jewish sabbath*.

To break bread] To break ⲓⲁⲃⲟⲩⲁⲛⲏ *eucharistia*, the
eucharist, as the Syriac has it; intimating by this, that they
were accustomed to receive the holy sacrament on each
Lord's day. It is likely that, besides this, they received a
common meal together. Some think the αγαπή, or *love-
feast*, is intended.

Continued his speech until midnight.] At what time he
began to preach we cannot tell, but we hear *when he con-
cluded*. He preached during the whole night, for he did not
leave off till the break of the next day, ver. 11. though
about midnight his discourse was interrupted by the fall of
Eutychus. As this was about the time of Pentecost, and we
may suppose about the beginning of May, as Troas was in
about 40 degrees of north latitude, the sun set there at seven
P. M. and rose at five A. M. so that the night was about eight
hours long; and taking all the interruptions together, and
they could not have amounted to more than two hours;
and, taking no account of the preceding day's work, Paul
must have preached a sermon not less than six hours long.
But it is likely that a good part of this time was employed in
hearing and answering questions; for διελεγετο, and διαλεγ-
μενου, may be thus understood.

Verse 8. *Upper chamber*] It was in an *upper chamber*
in the temple that the primitive disciples were accustomed to
meet: on that account, they might have preferred an *upper
chamber* whenever they could meet with it. The pious

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCLIX. 4.

9- And there sat in a window a certain young man, named Eutychus, being fallen into a deep sleep : and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and ^a fell on him ; and embracing *him* said, ^b Trouble not yourselves ; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

^a 1 Kings 17. 21. 2 Kings 4. 34. — ^b Matt. 9. 24.

Quesnel supposes, that the *smoke* issuing from the *many lamps* in this upper chamber, was the cause of Eutychus falling asleep ; and this, he says, the apostle mentions, in charity, to excuse the young man's appearing negligent.

Verse 9. *There sat in a window*] This was probably an opening in the wall, to let in light and air, for there was no *glazing* at that time : and it is likely that Eutychus fell backward through it, down to the ground, on the outside ; there being nothing to prevent his falling *out*, when he had once lost the power to take care of himself ; by getting into a deep sleep.

Verse 10. *And Paul—fell on him*] *Επεσον αυτω*, stretched himself upon him, in the same manner as Elisha did on the Shunamite's son, 2 Kings iv. 33—35. though the action of lying on him, in order to communicate *warmth* to the flesh, might not have been continued so long as in the above instance ; nor indeed was it necessary, as the natural warmth had not yet left the body of Eutychus ; but the son of the Shunamite had been some time dead.

Verse 11. *Had broken bread*] Had taken some refreshment, in order to their journey.

And talked a long while] *Ομιλησας*, having *familiarly conversed*, for this is the import of the word, which is very different from the *διελεγετο*, of the *seventh* verse, and the *διαλεγομεν*, of the *ninth* ; which imply solemn, grave discourse.

Verse 13. *Sailed unto Assos*] *Assos*, according to *Pausanias*, *Eliac.* ii. 4. and *Pliny*, *Hist. Nat.* xxxvi. 27. was a maritime town of Asia, in the *Troad*. *Strabo* and *Stephanus*, place it in *Mysia*. It was also called *Apollonia*, according to *Pliny*, *Ib. lib.* v. 30. The passage by sea to this

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul : for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over against Chios ; and the next day we arrived at Samos, and tarried at Trogyllium ; and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia : for ^c he hasted, if it were possible for him, ^d to be at Jerusalem ^e the day of Pentecost.

^c Ch. 18. 21. & 19. 21. & 21. 4, 12. — ^d ch. 24. 17. — ^e ch. 2. 1. 1 Cor. 16. 8.

place was much longer than by land ; and therefore St. Paul chose to go by *land*, while the others went by sea.

Intending to take in Paul] *Αναλαμειναι*, to take him in *AGAIN* ; for it appears he had already been aboard that same vessel : probably the same that had carried them from Philippi to Troas, ver. 6.

Verse 14. *Came to Mitylene.*] This was a sea-port town in the isle of *Lesbos* : see its place in the *Map*.

Verse 15. *Over against Chios*] This was a very celebrated island between *Lesbos* and *Samos*, famous in antiquity for its extraordinary *wines*. At this island the apostle did not touch.

Arrived at Samos] This was another island of the *Ægean sea*, or *Archipelago*. It does not appear that they landed at *Samos* : they passed close by it, and anchored at *Trogyllium*. This was a promontory of *Ionia*, which gave name to some small islands in the vicinity of *Samos* : *Τη δε Τρωγυλιου προκειται νησιον ομωνυμον* : before Trogyllium, is situated an island of the same name. *Strabo* lib. xiv. p. 636. *Pliny* also mentions this place, *Hist. Nat.* lib. v. cap. 31. Near this place was the mouth of the famous river *Meander*.

Came to Miletus.] A celebrated city in the province of *Caria*, about twelve or fifteen leagues from *Ephesus*, according to *Calmet*. *Miletus* is famous for being the birth-place of *Thales*, one of the seven wise men of Greece, and founder of the *Ionic* sect of philosophers. *Anaximander* was also born here, and several other eminent men. The Turks, who now possess it, call it *Melus*.

Verse 16. *To sail by Ephesus*] Not to touch there at this time.

To be at Jerusalem the day of Pentecost.] That he might

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, ^a from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which

^a Ch. 18. 19. & 19. 1, 10. — ^b ver. 3.

have the opportunity of preaching the kingdom of God to multitudes of Jews from different places, who would come up to Jerusalem at that feast: and then he no doubt expected to see there a renewal of that day of Pentecost, in which the Spirit was poured out on the disciples; and in consequence of which so many were converted to God.

Verse 17. *He sent to Ephesus, and called the elders of the church.*] These are called *ἐπισκοποι*, *bishops*, ver. 28. By the *πρεσβυτεροι*, *Presbyters* or *Elders*; here, we are to understand, all that were in *authority* in the church, whether they were *ἐπισκοποι*, *Bishops* or *Overseers*; or *seniors* in *years*, *knowledge*, and *experience*. The *πρεσβυτεροι*, or *Elders*, were probably the first order in the church; an order which was not so properly constituted; but which rose out of the state of things. From these *Presbyteroi*, the *Episcopoi*, overseers or superintendents, were selected. Those who were *eldest* in years, Christian knowledge and experience, would naturally be preferred to all others, as overseers of the church of Christ. From the Greek word *πρεσβυτερος*, comes the Latin *Presbyterus*; the English *Presbyter*, the French *Prestre*, and our own term *Priest*: and all, when traced up to their original, signify merely an *elderly* or *aged* person; though it soon became the name of an *office*, rather than of a *state of years*. Now, as these *Elders* are called *ἐπισκοποι*, *Bishops*, in ver. 28. we may take it for granted that they were the same *order*; or rather that these superintendents of the church were indifferently called either *Presbyters* or *Bishops*.

As he had not time to call at Ephesus, he thought it best to have a general convocation of the heads of that church to meet him at Miletus; that he might give them the instructions mentioned in the succeeding parts of this chapter.

Verse 18. *After what manner I have been with you*] The Codex Bezae adds here, *for three years, and even more*, which reading might have been borrowed from ver. 31. though the time assigned by it is too long.

Verse 19. *Serving the Lord with all humility, &c.*] This relates not only to his zealous and faithful performance of his *apostolic functions*, but also to his *private walk* as a

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A. D. cir. 60.
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befel me ^b by the lying in wait of the Jews:

20 And how ^c I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

21 ^d Testifying both to the Jews, and also to the Greeks, ^e repentance toward God, and faith toward our Lord Jesus Christ.

^c Ver. 27. — ^d ch. 18. 5. — ^e Mark 1. 15. Luke 24. 47. ch. 2. 38.

Christian; and shews with what carefulness this apostle himself was obliged to walk, in order to have his calling and election, as a Christian, ratified and made firm.

Verse 20. *I kept back nothing*] Notwithstanding the dangers to which he was exposed, and the temptations he must have had to suppress those truths that were less acceptable to the unrenewed nature of man, or to the particular prejudices of the *Jews* and the *Gentiles*; he fully and faithfully, at all hazards, declared what he terms, ver. 27. *the whole counsel of God*. "Behold here," says the judicious and pious Calmet, "the model of a good shepherd—full of doctrine and zeal: he communicates with profusion, and yet with discretion, without jealousy and without fear, what God had put in his heart, and what charity inspires. A good shepherd, says St. Bernard, should always have abundance of bread in his *scrip*, and his *dog* under command. His *dog* is his *zeal*, which he must *lead*, *order*, and *moderate*; his *scrip* full of bread, is his *mind* full of useful knowledge: and he should ever be in readiness to give nourishment to his flock." He who will quarrel with this sentiment, because of the *uncouthness* of the simile, needs pity, and deserves censure.

Verse 21. *Testifying both to—Jews and—Greeks*] He always *degin* with the *Jews*; and, in this case, he had preached to them alone, for three months, chap. xix. 8—10. and only left their synagogues, when he found, through their obstinacy, he could do them no good.

Repentance toward God, &c.] As all had sinned against God, so all should humble themselves before him, against whom they have sinned—but *humiliation* is no *atonement* for sin; therefore *repentance* is insufficient, unless *faith* in our Lord Jesus Christ accompany it. *Repentance* disposes and prepares the soul for *pardonning mercy*; but can never be considered as making compensation for past acts of transgression. This *repentance* and *faith* were necessary to the salvation both of *Jews* and *Gentiles*; for all had sinned, and come short of God's glory. The *Jews* must repent, who had sinned so much, and so long, against light and knowledge: The *Gentiles* must repent, whose scandalous lives were a re-

A. M. cir. 4064. 22 And now, behold, * I go bound
A. D. cir. 60. in the spirit unto Jerusalem, not
An. Olymp. knowing the things that shall befall
cir. CCLX. 4. me there :

23 Save that † the Holy Ghost witnesseth in every city, saying, that bonds and afflictions * abide me.

24 But † none of these things move me ; neither count I my life dear unto myself, ° so that I might finish my course with joy, † and the mi-

A. M. cir. 4064. nistry, * which I have received of the Lord Jesus, to testify the gospel of the grace of God. A. D. cir. 60. An. Olymp. cir. CCLX. 4.

25 And now, behold, † I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am † pure from the blood of all men.

27 For † I have not shunned to declare unto you all † the counsel of God.

* Ch. 19. 21. — ch. 21. 4, 11. 1 Thes. 3. 3. — Or omit forms. — ch. 21. 13. Rom. 8. 35. 2 Cor. 4. 16. — 2 Tim. 4. 7. — ch. 1. 17. 2 Cor. 4. 1.

* Gal. 1. 1. Tit. 1. 3. — ver. 33. Rom. 15. 23. — ch. 18. 6. 2 Cor. 7. 2. † ver. 20. — Luke 7. 30. John 15. 15. Eph. 1. 11.

proach to man. Faith in Jesus Christ was also indispensably necessary—for a Jew might repent, be sorry for his sin, and suppose that, by a proper discharge of his religious duty, and bringing proper sacrifices, he could conciliate the favour of God : No, this will not do ; nothing but faith in Jesus Christ, as the end of the law, and the great and only vicarious sacrifice, will do ; hence he testified to them the necessity of faith in this Messiah. The Gentiles might repent of their profligate lives, turn to the true God, and renounce all idolatry : this is well ; but it is not sufficient—they also have sinned, and their present amendment and faith can make no atonement for what is past : therefore, they also must believe on the Lord Jesus, who died for their sins, and rose again for their justification.

Verse 22. *I go bound in the Spirit*] Δεδεμμένος τῷ πνεύματι—either meaning the strong influence of the Divine Spirit upon his mind, or the strong propensity in his own will, wish, and desire, to visit Jerusalem ; and in this sense δεῖν, to bind, is sometimes used. But it appears more consistent with the mind of the apostle, and with that influence under which we find that he constantly acted, to refer it to the influence of the Holy Ghost ; ὑπο τοῦ πνεύματος, being under the power of that Spirit ; as if he had said, “ I have now no choice—God has not left me either to the advices of friends, or to my own prudence : the Spirit of God obliges me to go to Jerusalem ; and yet does not intimate to me what peculiar trials shall befall me there : I have only the general intimation that, in every city where I proclaim the gospel, bonds and afflictions await me.” This sense of the word, Kypke has largely defended in his note here.

Verse 24. *None of these things move me*] Οὐδενός λογῶν σοιουμαί ; I consider them as nothing ; I value them not a straw ; they weigh not with me.

Neither count I my life dear] I am not my own ; my life and being are the Lord's ; he requires me to employ them in his service ; I act under his direction, and am not anxious about the issue.

Finish my course with joy] Τὸν δρόμον μου, my ministerial function. We have already met with this word in application to the same subject, chap. xiii. 25. where see the note. And the apostle here adds, by way of explanation, καὶ τὴν διακονίαν, even that ministry which I have received of the Lord. The words μετὰ χαρᾶς, with joy, are omitted by ABD. some others : the Syriac, Erpen. Coptic, Sahidic, Æthiopic, Vulgate, and some of the Fathers. If we consider them as genuine, they may imply thus much ; that the apostle wished to fulfil his ministry in such a way as might meet with the divine approbation ; for nothing could give him joy, that did not please and glorify God.

To testify] Διαμαρτυρασθαι, earnestly, solemnly and strenuously to assert, vindicate, and prove the gospel of the grace of God, not only to be in itself what it professes to be ; but to be also, the power of God for salvation to every one that believes.

Verse 25. *Ye all—shall see my face no more.*] This probably refers simply to the persons who were now present ; concerning whom he might have had a divine intimation, that they should not be found in life when he should come that way again. Or it may refer only to Ephesus and Miletus. From the dangers to which he was exposed, it was, humanly speaking, unlikely that he should ever return ; and this may be all that is implied : but that he did revisit those parts, though probably not Miletus or Ephesus, appears likely from Philip. i. 25—27. ii. 24. Philemon 22. Heb. xiii. 19, 23. But in all these places he speaks with a measure of uncertainty : he had not an absolute evidence that he should not return ; but, in his own mind, it was a matter of uncertainty. The Holy Spirit did not think proper to give him a direct revelation on this point.

Verse 26. *I am pure from the blood of all*] If any man, Jew or Gentile, perish in his sins, his blood shall be upon him ; he, alone, shall be accessory to his own perdition. I am blameless, because I have fully shewn to both, the way to escape from every evil.

Verse 27. *I have not shunned to declare*] Οὐκ ἐκτρέψαμι, 4 r 2

A. M. cir. 4064. 28 * Take heed therefore unto your-
 A. D. cir. 60. selves, and to all the flock, over the
 An. Olymp. which the Holy Ghost ^b hath made
 cir. CCIX. 4. you overseers, to feed the church of God, ^c which
 he hath purchased ^d with his own blood.

* 1 Tim. 4. 16. 1 Pet. 5. 2. — 1 Cor. 12. 28. — Eph. 1. 7, 14. Col. 1.
 14. Hebr. 9. 12. 1 Pet. 1. 19. Rev. 5. 9.

I have not suppressed or concealed any thing, through fear or favour, that might be beneficial to your souls. This is properly the meaning of the original word. See the note on ver. 20.

All the counsel of God.] All that God has determined and revealed concerning the salvation of man—the whole doctrine of Christ crucified, with repentance toward God; and faith in Jesus, as the Messiah and great atoning Priest. In Isai. ix. 6. Jesus Christ is called the wonderful counsellor, *πρωτοκλήτης Πελέ Υόλις*, which the Septuagint translate *μεγαλης βουλης Αγγελος*. The messenger of the great counsel. To this the apostle may have referred, as we well know that this Version was constantly under his eye. Declaring therefore to them the whole counsel of God, *παστη την βουλην του Θεου*, the whole of that counsel or design of God; was, in effect, declaring the whole that concerned the Lord Jesus, who was the messenger of this counsel.

Verse 28. *Made you overseers*] *Εθετο επισκοπους*, appointed you bishops; for so we translate the original word in most places where it occurs: but overseers, or inspectors, is much more proper, from *επι*, over, and *σκοπομαι*, I look. The persons who examine into the spiritual state of the flock of God, and take care to lead them in and out, and to find them pasture, are termed *Επισκοποι*, or superintendents. The office of a bishop is from God; a true pastor only can fulfil this office: it is an office of most awful responsibility; few there are who can fill it: and, of those who occupy this high and awful place, perhaps we may say, there are fewer still who discharge the duties of it. There are, however, through the good providence of God, Christian bishops who, while they are honoured by the calling, do credit to the sacred function. And the annals of our church can boast of at least as many of this class of men, who have served their God and their generation, as of any other order, in the proportion which this order bears to others in the church of Christ. That Bishop and Presbyter, or Elder, were at this time of the same order, and that the word was indifferently used of both; see noticed on ver. 17.

Feed the church of God] This verse has been the subject of much controversy, particularly in reference to the term *Θεου, of God*, in this place: and concerning it there is great dissension among the MSS. and Versions. Three readings exist in them, in reference to which, critics and commenta-

A. M. cir. 4064. 29 For I know this, that after
 A. D. cir. 60. my departing * shall grievous wolves
 An. Olymp. enter in among you, not sparing the
 cir. CCIX. 4. flock.

30 Also ^f of your own selves shall men arise,

* See Hebr. 9. 14. — Matt. 7. 15. 2 Pet. 2. 1. — 1 Tim. 1. 20.
 1 John 2. 19.

tors have been much divided; viz. *εκκλησιαν του Θεου, the church of God;—του Κυριου, of the Lord;—Κυριου και Θεου, of the Lord and God*. From the collections of Wetstein and Griesbach, it appears that but few MSS. and none of them very ancient, have the word *Θεου, of God*; with these only the Vulgate, and the latter Syriac in the text, agree. *Κυριου, of the Lord*, is the reading of ACDE. several others, the Sahidic, Coptic, latter Syriac in the margin, Armenian, Æthiopic, and some of the Fathers. *Κυριου και Θεου, of the Lord and of God*, is the reading of the great majority; though the most ancient are for *Κυριου, of the Lord*: on this ground Griesbach has admitted this reading into the text, and put *Κυριου και Θεου* in the margin, as being next in authority.

Mr. Wakefield, who was a professed and conscientious Unitarian, decides for *του Θεου, of God*, as the true reading; but instead of translating *του ιδιου αιματος, with his own blood*, he translates *by his own son*; and brings some passages from the Greek and Roman writers, to shew that *αιμα* and *Sanguis*, are used to signify son, or near relative: and were this the only place where *purchasing with his own blood* occurred, we might receive this saying; but as the redemption of man is, throughout the New Testament, attributed to the sacrificial death of Christ, it is not likely that this very unusual meaning should apply here. At all events, we have here a proof that the church was purchased by the blood of Christ; and, as to his Godhead, it is sufficiently established in many other places. When we grant that the greater evidence appears to be in favour of *του Κυριου, feed the church of the Lord, which he has purchased with his own blood*; we must maintain that, had not this Lord been God, his blood could have been no purchase for the souls of a lost world.

Verse 29. *After my departing*] Referring, most likely to his death; for few of these evils took place during his life.

Grievous wolves] Persons professing to be teachers, Judaizing Christians, who, instead of feeding the flock, would feed themselves, even to the oppression and ruin of the church.

Verse 30. *Also of your own selves, &c.*] From out of your own assembly, shall men arise, speaking perverse things; teaching for truth, what is erroneous in itself; and perverse of the genuine doctrine of Christ crucified,

A. M. cir. 4064. speaking perverse things, to draw
 A. D. cir. 60. away disciples after them.
 An. Olymp. cir. CCIX. 4.

31 Therefore watch, and remember, that ^a by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and ^b to the word of his grace, which is able ^c to

^a Ch. 19. 10. — ^b Hebr. 13. 9. — ^c ch. 9. 31. — ^d ch. 26. 11. Eph. 1. 18. Col. 1. 12. & 3. 24. Heb. 9. 15. 1 Pet. 1. 4.

To draw away disciples.] To make *schisms* or *rents* in the church, in order to get a *party* to themselves. See here, the cause of divisions in the church:—1. The superintendents lose the life of God, neglect the souls of the people, become greedy of gain; and, by secular extortions, oppress the people. 2. The members of the church thus neglected, oppressed, and irritated, get their minds alienated from their rapacious pastors. 3. Men of sinister views take advantage of this state of distraction, foment discord, preach up the necessity of *division*, and thus the people become *separated* from the great body, and associate with those who profess to care for their souls, and who disclaim all secular views. In this state of distraction, it is a high proof of God's love to his heritage, if one be found, who, possessing the *true apostolic doctrine* and *spirit*, rises up to call men back to the primitive truth: and restores the primitive discipline. How soon the *grievous wolves* and *perverse teachers* arose in the churches of Asia Minor, the first chapters of the Apocalypse inform us. The *Nicolaitans* had nearly ruined the church of *Ephesus*, Rev. ii. 2, 6. The same sect, with other false teachers, infested the church of *Pergamos*, and preached there the doctrine of *Balaam*, Ibid. ii. 14, 15. A *false prophetess* seduced the church of *Thyatira*, Ib. ii. 20. All these churches were in Asia Minor, and probably bishops or ministers from each, were present at this convocation.

Verse 31. *Therefore watch, and remember]* The only way to abide in the truth, is to *watch* against evil, and for good; and to *keep in mind* the heavenly doctrines originally received. *Unwatchfulness* and *forgetfulness*, are two grand inlets to apostasy.

By the space of three years] Τριετίας. The Greek word here does not necessarily mean three *whole* years, it may be months, more or less. In chap. xix. 8 and 10. we have an account of his spending *two years and three months* among them; probably this is all that is intended. One MS. perceiving that the time of *three years* was not completed, inserts διετίας, the space of two years.

Verse 32. *I commend you to God]* Instead of Θεω, to

build you up, and to give you ^d an inheritance among all them which are sanctified. A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.

33 ^e I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know; ^f that these hands have ministered unto my necessities, and to them that were with me.

^e 1 Sam. 12. 9. 1 Cor. 9. 12. 2 Cor. 7. 2. & 11. 9. & 12. 17. — ^f ch. 18. 3. 1 Cor. 4. 12. 1 Thes. 2. 9. 2 Thes. 3. 8.

God; several MSS. have τῷ Κυρίῳ, to the LORD; neither reading makes any difference in the sense.

And to the word of his grace] The doctrine of salvation by Christ Jesus.

Which is able to build you up] The foundation is Jesus-Christ; God is the great master-builder; the doctrine of his grace, or mercy, points out the order and manner, as well as the extent, &c. of this building. Let us observe the order of these things:—1. The soul of man, which was formerly the habitation of God, is now in a state of ruin. 2. The ruins of this soul must be repaired, that it may again become a habitation of God through the Spirit. 3. Jesus Christ is the only foundation, on which this house can be rebuilt. 4. The doctrine of God's grace is the model or plan, according to which the building can be raised. 5. When re-edified each is to be a lively temple of the Lord, made inwardly pure, and outwardly righteous, and thus prepared for a state of bliss. 6. Being made children of God, by faith in Christ Jesus, and sanctified by his Spirit, they have a right to the heavenly inheritance; for only the children of the family can possess the celestial estate. Thus we find they must be saved by grace, and be made thereby children of God; be sanctified by his Spirit, and then, being prepared for, they are removed, in due time, into the heavenly inheritance.

Verse 33. *I have coveted no man's silver, &c.]* And from this circumstance, they would be able to discover the grievous wolves and the perverters; for these had nothing but their own interests in view; whereas the genuine disciples of Christ neither coveted nor had worldly possessions. St. Paul's account of his own disinterestedness, is very similar to that given by Samuel, of his, 1 Sam. xiii. 3—5.

Verse 34. *These hands have ministered, &c.]* It was neither "*sin* nor *discredit*" for the apostle to work to maintain himself, when the circumstances of the church were such that it could not support him. Still, many eminent ministers of God are obliged to support themselves and their families, at least in part, in the same way, while indefatigably testifying the gospel of the grace of God. Whatever it

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
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35 I have shewed you all things,
how that so labouring ye ought to
support the weak, and to remember
the words of the Lord Jesus, how he said, It
is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he
kneeled down, and prayed with them all.

* Rom. 15. 1. 1 Cor. 9. 12. 2 Cor. 11. 9, 12. & 12. 13. Eph. 4. 28.
1 Thes. 4. 11. & 5. 14. 2 Thes. 3. 8.

may be to the *people*, it is no cause of reproach to the *minister*, to be *obliged* thus to employ himself.

Verse 35. *I have shewed you all things*] The preposition *xara* is to be understood before *παρα*; and the clause should be read thus—*I have shewed you IN all things, &c.*

It is more blessed to give than to receive.] That is, the giver is more *happy* than the receiver. *Where, or on what occasion* our Lord spake these words we know not, as they do not exist in any of the four Evangelists. But, that our Lord did speak them, St. Paul's evidence is quite sufficient to prove. The sentiment is worthy of Christ. A truly generous mind, in affluence, rejoices in opportunities to do good; and feels *happy* in having such opportunities. A man of an independent spirit, when reduced to poverty, finds it a severe trial to be obliged to live on the bounty of another; and feels pain in receiving what the other feels a happiness in communicating. Let, therefore, the man who is able to give, feel himself *the obliged person*; and think how much *pain* the feeling heart of his supplicant must endure, in being obliged to forego its native independence, in soliciting and receiving the bounty of another. I am not speaking of *common beggars*; these have got their minds already *deprived*, and their *native independence* reduced, by *sin* and *idleness*, to *servility*.

Verse 36. *He kneeled down, and prayed*] Kneeling was the proper posture of a supplicant; it argues at once both *humility* and *submission*; and he who prays to God, should endeavour to feel the utmost measures of both.

Verse 37. *Fell on Paul's neck*] Leaned their heads against his shoulder, and kissed his neck. This was not an unusual custom in the East.

Verse 38. *That they should see his face no more.*] This was a most solemn meeting, and a most affecting parting. The man who had first pointed out to them the Lord Jesus Christ, by whom they had been brought into so glorious a state of salvation, is now going away, in all likelihood, to be seen no more till the day in which the quick and dead shall stand before the throne of judgment. Such a scene, and its correspondent feelings, are more easily imagined than described.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

37 And they all wept sore, and
fell on Paul's neck, and kissed
him,

38 Sorrowing most of all for the words which
he spake, that they should see his face no
more. And they accompanied him unto the
ship.

† Ch. 7. 60. & 21. 5.—Gen. 45. 14. & 46. 29.—1 ver. 25.

1. As the disciples are stated to have come together on the first day of the week, we may learn from this, that ever since the apostolic times, the *Lord's day*, now the *Christian sabbath*, was set apart for *religious exercises*; such as the *preaching of God's holy word*, and celebrating the *Sacrament of the Lord's Supper*. Besides its being the day on which our blessed Lord rose from the dead, the practice of the apostles, and the primitive church, is an additional reason why we should religiously celebrate this first day of the week. They who, professing the Christian religion, still prefer the Jewish sabbath, have little to support them in the New Testament. How prone is man to affect to be wise *above* what is written, while he is, in almost every respect, *below* the teaching so plainly laid down in the Divine word.

2. The charge of St. Paul to the pastors of the church of Christ at Ephesus and Miletus, contains much that is interesting to every *Christian minister*:—1. If he be sent of God at all, he is sent to *feed the flock*. 2. But, in order to feed them, he must have the *bread of life*. 3. This bread he must distribute in its *due season*, that each may have that portion that is suitable to time, place, and state. 4. While he is feeding others, he should take care to have his *own soul fed*: it is possible for a minister to be the instrument of feeding others, and yet starve himself. 5. If Jesus Christ entrust to his care the *souls he has bought by his own blood*; what an awful account will he have to give in the day of judgment, if any of them perish through his neglect? Though the sinner, dying in his sins, has his own blood upon his head; yet, if the watchman has not faithfully warned him, his blood will be required at the watchman's hand. Let him who is concerned read Ezek. chap. xxxiii. 3, 4, 5. and think of the account which he is shortly to give unto God.

3. *Tenderness* and *sympathy* are not inconsistent with the highest state of grace. Paul warns his hearers day and night with *tears*. His hearers now *weep sore* at the departure of their beloved pastor. They who can give up a Christian minister with indifference, have either profited little under that ministry, or they have back-slidden from the grace of God. The pastors should love as *fathers*, the converts as *children*; and all feel themselves *one family*, under that great head Christ Jesus.

CHAPTER XXI.

Paul and his company sail from Miletus, and come to Coos, Rhodes, and Patara, 1. Finding a Phœnician ship at Patara, they go on board, sail past Cyprus, and land at Tyre, 2, 3. Here they find disciples, and stay seven days, and are kindly entertained, 4, 5. Having bade the disciples farewell, they take ship and sail to Ptolemais, salute the brethren, stay with them one day, come to Casarea, and lodge with Philip, one of the seven Deacons, 6—9. Here they tarry a considerable time, and Agabus the prophet, foretells Paul's persecution at Jerusalem, 10, 11. The disciples endeavour to dissuade him from going; but he is resolute, and he and his company depart, 12—16. They are kindly received by James and the elders, who advise Paul, because of the Jews, to shew his respect for the law of Moses, by purifying himself with certain others that were under a vow; with which advice he complies, 17—26. Some of the Asiatic Jews, finding him in the temple, raise an insurrection against him, and would have killed him had he not been rescued by the chief captain, who orders him to be bound and carried into the castle, 27—36. Paul requests liberty to address the people, and is permitted, 37—40.

A. M. cir. 4064.

A. D. cir. 60.

An. Olymp.

cir. CCIX. 4.

AND it came to pass, that after we were gotten from them, and had launched, ^a we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara :

2 And finding a ship sailing over unto Phœnicia, we went aboard, and set forth.

^a Ch. 20. 3, 15—17.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed unto Syria, and landed at Tyre: for there, the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: ^b who said to Paul through the Spirit,

A. M. cir. 4064.

A. D. cir. 60.

An. Olymp.

cir. CCIX. 4.

^b Ver. 12. ch. 20. 23.

NOTES ON CHAP. XXI.

Verse 1. *Came with a straight course*] Having had, as is necessarily implied, *wind* and *tide* in their favour.

Coos] An island in the Archipelago, or *Ægean sea*, one of those called the *Sporades*. It was famous for the worship of *Æsculapius* and *Juno*: and for being the birth-place of *Hippocrates*, the most eminent of *physicians*; and *Apelles*, the most celebrated of *painters*.

Rhodes] Another island in the same sea, celebrated for its *Colossus*, which was one of the seven wonders of the world. This was a brazen statue of *Apollo*, so high that ships in full sail could pass between its legs. It was the work of *Chares*, a pupil of *Lysippus*, who spent twelve years in making it. It was 106 feet high, and so great, that few people could fathom its thumb. It was thrown down by an earthquake, about 224 years before Christ, after having stood sixty-six years. When the Saracens took possession of this island, they sold this prostrate image to a Jew, who loaded 900 camels with the brass of it; this was about A. D. 660, nearly 900 years after it had been thrown down.

Patara] One of the chief sea-port towns of Syria.

Verse 2. *Phœnicia*] A part of Syria. See the note on chap. xi.

Verse 3. *Cyprus*] See the note on chap. iv. 36. and see the *track* of this journey on the *Map*.

Tyre] A city of Phœnicia, one of the most celebrated maritime towns in the world. See the notes on chap. xii. 20. Matt. xi. 21.

There, the ship was to unlade her burden.] The freight that she had taken in at Ephesus, she was to unlade at Tyre; to which place she was bound.

Verse 4. *Who said to Paul through the Spirit*] We cannot understand this as a *command* from the Holy Spirit not to go up to Jerusalem; else Paul must have been highly criminal to have disobeyed it. *Through the Spirit*, must either refer to their own great *earnestness* to dissuade him from taking a journey, which they plainly saw would be injurious to him; and so Bp. Pearce understands this place. Or, if it refer to the Holy Spirit, it must mean, that if he regarded his personal safety, he must not, at this time, go up to Jerusalem. The Spirit foretold Paul's persecutions, but does not appear to have forbidden his journey; and Paul was persuaded, that in acting as he was about to do, whatever personal risk he ran, he should bring more glory to God by going to Jerusalem, than by tarrying at Tyre or elsewhere. The purport of this divine communication was, "If thou go

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and ^a we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned ^b home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cæsarea:

^a Ch. 20. 36. — ^b John 1. 11. — Eph. 4. 11. — 2 Tim. 4. 5. — ch. 6. 5. &

up to Jerusalem, the Jews will persecute thee; and thou wilt be imprisoned, &c." As he was apprised of this, he might have desisted, for the whole was conditional: Paul might or might not go to Jerusalem: if he did go, he would be persecuted, and be in danger of losing his life. The Holy Spirit neither commanded him to go, nor forbad him: the whole was conditional; and he was left to the free exercise of his own judgment and conscience. This was a similar case to that of David in Keilah, 1 Sam. xxiii. 9—13. David prevented the threatened evil by leaving Keilah: Paul fell into it, by going to Jerusalem.

Verse 5. *When we had accomplished those days*] That is, the seven days mentioned in the preceding verse.

And they all brought us on our way, with wives and children] It is not likely that Paul, Silas, Luke, &c. had either wives or children with them; and it is more natural to suppose that the brethren of Tyre, with *their* wives and children, are those that are meant: these, through affection to the apostles, accompanied them from their homes to the ship; and the coming out of the husbands, wives, and children, shews what a general and affectionate interest the preaching and private conversation of these holy men had excited.

Kneeled down on the shore, and prayed.] As God fills heaven and earth, so he may be worshipped *every where*: as well, when circumstances require it, on the *sea-shore*, as in the temple. We have already seen, in the case of Lydia, that the Jews had proseuchas by the river sides, &c. and an observation in Tertullian seems to intimate, that they preferred such places, and in the open air offered their petitions to God by the sea-shore: *Omissis templis, per omne littus, quocumque in aperto aliquando jam præces ad cælum mittunt.* *Tertul. de Sejuno.*

and we entered into the house of Philip ^a the evangelist, ^d which was *one* of the seven; and abode with him. A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

9 And the same man had four daughters, virgins, ^e which did prophesy.

10 ¶ And as we tarried *there* many days, there came down from Judea a certain prophet, named ^f Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, ^g So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

8. 26, 40. — Joel 2. 28. ch. 2. 17. — ch. 11. 28. — ver. 33. ch. 20. 23.

Verse 6. *Taken—leave*] *Ἀσπασαμένοι*; having given each other the kiss of peace, as was the constant custom of the Jews and primitive Christians.

They returned home] That is, the men, their wives, and their children.

Verse 7. *We came to Ptolemais*] This was a sea-port town of Galilee, not far from Mount Carmel, between Tyre and Cæsarea, where the river Belus empties itself into the sea. It was at first called Accho, (and this is the reading of the Syriac and Arabic,) and belonged to the tribe of Asher, Judges i. 31. it was enlarged and beautified by the first of the Egyptian Ptolemies, from whom it was called *Ptolemais*. This place terminated St. Paul's voyage: and this is what is expressed in the text: *And we came from Tyre to Ptolemais, where our voyage ended.* See the Greek text.

Verse 8. *We that were of Paul's company*] *Οἱ περὶ τὸν Παύλον*. This clause is wanting in ABCE. and many others, the *Syriac, Coptic, Vulgate, Armenian, &c.*

Came unto Cæsarea] This was Cæsarea of *Palestine*, already sufficiently described. See on chap. viii. 40.

Philip the evangelist] One of the seven deacons, who seems to have settled here, after he had baptized the eunuch. See on chap. viii. 40.

Verse 9. *Four daughters, virgins, which did prophesy.*] Probably these were no more than *teachers* in the church; for we have already seen that this is a frequent meaning of the word *prophecy*: and this is undoubtedly one thing intended by the prophecy of Joel, quoted chap. ii. 17, and 18. of this book. If Philip's daughters might be *prophetesses*, why not *teachers*?

Verse 10. *Agabus.*] See the note on chap. xi. 28.

Verse 11. *Took Paul's girdle, and bound his own hands, &c.*]

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, ' What mean ye to weep and to break mine heart ? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, ' The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cæsarea, and brought with them

* Ch. 20. 24. —> Matt. 6. 10. & 26. 42. Luke 11. 2. & 22. 42.
• ch. 15. 4. —> ch. 15. 13. Gal. 1. 19. & 2. 9.

This was no doubt a *prophet*, in the commonly received sense of the term ; and his mode of acting was like that of the ancient prophets, who often accompanied their predictions with significant emblems. Jeremiah was commanded to bury his girdle by the river Euphrates, to mark out the captivity of the Jews. Jerem. xiii. 4. For more examples of this figurative or symbolical prophesying, see Jerem. xxvii. 2, 3. xxviii. 4. Isai. xx. Ezek. iv. xii. &c.

Into the hands of the Gentiles.] That is, the *Romans*, for the Jews had not, properly speaking, the power of life and death. And as Agabus said, he should be *delivered into the hands of the Gentiles*, he shewed thereby that they would attempt to destroy his *life*. This prediction of Agabus was literally fulfilled, see ver. 33.

Verse 12. *Besought him not to go up to Jerusalem.*] For they all understood the prophecy to be *conditional* and *contingent* ; and that it was in Paul's power to turn the scale.

Verse 13. *I am ready not to be bound only*] He was resolute and determined ; but was under no constraining necessity. See the note on ver. 4.

Verse 14. *The will of the Lord be done.*] May that which is most for his glory take place ! They plainly saw from the prophecy what would take place, *if* Paul went to Jerusalem ; and every one saw that he had power to go, or not to go.

Verse 15. *Took up our carriages*] *Ἀποσκευασαμένοι* ; we made ourselves ready ; packed up our things ; got our baggage in order. This is what the text means.

Verse 16. *And brought with them one Mnason, &c.*] It is not very likely that they would bring a man *with* them, with whom they were to lodge in Jerusalem ; therefore, the text should perhaps be read as Bp. Patrick proposes : *There went with us certain of the disciples of Cæsarea, bringing*

one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 ¶ And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following, Paul went in with us unto ^d James ; and all the elders were present.

19 And when he had saluted them, ^e he declared particularly what things God had wrought among the Gentiles ^f by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe ; and they are all ^g zealous of the law :

• Ch. 15. 4, 12. Rom. 15. 18, 19. —> ch. 1. 17. ch. 20. 24.
• ch. 22. 3. Rom. 10. 2. Gal. 1. 14.

us to one Mnason, with whom we were to lodge. This is most likely, as the text will bear this translation. But it is possible that Mnason, formerly of Cyprus, now an inhabitant of Jerusalem, might have been down at Cæsarea, met the disciples, and invited them to lodge with him while they were at Jerusalem ; and having transacted his business at Cæsarea, might now accompany them to Jerusalem. His being *an old disciple*, may either refer to his having been a very *early* convert, probably one of those on the day of Pentecost ; or to his being now an *old man*.

Verse 18. *Went in with us unto James*] This was *James the less*, son of Mary, and cousin to our Lord. He appears to have been bishop of the church in Jerusalem : and perhaps the only apostle who continued in that city. We have already seen what a very important character he sustained in the council. See chap. xv. 13.

All the elders were present.] It appears that they had been convened about matters of serious and important moment : and some think it was relative to Paul himself ; of whose arrival they had heard, and well knew how many of those that believed were disaffected towards him.

Verse 19. *Declared particularly, &c.*] He no doubt had heard that they were prejudiced against him ; and by declaring what God had done by him among the Gentiles, shewed how groundless this prejudice was : for were he a bad man, or doing any thing that he should not do, God would not have made him such a singular instrument of so much good.

Verse 20. *How many thousands*] *Ποσαι μυριάδες* ; how many myriads, how many times 10,000. This intimates that there had been a most extraordinary and rapid work even among the Jews : but what is here spoken is not to be con-

A. M. cir. 4064. 21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying that ^a they ought not to circumcise their children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We

^a Gal. 2. 3. & 5. 1.

finned to the Jews of Jerusalem; but to all that had come from different parts of the land, to be present at this Pentecost.

They are all zealous of the law.] The Jewish œconomy was not yet destroyed; nor had God as yet signified that the whole of its observances were done away. He continued to tolerate that dispensation, which was to be in a certain measure in force till the destruction of Jerusalem; and from that period it was impossible for them to observe their own ritual. Thus God abolished the Mosaic dispensation, by rendering, in the course of his providence, the observation of it impossible.

Verse 21. *Thou teachest—so forsake Moses, &c.*] From any thing that appears in the course of this book to the contrary, this information was incorrect: we do not find Paul preaching thus to the Jews. It is true, that, in his *Epistles*, some of which had been written before this time, he shewed that circumcision and uncircumcision were equally unavailable for the salvation of the soul; and that by the deeds of the law no man could be justified; but he had not yet said to any Jew, *forsake Moses, and do not circumcise your children*. He told them that Jesus Christ had delivered them from the yoke of the law; but they had, as yet, liberty to wear that yoke, if they pleased. He had shewed them that their ceremonies were *useless*, but not *destructive*; that they were only dangerous, when they depended on them for salvation. This is the sum of what Paul had taught on this subject.

Verse 22. *The multitude must needs come together*] Whether this refers to a regular convocation of the church; or to a tumult that would infallibly take place when it was heard that the apostle was come, we cannot pretend to say: but it is evident that James and the Elders wished some prudent steps to be taken, in order to prevent an evil that they had too much reason to fear.

Verse 23. *We have four men which have a vow*] From the *shaving* of the head, mentioned immediately after, it is evident that the four men in question, were under the vow of

A. M. cir. 4064. have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may ^b 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.

^b Num. 6. 2, 13, 18. ch. 18. 18.

Nazariteship; and that the days of their vow were nearly at an end, as they were about to shave their heads; for, during the time of the *Nazariteship*, the hair was permitted to grow, and only shaven off at the termination of the vow. Among the Jews, it was common to make vows to God on extraordinary occasions; and that of the *Nazarite* appears to have been one of the most common; and it was permitted by their law, for any person to perform this vow by *proxy*. See the law produced in my note on Numb. vi. 21. "It was also customary for the richer sort to bestow their charity on the poorer sort for this purpose; for Josephus, Ant. lib. xix. cap. 6. sect. 1. observes, that Agrippa, on his being advanced from a *prison* to a *throne*, by the emperor Claudius, came to Jerusalem; and there, among other instances of his religious thankfulness shewn in the temple, Ναζαραιῶν ξυραστῆσαι διατάξας μάλα συχνοῦς, he ordered very many Nazarites to be shaven; he furnishing them with money for the expences of that, and of the sacrifices necessarily attending it." See Bp. Pearce.

Verse 24. *Be at charges with them*] Or, rather, *be at charges for them*: help them to bear the expence of that vow. Eight lambs, four rams, besides oil, flour, &c. were the expences on this occasion. See the notes on Numb. vi.

Thou—walkest orderly, and keepest the law.] Perhaps this advice meant no more than, Shew them by such means as are now in thy power, that thou art not an enemy to Moses; that thou dost still consider the law to be holy, and the commandment holy, just, and good. Paul did so, and bore the expences of those, who, from a scruple of conscience, had made a vow, and perhaps were not well able to bear the expence attending it. Had they done this in order to acquire justification through the law; Paul could not have assisted them in any measure with a clear conscience: but as he did assist them, it is a proof that they had not taken this vow on them for this purpose. Indeed, *vows* rather referred to a *sense of obligation*, and the *gratitude* due to God for mercies already received, than to the procuring of future favours of any kind. Besides, God had not yet fully shewn,

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

25 As touching the Gentiles which believe, * we have written *and* concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them ^b entered into the temple, ^c to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 ¶ And when the seven days were almost ended, ^d the Jews which were of Asia, when they saw him in the temple, stirred up all the

* Ch. 15. 20, 29. — ch. 24. 18. — Numb. 6. 13. — ch. 24. 18.

that the law was abolished, as has already been remarked; he tolerated it till the time that the iniquity of the Jews was filled up; and then, by the destruction of Jerusalem, he swept every rite and ceremony of the Jewish law away, with the besom of destruction.

Verse 25. *As touching the Gentiles*] See the notes on chap. xv. and the additional observations at the end of that chapter.

Verse 26. *To signify the accomplishment, &c.*] Διαγγελλων declaring the accomplishment, &c. As this declaration was made to the priest, the sense of the passage is the following, if we suppose Paul to have made an offering for himself, as well as the four men. "The next day, Paul taking the four men, began to purify, set himself apart, or consecrate himself with them; entering into the temple, he publicly declared to the priests, that he would observe the separation of a Nazarite, and continue it for seven days, at the end of which he would bring an offering for himself and the other four men, according to what the law prescribed in that case." But it is likely that Paul made no offering for himself, but was merely at the expence of theirs. However we may consider this subject, it is exceedingly difficult to account for the conduct of James and the Elders, and of Paul, on this occasion. There seems to have been something in this transaction, which we do not fully understand.

Verse 27. *The Jews which were of Asia*] These pursued him with the most deliberate and persevering malice in every place; and it appears that it was through them, that the false reports were sent to, and circulated through Jerusalem.

Verse 28. *This is the man that teacheth, &c.*] As much as if they had said, This is the man concerning whom we wrote to you; who in every place endeavours to prejudice the

people, and ^a laid hands on him, ^b Crying out, Men of Israel, help: This is the man, ^c that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city ^e Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And ^b all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings

* Ch. 26. 21. — ch. 24. 5, 6. — ch. 20. 4. — ch. 26. 21.

Gentiles against the *Jews*, against the *Mosaic law*, and against the *temple* and its services.

Brought Greeks also into the temple] This was a most deliberate and malicious untruth: Paul could accomplish no purpose by bringing any Greek or Gentile into the temple; and their having seen Trophimus, an Ephesian, with him, *in the city* only, was no ground on which to raise a slander, that must so materially affect both their lives. Josephus informs us, *War*, lib. v. cap. 5. sect. 2. that on the wall which separated the court of the Gentiles from that of the Israelites, was an inscription in Greek and Latin letters, which stated that *no stranger was permitted to come within the holy place, on pain of death.* With such a prohibition as this before his eyes, was it likely that St. Paul would enter into the temple, in company with an uncircumcised Greek? The calumny refutes itself.

Verse 30. *They took Paul*] They tumultuously seized on him; and drew him out of the temple, out of the court of the Israelites, where he was worshipping: and—the doors were shut; the doors of the court of the Gentiles, probably to prevent Paul from getting any succour from his friends in the city; for their whole proceedings shew that they purposed to murder him: they brought him out of the court of the Israelites, that court being peculiarly holy, that it might not be defiled by his blood; and they shut the court of the Gentiles, that they might have the opportunity unmolested of killing him in that place; for the court of the Gentiles was reckoned to be less holy than that of the Israelites.

Verse 31. *The chief captain of the band*] The Roman tribune, who had a troop of soldiers under him, which lodged in general in the castle of *Antonia*, which was built at the angle where the northern and western porticos of the outer-court of the temple were joined together.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 * Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and ^b commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

* Ch. 23. 27. & 24. 7.—^b ver. 11. ch. 20. 23.

ther. This castle was built by John Hyrcanus, high-priest of the Jews: it was at first called *Baris*, and was the royal residence of the *Asmoneans*, as long as they reigned in Jerusalem. It was beautified by Herod the Great; and called *Antonia*, in honour of his friend Mark *Anthony*. By this castle the temple was commanded, as it stood on higher ground. Josephus describes this castle, *War*, B. v. chap. 5. sect. 8. "As having four towers, from one of which the whole temple was overlooked; and that one of the towers was joined to the porticos of the temple, and had a double pair of stairs from it, by which soldiers in the garrison were used to come down with their arms to the porticos, on the festival days, to keep the people quiet: for, as the temple was a guard to the city, so this castle was a guard to the temple." "It seems, therefore," says Bp. Pearce, "to me very plain, that the place where the Jews were about to kill Paul, was the court of the Gentiles, the porticos being there; and that the chief captain came down there to his rescue." The name of this chief captain or tribune, was *Claudius Lysias*, as we learn from chap. xxiii. 26.

Verse 32. *Ran down unto them*] Ran down the stairs to the porticos, mentioned above.

Verse 33. *And took him*] With great violence, according to chap. xxiv. 7. probably meaning an armed force.

To be bound with two chains] To be bound between two soldiers; his right hand chained to the left hand of the one, and his left hand to the right of the other. See the note on chap. xii. 6.

Verse 35. *And when he came upon the stairs*] Those mentioned in the note on ver. 31.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, * Away with him.

37 ¶ And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 ^a Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

* Luke 23. 18. John 19. 15. ch. 23. 22.—^a See ch. 5. 36.

Verse 36. *Away with him.*] That is, kill him; dispatch him! for so much this phrase always means in the mouths of a Jewish mob. See on Luke xxiii. 18. & John xix. 15.

Verse 37. *Canst thou speak Greek?*] Claudius Lysias was not a Roman; he had, as himself informs us, purchased his citizenship of Rome, with a great sum of money; (see chap. xxii. 28.) and it is very likely that he was but imperfectly acquainted with the Latin tongue; and the tumult that was now made, and the discordant noise, prevented him from clearly apprehending what was said; and as he wished to know the merit of the cause, he accosted Paul with *Ἐλλήνιστι γινώσκεις*; dost thou understand Greek? And when he found that he did understand it, he proceeded to question him as below.

Verse 38. *Art not thou that Egyptian, &c.*] The history to which Claudius Lysias refers, is taken from Josephus, *Ant. lib. xx. cap. 7. sect. 6. and War, lib. ii. cap. 13. sect. 5.* and is in substance as follows: An Egyptian, whose name is not known, pretended to be a prophet, and told his followers that the walls of Jerusalem would fall down before them, if they would assist him in making an attack on the city. He had address enough to raise a rabble of 30,000 men, and with these advanced as far as the Mount of Olives; but Felix the Roman governor, came suddenly upon him, with a large body of Roman troops, both infantry and cavalry: the mob was speedily dispersed, four hundred killed, two hundred taken prisoners, and the Egyptian himself, with some of his most faithful friends escaped; of whom no account was ever afterwards heard. As Lysias found such an outcry made against Paul, he supposed that he must be some egregious malefactor; and probably that

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

39 But Paul said, " I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city : and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him license, Paul

• Ch. 9. 11. & 22. 3.

Egyptian who had escaped, as related above. Learned men agree that St. Luke refers to the same fact, of which Josephus speaks ; but there is a considerable difference between the numbers in Josephus, and those in Luke : the former having 30,000, the latter only 4,000. The small number of killed and prisoners, only 600 in all, according to Josephus, leads us to suspect that his number is greatly exaggerated ; as 600 in killed and prisoners of a mob of 30,000, routed by regular infantry and cavalry, is no kind of proportion ; but it is a sufficient proportion to a mob of 4,000. Dean Aldridge has supposed that the number in Josephus was originally 4,000, but, that ancient copyists, mistaking the Greek Δ delta, four, for Λ lambda, thirty, wrote 30,000, instead of 4000. See Haverkamp's edition, vol. ii. p. 177. There is another way of reconciling the two historians, which is this : When this Egyptian impostor at first began to make great boasts and large promises, a multitude of people, to the amount at least of 30,000, weary of the Roman yoke, from which he promised them deliverance, readily arranged themselves under his banners. As he performed nothing that he promised, 26,000 of these had melted away before he reached Mount Olivet : this remnant the Romans attacked and dispersed. Josephus speaks of the number he had in the beginning ; St. Luke, of those that he had when he arrived at Mount Olivet.

That were murderers ?] Σικαριων : sicarii, assassins : they derived their name from *sica*, a sort of crooked knife, which they concealed under their garments, and privately stabbed the objects of their malice. Josephus.

Verse 39. I am a man which am a Jew] A periphrasis for I am a Jew. See the note on chap. vii. 2.

Of Tarsus—no mean city] In the notes on chap. ix. 11. I have shewn that Tarsus was a city of considerable importance, and in some measure a rival to Rome and Athens ; and that because of the services rendered to the Romans by the inhabitants, Julius Cæsar endowed them with all the rights and privileges of Roman citizens. When St. Paul calls it *no mean city*, he speaks a language that was common to those who have had occasion to speak of Tarsus. XENOPHON, *Cyri Anabasis*. i. calls it *πολις μεγάλην και ευδαιμονα, a great and flourishing city*. JOSEPHUS, *Ant. lib. i. cap. 6. sect. 6.* says, that it was *παρ' αυτοις των πολων η αξιολογωτατη μετροπολις ουσα, the metropolis and most renowned*

stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

• Ch. 12. 17.

city among them, (the Cilicians.) And AMMIANUS MARCELLINUS, xiv. 8. says, *Ciliciam Tarsus nobilitat, urbs perspicabilis* : "Tarsus, a very respectable city, adorns Cilicia."

Verse 40. Paul stood on the stairs] Where he was out of the reach of the mob ; and was surrounded by the Roman soldiers.

Beckoned with the hand] Waving the hand, which was the sign that he was about to address the people. So VIRGIL says of Turnus, when he wished, by single combat between himself and Æneas, to put an end to the war :

Significatque manu, et magno sic incipit ore :

Parcite jam, Rutuli ; et vos tela inhibete, Latini.

He beckoned with his hand, and cried out with a loud voice,

Desist, ye Rutulians ; and, ye Latins, cease from throwing your javelins.

He spake unto them in the Hebrew tongue] What was called then the Hebrew, viz. the Chaldæo-Syriac ; very well expressed by the *Codex Bezae*, *τη ιδια διαλεκτω, in their own dialect.*

Never was there a more unnatural division than that in this chapter : it ends with a single comma ! The best division would have been at the end of the 25th verse.

Paul's embarkation at Tyre is very remarkable. The simple manner in which he was escorted to the ship by the disciples of Tyre, men, women, and children, and their affectionate and pious parting, kneeling down on the shore and commending each other to God, are both impressive and edifying. Nothing but Christianity could have produced such a spirit in persons, who now, perhaps for the first time, saw each other in the flesh. Every true Christian is a child of God ; and consequently, all children of God have a close spiritual affinity. They are all partakers of the same Spirit, are united to the same Head ; are actuated with the same hope, and are going to the same heaven. These, love one another with pure hearts fervently : and these alone are capable of disinterested and lasting friendship. Though this kind of friendship cannot fail, yet it may err ; and with officious affection endeavour to prevent us from bearing a necessary and most honourable cross. See verses 12, 13. It should therefore be kept within scriptural bounds.

CHAPTER XXII.

Paul, in his address to the people, gives an account of his birth and education, 1—3. His prejudices against Christianity, 4—5. and of his miraculous conversion, and call to the apostleship, 6—21. The Jews hearing him say, that God had sent him to preach the gospel to the Gentiles, become exceedingly outrageous, and clamour for his life, 22, 23. The chief captain orders him to be examined by scourging; but he, pleading his privilege as a Roman citizen, escapes the torture, 24—29. The next day the chief captain brings Paul before the chief priests and their council, 30.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

MEN * brethren, and fathers,
hear ye my defence, which I
make now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

* Ch. 7. 2.—† ch. 21. 39. 2 Cor. 11. 22. Phil. 3. 5.
‡ Deut. 33. 3. § 2 Kings 4. 38. ¶ Luke 10. 39.

NOTES ON CHAP. XXII.

Verse 1. *Men brethren, and fathers*] A Hebrew form of expression for *brethren and fathers*: for two classes only are addressed. See the note on chap. vii. 2.

Hear ye my defence] *Μου της απολογιας*, *this apology of mine*; in this sense the word *apology* was anciently understood: hence the *Apologies* of the primitive Fathers, i. e. their defences of the Christian religion. And this is its proper literal meaning: but it is now used only as implying an *excuse for improper conduct*. That this is an abuse of the term, requires no proof.

Verse 2. *When they heard that he spake in the Hebrew tongue*] He had probably been traduced by the Jews of Asia, as a mere *Gentile*, distinguished only by his virulence against the Jewish religion; which virulence proceeded from his malice and *ignorance*.

Verse 3. *I am verily a man which am a Jew*] A periphrasis for, *I am really a Jew*: and his mentioning this, adds weight to the conjecture in the preceding note. He shews that he could not be ignorant of the Jewish religion; as he had the best instructor in it, which Jerusalem could produce.

Yet brought up, &c.] Bp. Pearce proposes that this verse should be thus read and translated: *but brought up in this city; instructed at the feet of Gamaliel, according to the most exact manner, being exceedingly zealous for the law of our fathers, as ye all are this day.*

Born in Tarsus] See the notes on chap. ix. 11. & xxi. 39.

Feet of Gamaliel] See a full account of this man in the note on chap. v. 34.

3 I am verily a man which am a Jew, born in Tarsus, a city in 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 toward God, as ye all are this day.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

† Ch. 5. 34.—‡ ch. 26. 5.—§ ch. 21. 20. Gal. 1. 14.
¶ Rom. 10. 2.

It has been generally supposed that the phrase *brought up at the feet*, is a reference to the Jewish custom, viz. that the disciples of the rabbins sat on low seats, or on the ground, whilst the rabbin himself occupied a lofty chair. But we rather learn from Jewish authority, that the disciples of the rabbins stood before their teachers, as Vitringa has proved in his treatise *De Synag. Vet. lib. i. p. 1. cap. 7.* Kypke, therefore, contends that *παρα της ποδας at the feet*, means the same as *πλησιον near, or before*, which is not an unfrequent mode of speech among both sacred and profane writers. Thus in chap. iv. 35, 37. chap. v. 2. *επιθουν παρα τους ποδας των αποστολων, they laid it at the apostles' feet*, means only, *they brought it to the apostles*. So in 3 Maccab. iv. 7. *παρα ποδας ηδη τον αδην ορωντες κειμενον, they saw death already lying at their feet*; that is, as the Syriac translator has properly rendered it, *they saw death immediately before them*. So *Themistius, Or. 27. p. 341.* who adds the term by which the phrase is explained, *εσι και πλησιον αει τω δυναμεν λαμβανειν, ante pedes id semper et prope est, illi qui accipere potest.* Also *Lucian De Conscr. Hist. p. 669. ων παρα ποδας οι ελεγχτοι.* The refutation of which is at hand. The same kind of form occurs in the Hebrew, *Exod. xi. 8.* All the people that are at thy feet, *ברגליך beraglaica*, i. e. who are with thee, under thy command, 2 Sam. xv. 16. *And the king went out, and all his household ברגליו beraglaiv, at his feet*; that is, with him, in his company. See *Kypke*.

According to the perfect manner] That is, according to that strict interpretation of the law; and especially the traditions of the Elders, for which the Pharisees were remark-

A. M. cir. 4064. 4 * And I persecuted this way unto
A. D. cir. 60. the death, binding and delivering
An. Olymp. into prisons both men and women ;
cir. CCIX. 4.

5 As also the high priest doth bear me witness, and all the estate of the elders : * from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished.

6 And * it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me ?

8 And I answered, Who art thou, Lord ? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And * they that were with me saw indeed the light, and were afraid ; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord ? And the Lord said unto me, Arise, and go into Da-

* Ch. 8. 9. & 26. 9, 10, 11. Phil. 3. 6. 1 Tim. 1. 13. — Lake 22. 66. ch. 4. 5. — ch. 9. 2. & 26. 10, 12. — ch. 9. 3. & 26. 12, 13. — ch. 9. 7. Dan. 10. 7. — ch. 9. 17. — ch. 10. 2. — 1 Tim. 3. 7. — ch. 3. 13. & 5. 30.

able. That it is Pharisaism that the apostle has in view, when he says he was taught according *ακριβειαν* to the most exact manner, is evident ; and hence, in chap. xxvi. 5. he calls Pharisaism *ακριβεσταν*, the most exact system : and under it, he was zealous towards God ; scrupulously exact in every part of his duty, accompanying this with reverence to the Supreme Being, and deep concern for his honour and glory.

Verse 4. *I persecuted this way*] *ταυτην την οδον* ; this doctrine, this way of worshipping God, and arriving at a state of blessedness. See on chap. ix. 2.

Binding and delivering into prisons] See on chap. viii. 3. ix. 2.

Verse 5. *The high priest doth bear me witness, &c.*] He probably referred to the letters of authority, which he had received from the high priest ; and the whole estate of the elders, *παν το πρεσβυτεριον*, the whole of the presbytery, that is, the *sanhedrin* : and it is likely that he had those letters to produce. This zeal of his against Christianity, was an ample proof of his sincerity as a pharisaical Jew.

A. M. cir. 4064. and there it shall be told
A. D. cir. 60. thee of all things which are appointed
An. Olymp. for thee to do.
cir. CCIX. 4.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And * one Ananias, a devout man according to the law, * having a good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, * The God of our fathers * hath chosen thee, that thou shouldest know his will, and * see * that Just One, and * shouldest hear the voice of his mouth.

15 * For thou shalt be his witness unto all men of * what thou hast seen and heard.

16 And now why tarriest thou ? arise, and be baptized, * and wash away thy sins, * calling on the name of the Lord.

17 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 ;

* Ch. 9. 15. & 26. 16. — 1 Cor. 9. 1. & 15. 8. — ch. 3. 14. & 7. 52. — 1 Cor. 11. 23. Gal. 1. 12. — ch. 23. 11. — ch. 4. 20. & 26. 16. — ch. 2. 28. Hebr. 10. 22. — ch. 9. 14. Rom. 10. 13. — ch. 9. 26. 2 Cor. 12. 2.

Verse 6—13. *As I made my journey, &c.*] See the whole of this account, and all the particular circumstances, considered at large in the notes on chap. ix. 1, &c. and the observations at the conclusion of that chapter.

Verse 14. *And see that Just One*] The Lord Jesus, called the *Just One*, in opposition to the Jews, who crucified him as a *malefactor* : see the note on chap. vii. 52. This is an additional proof that Jesus Christ did actually appear unto Saul of Tarsus.

Verse 15. *Thou shalt be his witness unto all*] Thou shalt proclaim Christ crucified, both to *Jews* and *Gentiles*.

Verse 16. *Arise and be baptized*] Take now the profession of Christ's faith most solemnly upon thee, by being baptized in the name of Father, Son, and Holy Spirit.

Wash away thy sins, &c.] Let this washing of thy body represent to thee the washing away of thy sins ; and know that this *washing away of sin* can be received only by invoking the name of the Lord.

Verse 17. *When I was come again to Jerusalem*] It is

A. M. cir. 4064. 18 And ^a saw him saying unto me,
A. D. cir. 60. ^b Make haste, and get thee quickly
An. Olymp. cir. CCIX. 4. out of Jerusalem: for they will not
receive thy testimony concerning me.

19 And I said, Lord, ^c they know that I im-
prisoned and ^d beat in every synagogue them
that believed on thee:

20 ^e And when the blood of thy martyr Ste-
phen was shed, I also was standing by, and
^f consenting unto his death, and kept the rai-
ment of them that slew him.

21 And he said unto me, Depart: ^g for I will

^a Ver. 14. ^b Matt. 10: 14. ^c ver. 4. ^d Matt. 10. 17. ^e
^f ch. 7. 58. ^g Luke 11. 48. ch. 8. 1. Rom. 1. 32. ^h ch. 9. 15.
& 13. 2, 46, 47. & 18. 6. & 26. 17. Rom. 1. 5. & 11. 13. & 15. 16.

likely that he refers to the first journey to Jerusalem, about
three years after his conversion, chap. ix. 25, 26. and Gal.
i. 18.

[*I was in a trance*] This circumstance is not mentioned
any where else, unless it be that to which himself refers in
2 Cor. xii. 2—4. when he conceived himself transported to
the third heaven; and if the case be the same, the appear-
ance of Jesus Christ to him, and the command given, are
circumstances related only in this place.

Verse 19. [*I imprisoned and beat in every synagogue*] This
shews what an active instrument Saul of Tarsus was, in the
hands of this persecuting priesthood; and how very gene-
rally the followers of Christ were persecuted, and how diffi-
cult it was at this time to profess Christianity.

Verse 20. [*When the blood of thy martyr Stephen was shed*]
See on chap. vii. 58. viii. 1. All these things Paul alledged
as reasons why he could not expect to be received by the
Christians; for how could they suppose that such a persecu-
tor could be converted?

Verse 21. [*I will send thee far hence unto the Gentiles.*]
This was the particular appointment of St. Paul: he was the
Apostle of the Gentiles; for though he preached frequently
to the Jews; yet, to preach the gospel to the Gentiles, and
to write for the conversion and establishment of the Gentile
world, were his peculiar destination. Hence we find him
and his companions travelling every where; through *Judea,*
Phœnicia, Arabia, Syria, Cilicia, Pisidia, Lycaonia, Pam-
phylia, Galatia, Phrygia, Macedonia, Greece, Asia, the
Isles of the Mediterranean Sea, the Isles of the Ægean Sea,
Italy; and some add *Spain,* and even *Britain.* This was
the diocese of this primitive bishop: none of the apostles
travelled, none preached, none laboured as this man; and,
we may add, none was so greatly owned of God. The
Epistles of Peter, John, James, and Jude, are great and
excellent; but when compared with those of Paul, however

send thee far hence unto the Gen- A. M. cir. 4064.
tiles. A. D. cir. 60.
An. Olymp. cir. CCIX. 4.

22 ¶ And they gave him audience
unto this word, and then lifted up their voices,
and said, ^a Away with such a fellow from the
earth: for it is not fit that ^b he should live.

23 And as they cried out, and cast off their
clothes, and threw dust into the air,

24 The chief captain commanded him to be
brought into the castle, and bade that he should
be examined by scourging; that he might know
wherefore they cried so against him.

Gal. 1. 15, 16. & 2. 7, 8. Eph. 3. 7, 8. 1 Tim. 2. 7. 2 Tim. 1. 11. —
^a ch. 21. 36. ^b ch. 25. 24.

glorious they may be, they have no glory comparatively, by
reason of that glory which excelleth. Next to Jesus Christ,
St. Paul is the glory of the Christian church. Jesus is the
foundation; Paul, the master-builder.

Verse 22. [*They gave him audience unto this word*]
Namely, that God had sent him to the Gentiles: not that
they refused to preach the law to the Gentiles, and make
them proselytes; for this they were fond of doing, so that
our Lord says, *they compassed sea and land to make a prose-*
lyte: but they understood the apostle as stating, that God
had rejected them, and called the *Gentiles* to be his *peculiar*
people, in their place; and this they could not bear.

[*Away with such a fellow*] According to the law of Moses,
he who attempted to seduce the people to any strange wor-
ship, was to be stoned, Deut. xiii. 15. The Jews wished to
insinuate that the apostle was guilty of this crime, and that
therefore he should be stoned, or put to death.

Verse 23. [*Cast off their clothes*] Bp. Pearce supposes,
that *shaking their upper garments,* is all that is meant here;
and that it was an ancient custom for men to do so, when
highly pleased, or greatly irritated: but it is likely, that
some of them were now actually throwing off their clothes,
in order to prepare to stone Paul.

[*Threw dust into the air*] In sign of contempt, and by way
of execration. Shimei acted so in order to express his con-
tempt of David, 2 Sam. xvi. 13. where it is said, *he cursed*
him as he went, and threw stones at him; or, as the margin,
he dusted him with dust. Their *throwing dust in the air,* was
also expressive of extraordinary rage and vindictive malice.
The apostle being guarded by the Roman soldiers, was out
of the power of the mob; and their *throwing dust in the air,*
not only shewed their *rage,* but also their *vexation,* that they
could not get the apostle into their power.

Verse 24. [*Examined by scourging*] As the chief captain
did not understand the Hebrew language, he was ignorant of the

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

25 ¶ And as they bound him with thongs, Paul said unto the centurion that stood by, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?"

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said

• Ch. 16. 37.

charge brought against Paul, and ignorant also of the *defences* which the apostle had made; and as he saw that they grew more and more outrageous, he supposed that Paul must have given them the highest provocation; and therefore he determined to put him to the *torture*, in order to find out the nature of his crime. The practice of putting people to the rack, in order to make them *confess*, has, to the disgrace of human nature, existed in all countries.

Verse 25. *And as they bound him, &c.*] They were going to tie him to a post, that they might scourge him.

Is it lawful, &c.] The Roman law absolutely forbade the binding of a Roman citizen. See the note on chap. xvi. 37.

Verse 28. *With a great sum obtained I this freedom.*] So it appears that the freedom, even of Rome, might be purchased; and that it was sold at a very high price.

But I was free born.] It has been generally believed that the inhabitants of Tarsus, born in that city, had the same rights and privileges as Roman citizens, in consequence of a charter or grant from Julius Cæsar. Calmet disputes this, because Tarsus was a *free* not a *colonial* city; and he supposes that Paul's father might have been rewarded with the freedom of Rome for some military services; and that it was in consequence of *this* that Paul was born free. But, that the city of Tarsus had such privileges, appears extremely probable. In chap. xxi. 39. Paul says he was *born at Tarsus in Cilicia*, and in this chap. ver. 28. he says he was *free-born*; and at ver. 26. he calls himself a *Roman*; as he does also chap. xvi. 37. From whence it has been concluded, with every show of reason, that Tarsus, though no Roman colony, yet had this privilege granted to it, that its natives should be citizens of Rome. PLINY, in *Hist. Nat.* lib. v. 27. tells us that Tarsus was a *free city*. And APPIAN, *De Bello Civil.* lib. v. p. 1077. Ed. Tellii, says that Anthony, *Ταρσεας ελευθερους ηφισιν, και απαλειψι φορων, made the people of Tarsus free, and discharged them from paying tribute.* DIO CASSIUS, lib. xvii. p. 508. Edit. Reimar: further tells us, *Adeo Cæsari priori, et ejus gratia etiam posteriori, favebat Tarsenses, ut urbem suam pro Tarso, JULIOPOLIN, vocaverint:*

unto him, Toll me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

• Or, tortured him.

"that, for the affection which the people of Tarsus bore to Julius Cæsar, and afterwards to Augustus, the latter caused their city to be called *Juliopolis*." The Greek text is as follows—*αυτη προηλθως τω Καισαρι προτερη, και δι' εκεινον τω δευτερω δι Ταρσεας ειχον, ωσε και Ιουλιουπολιν σφας απ' αυτου μετονομασι.* To which I add, that PHILO, de *Virt.* Vol. II. p. 587. Edit. Mang. makes Agrippa say to Caligula, *φιλων ενιων πατριδας ολας της Ρωμαικης ηξισσας πολιτειας, you have made whole countries, to which your friends belong, to be citizens of Rome.* See the note on chap. xxi. 39. These testimonies are of weight sufficient to shew that Paul, by being born at Tarsus, might have been *free-born*, and a *Roman*. See Hp. Pearce, on Acts xvi. 37.

Verse 29. *After he knew that he was a Roman*] He who was going to scourge him, durst not proceed to the torture, when Paul declared himself to be a *Roman*. A passage from Cicero, *Orat. pro. Verr. Act. ii. lib. v. 64.* throws the fullest light on this place—*Ille, quisquis erat, quem tu in crucem rapiebas, qui tibi esset ignotus, cum civem se Romanum esse diceret, apud te Prætozem, si non effugium, ne meram quidem mortis mentione atque usurpatione civitatis assequi potuit.* "Whosoever he might be whom thou wert hurrying to the rack, were he even unknown to thee, if he said that he was a *Roman citizen*, he would necessarily obtain from thee the Prætor, by the simple mention of *Rome*, if not an escape, yet at least a delay of his punishment." The whole of the sixty-fourth and sixty-fifth sections of this oration, which speak so pointedly on this subject, are worthy of consideration. Of this privilege, he further says, *Ib. in cap. lvii. Illa vox et exclamatio Civis Romanus sum, quæ sæpe multis in ultimis terris opem inter barbaros et salutem tulit, &c.*—That exclamation, *I am a Roman citizen*, which oftentimes has brought assistance and safety, even among barbarians, in the remotest parts of the earth, &c.

PLUTARCH likewise, in his *Life of Pompey*, (Vol. III. p. 445. Edit. Bryan.) says, concerning the behaviour of the pirates, when they had taken any Roman prisoner, *Εκλινο δε ην υβριστικοτατον κ. τ. λ. what was the most contumelious was*

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

30 ¶ On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and com-

* Ch. 21. 34. & 28. 10, 28. & 25. 26.

this; when any of those whom they had made captives, cried out, Ῥωμαῖος εἶναι, THAT HE WAS A ROMAN, and told them his name, they pretended to be surprised, and be in a fright, and smote upon their thighs, and fell down (on their knees) to him, beseeching him to pardon them! It is no wonder then that the torturer desisted, when Paul cried out that he was a Roman; and that the chief captain was alarmed, because he had bound him.

Verse 30. He—commanded—all their council to appear] Instead of ελθεῖν, to come, which we translate to appear; συναλθεῖν, to assemble, or meet together, is the reading of ACE. nearly twenty others; the *Æthiopic*, *Arabic*, *Vulgate*, *Chrysostom*, and *Theophylact*; this reading *Griesbach* has received into the text: and it is most probably the true one: as the chief captain wished to know the certainty of the matter, he desired the Jewish council, or Sanhedrin, to assemble, and examine the business thoroughly, that he might know of what the apostle was accused; as the law would not permit him to proceed against a Roman in any judicial way, but on the clearest evidence: and as he understood that the cause of their enmity was something that concerned their religion; he considered the Sanhedrin to be the most proper judge, and therefore commanded them to assemble; and there is no doubt that himself, and a sufficient number of soldiers, took care to attend, as the person of Paul could not be safe in the hands of persons so prejudiced, unprincipled, and enraged.

This chapter should end with the twenty-ninth verse, and the following should begin with the thirtieth; this is the most natural division, and is followed by some of the most correct editions of the original text.

manded the chief priests and all their council to appear; and brought Paul down, and set him before them.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

† Matt. 26. 3, 59. & 27. 1, 2, 12. Pml. 125. 3.

1. In his address to the council, Paul asserts that he is a Jew, born of and among Jews; and that he had a regular Jewish education: and he takes care to observe, that he had early imbibed all the prejudices peculiar to his countrymen; and had given the fullest proof of this in his persecution of the Christians. Thus, his assertions, concerning the unprofitableness of the legal ceremonies, could neither be attributed to ignorance nor indifference. Had a Gentile, no matter how learned or eminent, taught thus, his whole teaching would have been attributed to ignorance, prejudice, and envy. God therefore, in his endless mercy, made use of a most eminent, learned, and bigotted Jew, to demonstrate the nullity of the whole Jewish system, and shew the necessity of the gospel of Jesus Christ.

2. At the close of this chapter, Dr. Dodd has the following judicious remark:—"As unrighteous as it was in the Roman officer, on this popular clamour, to attempt putting this holy apostle to the torture; so reasonable was St. Paul's plea as a Roman citizen, to decline that suffering. It is a prudence worthy the imitation of the bravest of men, not to throw themselves into unnecessary difficulties. True courage widely differs from rash and heedless temerity; nor are we under any obligation as Christians, to give up our civil privileges, which ought to be esteemed as the gifts of God, to every insolent and turbulent invader. In a thousand circumstances, gratitude to God, and duty to men, will oblige us to insist upon them; and a generous concern for those who may come after us, should engage us to labour to transmit them to posterity improved rather than impaired." This should be an article in the creed of every genuine Briton.

CHAPTER XXIII.

Paul defending himself before the high priest, he commands him to be smitten on the mouth, 1, 2. Paul sharply reproves him, and being reproached for this by one of the attendants, accounts for his conduct, 3—5. Seeing that the assembly was composed of Pharisees and Sadducees, and that he could expect no justice from his judges, he asserts that it was for his belief in the resurrection, that he was called in question; on which the Pharisees declare in his favour, 6—9. A great dissension arises, and the chief captain, fearing lest Paul should be pulled to pieces, brings him into the castle, 10. He is comforted by a dream, 11. More than forty persons conspire his death, 12—15. Paul's sister's son, hearing of it, informs the captain of the guard, 16—22. He sends Paul by night, under a strong escort of horse and foot, to Cæsarea, to Felix; and with him a letter, stating the circumstances of the case, 23—33. They arrive at Cæsarea, and Felix promises him a hearing when his accusers shall come down, 34, 35.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

AND Paul, earnestly beholding the council, said, Men and brethren, * I have lived in all good conscience before God until this day.

2 And the high priest Ananias, commanded them that stood by him, † to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall : for sittest thou to

* Ch. 24. 16. 1 Cor. 4. 4. 2 Cor. 1. 12. & 4. 2. † Tim. 1. 3. Heb. 13. 18.
† 1 Kings 22. 24. Jer. 20. 2. John 18. 22.

NOTES ON CHAP. XXIII.

Verse 1. *I have lived in all good conscience*] Some people seem to have been unnecessarily stumbled with this expression. What does the apostle mean by it? Why, that while he was a Jew, he was *one* from principle of conscience; —that what he did, while he continued Jew, he did from the same principle :—that when God opened his eyes to see the nature of Christianity, he became a Christian, because God persuaded his conscience that it was right for him to become one.—That, in a word, he was *sincere* through the whole course of his religious life; and his conduct had borne the most unequivocal proofs of it. The apostle means, therefore, that there was no part of his life in which he acted as a dishonest or hypocritical man: and that he was now as fully determined to maintain his profession of Christianity, as he ever was to maintain that of Judaism, previously to his acquaintance with the Christian religion.

Verse 2. *The high priest Ananias*] There was a high priest of this name, who was sent a prisoner to Rome by Quadratus, governor of Syria; to give an account of the part he took in the quarrel between the Jews and the Samaritans; see Joseph. Antiq. lib. xx. cap. 6. s. 8. but whether he ever returned again to Jerusalem, says Dr. Lightfoot, is uncertain; still more uncertain whether he was ever restored to the office of high priest; and most uncertain of all, whether he filled the chair at the time Paul pleaded his cause; which was some years after Felix was settled in the government. But *Krebs* has proved, that this very Ananias, on being examined at Rome, was found innocent, returned to Jerusalem, and was restored to the high priesthood; see Joseph. Antiq. lib. xx. cap. 9. s. 2. but of his death I find nothing certain. See *Krebs* on this place, (Observat. in Nov. Testament. à Flavio Josepho) who successfully controverts the opinion of Dr. Lightfoot, mentioned at the beginning of this note. There was one Ananias, who is said to have perished in a tumult raised by his own son, about five years after this time; see Jos. Antiq. lib. x. cap. 9. War. lib. ii. cap. 17.

judge me after the law, and † commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, † I wist not, brethren, that he was the high priest: for it is written, † Thou shalt not speak evil of the ruler of thy people.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

† Lev. 19. 35. Deut. 25. 1, 2. John 7. 51. — ch. 24. 17. — † Exod. 22. 28.
Eccles. 10. 20. 2 Pet. 2. 10. Jude 8.

To smite him on the mouth.] Because he professed to have a good conscience, while believing on Jesus Christ, and propagating his doctrine.

Verse 3. *God shall smite thee, thou whited wall.*] Thou hypocrite! who sittest on the seat of judgment, pretending to hear, and seriously weigh the defence of an accused person; who must in justice and equity be presumed to be innocent, till he is proved to be guilty; and, instead of acting according to the law, commandest me to be smitten contrary to the law, which always has the person of the prisoner under its protection; nor ever suffers any penalty to be inflicted but what is prescribed as the just punishment for the offence. As if he had said, "Thinkest thou that God will suffer such an insult on his laws, on justice, and on humanity, to pass unpunished?"

Verse 5. *I wist not, brethren, that he was the high priest*] After all the learned labour that has been spent on this subject, the simple meaning appears plainly to be this:—

St. Paul did not know that Ananias was high priest; he had been long absent from Jerusalem; *political changes* were frequent; the high priesthood was no longer in *succession*, and was frequently bought and sold; the Romans put down one high priest and raised up another, as political reasons dictated. As the person of Ananias might have been wholly unknown to him; as the *hearing* was very sudden, and there was scarcely any time to consult the formalities of justice; it seems very probable that St. Paul, if he ever had known the person of Ananias, had forgotten him; and as, in a council or meeting of this kind, the presence of the high priest was not indispensably necessary, he did not know that the person who presided was not the *Sagan*, or high priest's deputy, or some other person put into the seat for the time being. I therefore understand the words above in their most obvious and literal sense. He knew not who the person was, and God's Spirit suddenly led him to denounce the divine displeasure against him.

Thou shalt not speak evil of the ruler of thy people] If I had known he was the high priest, I should not have pub-

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCXL. 4. **6** ¶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, 'I am a Pharisee, the son of a Pharisee: ' of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 ' For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

* Ch. 26. 5. Phñ. 3. 5. —^b ch. 24. 15, 21. & 26. 6. & 28. 20. — Matt. 22. 23. Mark 12. 18. Luke 20. 27.

lily pronounced this execration; for respect is due to his person for the sake of his office. I do not see that Paul intimates that he had done any thing through inadvertence; nor does he here confess any fault; he states two facts:—**1.** That he did not know him to be the high priest. **2.** That such an one, or any ruler of the people, should be revered. But he neither recalled nor made an apology for his words: he had not committed a trespass, and he did not acknowledge one. We must beware how we attribute either to him in the case before us.

Verse 6. *I am a Pharisee, the son of a Pharisee*] Instead of *Φαρισαίου*, of a Pharisee, ABC. some others, with the Syriac and Vulgate, have *Φαρισαίων*, of the Pharisees; which, if acknowledged to be the genuine reading, would alter the sense thus, *I am a Pharisee, and a disciple of the Pharisees*, for so the word *Son*, is frequently understood.

Of the hope and resurrection] Concerning the hope of the resurrection; the *και and*, being here redundant; indeed it is omitted by the Syriac, all the Arabic, and the Æthiopic. St. Paul had preached the resurrection of the dead, on the foundation and evidence of the resurrection of Christ. For this, he and the apostles were, some time before, imprisoned by the high priest and elders, chap. iv. 1—3. and v. 17. because they preached THROUGH JESUS, the resurrection of the dead. This they could not bear; for, if Jesus Christ rose from the dead, their malice and wickedness, in putting him to death, were incontrovertibly established.

Verse 7. *And the multitude was divided.*] St. Paul, perceiving the assembly to consist of Pharisees and Sadducees, and finding he was not to expect any justice, thought it best thus to divide the council, by introducing a question on which the Sadducees and Pharisees were at issue. He did so; and the Pharisees immediately espoused his side of the ques-

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4. **9** And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, ' We find no evil in this man: but ' if a spirit or an angel hath spoken to him, ' let us not fight against God.

10 ¶ And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

* Ch. 25. 25. & 26. 31. — ch. 22. 7, 17, 18. — ch. 5. 39.

tion, because in opposition to the Sadducees, whom they abhorred, as irreligious men.

Verse 8. *The Sadducees say that there is no resurrection*] It is strange, since these denied a future state, that they observed the ordinances of the law; for they also believed the five books of Moses to be a revelation from God: yet they had nothing in view but temporal good; and they understood the promises in the law as referring to these things alone. In order, therefore, to procure them, they watched, fasted, prayed, &c. and all this they did that they might obtain happiness in the present life. See the account of the Pharisees and Sadducees, Matt. iii. 7. and xvi. 1.

Verse 9. *The scribes—arose, and strove*] *Διεμαχοντο*, they contended forcibly—they came to an open rupture with the Sadducees; and, in order to support their own party against them, they even admitted as truth, St. Paul's account of his miraculous conversion; and therefore they said, *if a spirit or an angel hath spoken to him, &c.* He had previously mentioned that Jesus Christ had appeared to him, when on his way to Damascus; and, though they might not be ready to admit the doctrine of Christ's resurrection; yet they could, consistently with their own principles, allow that the Soul of Christ might appear to him; and they immediately caught at this, as furnishing a strong proof against the doctrine of the Sadducees, who neither believed in angel nor spirit, while the Pharisees confessed both.

Let us not fight against God.] These words are wanting in ABCE. several others, with the Coptic, Æthiopic, Armenian, latter Syriac, Vulgate, and some of the Fathers.

Verse 10. *The chief captain—commanded the soldiers to go down.*] It appears that the chief captain was present during these transactions, and that he had a body of soldiers in readiness in the castle of Antonia; and, it was from this,

A. M. c. 404.
A. D. c. 60.
An. Olymp.
c. c. 11. 4.

11 And ^a the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 ¶ And when it was day, ^b certain of the Jews banded together, and bound themselves ^c under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore, ye, with the council, signify to the chief captain that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

^a Ch. 18. 9. & 27. 23, 24. — ^b ver. 21, 30. ch. 25. 3.

that he commanded them to *come down*, for the rescue and preservation of Paul.

Verse 11. *Be of good cheer, Paul*] It is no wonder, if, with all these trials and difficulties, St. Paul was much dejected in mind; and especially as he had not any direct intimation from God, what the end of the present trials would be: to comfort him and strengthen his faith, God gave him this vision.

So must thou bear witness also at Rome.] This was pleasing intelligence to Paul, who had long desired to see that city, and preach the gospel of Christ there. He appears to have had an intimation that he should see it; but *how*, he could not tell; and this vision satisfied him that he should be sent thither by God himself. This would settle every fear and scruple, concerning the issue of the present persecution.

Verse 12. *That they would neither eat nor drink, &c.*] These forty Jews were no doubt of the class of the *Sicarii*, mentioned before, (similar to those afterwards called *assassins*,) a class of fierce zealots, who took justice into their own hand; and who thought they had a right to dispatch all those who, according to their views, were not orthodox in their religious principles. If these were, in their bad way, *conscientious* men, must they not all perish through hunger, as

A. M. c. 404.
A. D. c. 60.
An. Olymp.
c. c. 11. 4.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took *him* by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, ^d The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly.

^c Or, with an oath of execration. — ^d ver. 12.

God put it out of their power to accomplish their vow? No: for the doctrine of sacerdotal absolution was held among the Jews as among the papists: hence it is said in *Hieros. Anodak Sarah*, fol. 40. "He that hath made a vow not to eat any thing, woe to him, if he eat; and woe to him, if he do not eat. If he eat, he sinneth against his vow; and if he do not eat, he sinneth against his life." What must such a man do in this case? Let him go to the wise men, and they will loose him from his vow, as it is written, Prov. xii. 18. "*The tongue of the wise is health.*" When vows were so easily dispensed with, they might be readily multiplied. See *Lightfoot*.

Verse 15. *And we, or ever he come near, are ready to kill him.*] We shall lie in wait, and dispatch him before he can reach the chief captain. The plan was well and deeply laid; and nothing but an especial providence could have saved Paul.

Verse 16. *Paul's sister's son.*] This is all we know of Paul's family. And we know not how this young man got to Jerusalem; the family, no doubt, still resided at Tarsus.

Verse 17. *Bring this young man unto the chief captain.*] Though St. Paul had the most positive assurance from divine authority, that he should be preserved; yet he knew that the Divine Providence acts by reasonable and prudent means;

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4. 21 But do not thou yield unto them: for there lie in wait for him, of them, more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, See thou tell no man that thou hast shewed these things to me.

23 ¶ And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

• Ch. 21. 33. & 24. 7. —• ch. 22. 30. —• ch. 18. 15. & 25. 19.

and that, if he neglected to use the means in his power, he could not expect God's providence to work in his behalf. He who will not help himself, according to the means and power he possesses; has neither reason nor revelation to assure him that he shall receive any assistance from God.

Verse 23. *Two hundred soldiers*] Στρατιωτας, infantry or foot soldiers.

Horsemen threescore and ten] There was always a certain number of horse, or cavalry, attached to the foot.

Spearmen] Δεξιολαβους, persons who held a spear or javelin in their hand; from εν τη δεξιη λαβειν, taking or holding a thing in the right hand. But the Codex Alexandrinus reads δεξιοβολους, from δεξια, the right hand; and βαλλειν, to cast or dart, persons who threw javelins. But both words seem to mean nearly the same thing.

The third hour of the night.] About nine o'clock P. M. for the greater secrecy; and to elude the cunning, active malice of the Jews.

Verse 24. *Provide them beasts*] One for Paul, and some others for his immediate keepers.

Felix the governor.] This Felix was a freed man of the emperor Claudius, and brother of Pallas, chief favourite of the emperor. Tacitus calls him *Antonius Felix*; and gives us to understand, that he governed with all the authority of a king, and the baseness and insolence of a quondam slave. *E. libertis Antonius Felix per omnem sævitiam ac libidinem jus*

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4. 26 Claudius Lysias unto the most excellent governor Felix sendeth greeting.

27 ^a This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 ^b And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused ^c of questions of their law, ^d but to have nothing laid to his charge worthy of death or of bonds.

30 And ^e when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and ^f gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded

^a Ch. 26. 31. —• ^{ver.} 20. —• ^f ch. 24. 8. & 25. 6.

regium seruili ingenio exercuit. Hist. v. 9. He had, according to Suetonius, in his life of Claudius, chap. 28. *three queens* to his wives; that is, he was married thrice, and each time to the daughter or niece of a king. Drusilla, the sister of Agrippa, was his wife at this time; see chap. xxiv. 22. He was an unrighteous governor, a base, mercenary, and bad man; see chap. xxiv. 2.

Verse 25. *He wrote a letter after this manner*] It appears that this was not only the *substance* of the letter, but the *letter itself*: the whole of it is so perfectly formal, as to prove this: and, in this simple manner are all the letters of the ancients formed. In this also we have an additional proof of St. Luke's accuracy.

Verse 30. *I sent straightway to thee*] As the proper person before whom this business should ultimately come; and by whom it should be decided.

Farewell.] Ερωσω, be in good health.

Verse 31. *Antipatris.*] This place, according to Josephus, Antiq. lib. xiii. cap. 23. was anciently called *Capharsaba*, and is supposed to be the same which, in 1 Maccab. vii. 31. is called *Capharsalama*, or *Carphasaluma*. It was rebuilt by Herod the Great, and denominated *Antipatris*, in honour of his father *Antipater*. It was situated between Joppa and Cæsarea, on the road from Jerusalem to this latter city. Josephus says it was fifty *stadia* from Joppa. The distance between Jerusalem and Cæsarea, was about *seventy* miles,

A. M. cir. 406.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

them, took Paul, and brought him by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle :

33 Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

• Ch. 21. 39.

Verse 32. *On the morrow they left the horsemen*] Being now so far from Jerusalem, they considered Paul in a state of safety from the Jews, and that the seventy horse would be a sufficient guard ; the four hundred foot, therefore, returned to Jerusalem, and the horse went on to Cæsarea with Paul. We need not suppose that all this troop did reach Antipatris on the same night in which they left Jerusalem ; therefore, instead of, *they brought him by night to Antipatris*, we may understand the text thus—*Then the soldiers took Paul by night, and brought him to Antipatris*. And the thirty-second verse need not to be understood as if the foot reached the castle of Antonia the next day, (though all this was possible,) but that, having reached *Antipatris*, and refreshed themselves, they set out, the same day, on their march to Jerusalem ; *on the morrow they returned*, that is, they began their march back again to the castle. See on chap. xxiv. 1.

Verse 33. *Who*] That is, the seventy horsemen mentioned above.

Verse 35. *I will hear thee*] Διακουσομαι σου ; I will give thee a fair, full, and attentive hearing when thy accusers are come ; in whose presence thou shalt be permitted to defend thyself.

In Herod's judgment-hall.] Εν τῷ πραιτωριῳ, in Herod's Prætorium, so called, because it was built by Herod the Great. The Prætorium was the place where the Roman Prætor had his residence : and, it is probable that, in or near this place, there was a sort of guard-room, where state-prisoners were kept. Paul was lodged here till his accusers should arrive.

On the preceding chapter many useful observations may be made.

1. Paul, while acting contrary to the gospel of Christ, pleaded conscience as his guide. Conscience is generally allowed to be the rule of human actions ; but it cannot be a right rule, unless it be well-informed. While it is unenlightened, it may be a guide to the perdition of its professor ; and the cause of the ruin of others. That conscience, can alone be trusted, in which the light of God's Spirit, and God's

34 And when the governor had read the letter, he asked of what province he was. And when he understood that he was of ^a Cilicia ;

35 ^b I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in ^c Herod's judgment-hall.

A. M. cir. 406.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

^b Ch. 24. 1, 10. & 25. 16.—^c Matt. 27. 27.

truth dwells. An ill-informed conscience, may burn even the saints, for God's sake !

2. No circumstance, in which a man can be placed, can excuse him from shewing respect and reverence to the authorities which God, in the course of his providence, has instituted, for the benefit of civil or religious society. All such authorities come originally from God ; and can never lose any of their rights on account of the persons who are invested with them. An evil can never be of use ; and a good may be abused ; but it loses not its character, essential qualities, or usefulness, because of this abuse.

3. Paul availed himself of the discordant sentiments of his judges, who had agreed to shew him no justice ; that he might rid himself out of their hands. To take advantage of the sentiments and dispositions of an audience, without deceiving it ; and to raise dissension between the enemies of the truth, is an innocent artifice, when truth itself is not violated ; and when error is exposed thereby to public view.

4. The Pharisees and Sadducees strove together. God frequently raises up defenders of the principles of truth, even among those who, in practice, are its decided enemies. "Though" says one "I do not like the truth, yet will I defend it." A man clothed with sovereign authority, vicious in his heart, and immoral in his life, fostered those principles of truth and righteousness, by which error was banished from these lands, and pure, and undefiled religion, established among us for many generations.

5. The Providence of God, and his management of the world are, in many respects, great mysteries : but, as far as we are individually concerned, all is plain. Paul had the fullest assurance, from the mouth of Christ himself, that he should see Rome ; and, consequently, that he should be extricated from all his present difficulties. Why then did he not quietly sit still, when his nephew informed him that forty men had conspired to murder him ? Because he knew that God made use of the prudence, with which he has endowed man, as an agent, in that very providence by which he is supported ; and that, to neglect the natural means of safety,

with which God provides us, is to tempt and dishonour him, and induce him in judgment, to use those means against us, which, in his mercy, he had designed for our comfort and salvation. Prudence is well associated even with an apostolical spirit. Every being that God has formed, he designs should accomplish those functions for which he has endowed it with the requisite powers.

6. *Claudius Lysias* sent Paul to Felix. "In the generality of human events," says one, "we do not often distinguish the designs of God from those of men. The design of *Lysias*, in preserving Paul from the rage of the Jews, was to render his own conduct free from exception: the design of God was, that he might bring Paul safely to Rome, that he might attack idolatry in its strongest fort, and there establish

the Christiana faith." God governs the world, and works by proper means; and counter-works evil or sinister devices, so as ultimately to accomplish the purposes of his will; and cause all things to work together for good to them that love Him.

7. Felix acted prudently when he would not even hear St. Paul till he had his accusers face to face. How many false judgments, evil surmises, and uncharitable censures would be avoided, did men always adopt this reasonable plan. Hear either side of a complaint separately, and the evil seems very great; hear both together, and the evil is generally lessened by one half. *Audi et alteram partem*—hear the other side, says a heathen: remember, if you have an ear for the first complainant, you have one also for the second.

CHAPTER XXIV.

After five days, Ananias the high priest, the elders, and one Tertullus an orator, come to Casarea to accuse Paul, 1. The oration of Tertullus, 2—9. Paul's defence, 10—21. Felix, having heard his defence, proposes to leave the final determination of it till Claudius Lysias should come down; and in the mean time orders Paul to be treated with humanity and respect, 22, 23. Felix, and Drusilla his wife, hear Paul concerning the faith of Christ; and Felix is greatly affected, 24, 25. On the expectation of obtaining money for his liberation, Felix keeps Paul in prison, 26. and being superseded in the government of Judea by Porcius Festus, in order to please the Jews, he leaves Paul bound, 27.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4

AND after ^a five days, ^b Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

^a Ch. 21. 27.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

^b Ch. 23. 2, 30, 35. & 25. 2.

NOTES ON CHAP. XXIV.

Verse 1. *After five days*] These days are to be reckoned from the time in which Paul was apprehended at Jerusalem, and twelve days after he had arrived in that city; see ver. 11. Calmet reckons the days thus:—St. Luke says, that Paul was apprehended at Jerusalem when the seven days of his vow were nearly ended, chap. xxi. 27. that is at the end of the fifth day after his arrival. The next day, which was the sixth, he was presented before the Sanhedrin. The night following, he was taken to Antipatris. The next day, the seventh, he arrived at Casarea: Five days afterwards, that is the twelfth day after his arrival at Jerusalem, the high priest and the elders, with Tertullus, came down to accuse him before Felix.—But see the note on chap. xxiii. 32.

Ascertain orator named Tertullus] This was probably a Roman proselyte to Judaism; yet he speaks every where as a Jew. Roman orators, advocates, &c. were found in different

provinces of the Roman empire; and they, in general, spoke both the Greek and Latin languages; and being well acquainted with the Roman laws and customs, were no doubt very useful. *Luitprandus* supposed that this Tertullus was the same with him who was colleague with Pliny the younger, in the consulate, in the year of Rome, 852; who is mentioned by Pliny, *Epist.* v. 15. Of this there is no satisfactory proof.

Verse 2. *Tertullus began to accuse him*] There are three parts in this oration of Tertullus:—1. The *exordium*. 2. The *propositio*. 3. The *conclusio*. The *exordium* contains the praise of Felix and his administration, merely for the purpose of conciliating his esteem, 2—4. The *propositio* is contained in ver. 5. The *narration* and *conclusio*, in ver. 6—8.

By thee we enjoy great quietness] As bad a governor as Felix most certainly was, he rendered some services to Ju-

A. M. cir. 4064. 3 We accept it always, and in all
A. D. cir. 60. places, most noble Felix, with all
An. Olymp. thankfulness.
cir. CCIX. 4.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

* Luke 23. 2. ch. 6. 13. & 16. 20. & 17. 6. & 21. 28. 1 Pet. 2. 12, 15.

A. M. cir. 4064. 5 * For we have found this man a
A. D. cir. 60. pestilent fellow, and a mover of sedi-
An. Olymp. tion among all the Jews throughout
cir. CCIX. 4. the world, and a ring-leader of the sect of the Nazarenes :

6 ^b Who also hath gone about to profane the

^b Ch. 21. 28.

dea. The country had long been infested with robbers ; and a very formidable banditti of this kind, under one Eliezar, he entirely suppressed.—Joseph. Antiq. lib. xx. cap. 6. Bell. lib. ii. cap. 22. He also suppress the sedition raised by an Egyptian impostor, who had seduced 30,000 men ; see on chap. xxi. 38. He had also quelled a very afflictive disturbance which took place between the *Syrians* and the *Jews of Casarea*. On this ground Tertullus said, *By thee we enjoy great quietness ; and illustrious deeds are done to this nation by thy prudent administration : this was all true ; but, notwithstanding this, he is well known, from his own historians, and from Josephus, to have been not only a very bad man, but also a very bad governor. He was mercenary, oppressive, and cruel ; and of all these the Jews brought proofs to Nero, before whom they accused him ; and, had it not been for the interest and influence of his brother Pallas, he had been certainly ruined.*

Verse 3. *We accept it always, and in all places*] We have at *all times* a grateful sense of thy beneficent administration ; and we talk of it *in all places*, not only before thy face, but behind thy back.

Verse 4. *That I be not further tedious unto thee*] That I may neither trespass on thy *time*, by dwelling longer on this subject ; nor on thy *modesty*, by thus enumerating thy beneficent deeds.

Hear us of thy clemency] Give us this farther proof of thy kindness, by hearkening to our present complaint. The whole of this exordium was *artful* enough, though it was *lame*. The orator had certainly a very *bad cause*, of which he endeavoured to make the *best*. Felix was a bad man and bad governor ; and yet he must praise him to conciliate his esteem. Paul was a very *good man*, and nothing amiss could be proved against him ; and yet he must endeavour to blacken him as much as possible, in order to please his unprincipled and wicked employers. His oration has been blamed as *weak, lame, and imperfect* ; and yet, perhaps few, with so *bad a cause*, could have made *better* of it.

Verse 5. *For we have found this man, &c.*] Here the *proposition* of the orator commences. He accuses Paul ; and his accusation includes *four* particulars :—1. He is a *pest*, *λοιμῶς* ; an exceedingly bad and wicked man. 2. He excites disturbances and seditions against the Jews. 3. He is the

chief of the sect of the Nazarenes, who are a very bad people, and should not be tolerated. 4. He has endeavoured to pollute and profane the temple ; and we took him in the fact.

A pestilent fellow] The word *λοιμῶς*, *pestis* ; the plague or pestilence, is used both by *Greek* and *Roman* authors, to signify a very bad and profligate man ; we have weakened the force of the word by translating the substantive adjectively. Tertullus did not say that Paul was a *pestilent fellow* ; but he said that he was the very *pestilence itself*. As in that of Martial, xi. 92.

Non vitiosus homo es, Zoïle, sed vitium.

“ Thou art not a *vicious* man, O Zoilus, but thou art *vice* itself.”

The words *λοιμῶς*, and *pestis*, are thus frequently used.—See *Welstein*, Bp. *Pearce*, and *Kypke*.

A mover of sedition] Instead of *σασιν*, *sedition* ; ABE. several others, with the *Coptic*, *Vulgate*, *Chrysostom*, *Theophylact*, and *Cecumenius*, read *σασις*, *commotions* ; which is probably the true reading.

Among all the Jews] Bp. *Pearce* contends, that the words should be understood thus—*one that stirreth up tumults AGAINST all the Jews* : for, if they be understood otherwise, Tertullus may be considered as accusing his countrymen ; as if they, at Paul's instigation, were forward to make insurrections every where. On the contrary, he wishes to represent them as a *persecuted* and *distressed* people, by means of Paul and his Nazarenes.

A ring-leader] *Πρωτοστατην*. This is a military phrase, and signifies the *officer who stands on the right of the first rank* ; the *captain of the front rank, of the sect of the Nazarenes* ; *της των ναζωραιων αιρεσεως*, of the *heresy of the Nazarenes*. This word is used six times by St. Luke, viz. in *this* verse, and in ver. 14. and in chap. v. 17. xv. 5. xxvi. 5. and xxviii. 22. ; but in none of them does it appear necessarily to include that *bad sense* which we generally assign to the word *heresy*.—See the note on chap. v. 17. where the subject is largely considered ; and see farther on ver. 14.

Verse 6. *Hath gone about to profane the temple*] This was a heavy charge, if it could have been substantiated ; because the Jews were permitted by the Romans to put any person to death who profaned their temple. This charge was founded on the gross calumny mentioned, chap. xxi. 28, 29. for as they

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

temple: whom we took, and would
have judged according to our law;

7 ^b But the chief captain Lysias
came upon us, and with great violence took him
away out of our hands,

8 ^c Commanding his accusers to come unto
thee: by examining of whom thyself mayest
take knowledge of all these things, whereof we
accuse him.

9 And the Jews also assented, saying that these
things were so.

^a John 18. 31.—^b ch. 21. 33.—^c ch. 23. 30.—^d A. D. 53. Felix made

had seen Trophimus, an Ephesian, with Paul in the city, they
pretended that he had brought him into the temple.

Would have judged according to our law.] He pretended
that they would have tried the case fairly, had not the chief
captain taken him violently out of their hands? whereas,
had not Lysias interfered, they would have murdered him on
the spot.

Verse 7. *With great violence*] Μετα πολλης βιας, I
rather think means *with an armed force*. Tertullus intimates
that Lysias interfered contrary to law, and brought soldiers
to support him in his infringement on their constitution. This
is what he seems to say and complain of; for the Jews were
vexed with Lysias for rescuing the apostle from their hands.

Verse 8. *Commanding his accusers to come, &c.*] Here
Tertullus closes his *opening and statement* of the case; and
now he proceeds to *call and examine his witnesses*: and, they
were no doubt examined one by one, though St. Luke sums
the whole up in one word—*The Jews also assented, saying,*
that these things were so. Whoever considers the *plan* of
Tertullus's speech, will perceive that it was both *judicious*
and *artful*. Let us take a view of the whole:—1. He
praises Felix, to conciliate his favour. 2. He generally
states the great blessings of his administration. 3. He
states, that the Jews, throughout the whole land, felt
themselves under the greatest obligations to him; and ex-
tollied his prudent and beneficent management of the public
affairs every where. 4. That the prisoner before him was a
very bad man; a disturber of the public peace; a dema-
gogue of a dangerous party; and so lost to all sense of reli-
gion, as to attempt to profane the temple! 5. That, though
he should have been punished on the spot; yet, as they were
ordered by the chief captain to appear before him, and shew
the reasons why they had seized on Paul at Jerusalem, they
were accordingly come; and having now exhibited their
charges, he would 6. proceed to examine witnesses, who
would prove all these things to the satisfaction of the gover-
nor. 7. He then called his witnesses, and their testimony

10 ¶ Then Paul, after that the go-
vernor had beckoned unto him to
speak, answered, Forasmuch as I
know that thou hast been of many years a judge
unto this nation, I do the more cheerfully an-
swer for myself:

11 Because that thou mayest understand, that
there are yet but twelve days since I went up to
Jerusalem ^d for to worship.

12 ^e And they neither found me in the tem-
ple disputing with any man, neither raising up

procurator over Judea. ver. 17. ch. 21. 26.—^e ch. 25. 8. & 28. 17.

confirmed and substantiated the charges. No bad cause was
ever more judiciously and cunningly managed.

Verse 10. *Then Paul—answered*] The apostle's defence
consists of *two parts*:—1. The *exordium*, which has for ob-
ject the praise of his judge, whose qualifications, to discern
and decide on a question of this nature, he fully allows;
and expects, from this circumstance, to have a favourable
hearing. 2. The *tractation*, which consists of two parts,
I. REPUTATION; 1. of the charge of polluting the temple;
2. of stirring up sedition; 3. of being a leader of any sect
who had a different worship from the God of their fathers.
II. AFFIRMATION, 1. that he had lived so as to preserve a
good conscience towards God, and towards men; 2. that so
far from *polluting* the temple, he had been *purified* in it;
and was found thus, worshipping according to the law of
God; 3. that what Tertullus and his companions had wit-
nessed, was perfectly false, and he defied them to produce a
single proof; and appeals to those who had been witnesses
of his conduct in Jerusalem, who should have been there
could they have proved any thing against him.

Thou hast been of many years a judge] *Cumanus* and
Felix were, for a time, joint governors of Judea; but, after
the condemnation of *Cumanus*, the government fell entirely
into the hands of Felix: and from Josephus we learn, that
this was now the *sixth or seventh* year of his administration;
which might be called *many years*, when the very frequent
removals of the governors of the provinces are considered.—
See Jos. Antiq. lib. xx. 7. and see the *Margin*.

A judge—Κριτης, the same here in signification, as the
Hebrew now *shophet*, which means a *ruler or governor*. This
was the title of the ancient governors of Israel.

The more cheerfully] Ευθυμορον, with a *better heart*, or
courage; because as thy long residence among us, has brought
thee to a thorough acquaintance with our customs, I may ex-
pect a proper decision in my favour, my cause being perfectly
sound.

Verse 11. *There are yet but twelve days*] This is his

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

the people, neither in the synagogues,
nor in the city :

13 Neither can they prove the things
whereof they now accuse me.

14 But this I confess unto thee, that after ^a the
way which they call heresy, so worship I the
^b God of my fathers, believing all things which
are written in ^c the law and in the prophets :

15 And ^d have hope toward God, which they
themselves also allow, ^e that there shall be a

resurrection of the dead, both of ^f the just and unjust.

16 And ^g herein do I exercise my-
self, to have always a conscience void of offence
toward God, and toward men.

17 Now after many years ^h I came to bring
alms to my nation, and offerings.

18 ⁱ Whereupon certain Jews from Asia found
me purified in the temple, neither with multi-
tude, nor with tumult.

^a See Amos 8. 14. ch. 9. 2. — ^b 2 Tim. 1. 9 — ^c ch. 28. 22. & 28. 23.
— ^d ch. 23. 6. & 26. 6, 7. & 28. 20. — ^e Dan. 12. 2. John 5. 28, 29.

^f Ch. 23. 1. — ^g ch. 11. 29, 30. & 20. 16. Rom. 15. 25. 2 Cor. 8. 4.
Gal. 2. 10. — ^h ch. 21. 26, 27. & 26. 21.

reply to their charge of *sedition*; the improbability of which is shewn, from the *short time* he had spent in Jerusalem, quite insufficient to organize a sedition of any kind; nor could a single proof be furnished that he had attempted to seduce any man; nor unhinge any person from his allegiance by subtle disputations, either in the *temple*, the *synagogues*, or the *city*. So that this charge necessarily fell to the ground, self-confuted; unless they could bring substantial proof against him, which he challenges them to do.

Verse 14. *That after the way which they call heresy*] See the explanation of this word in the note on chap. v. 17. and see before, ver. 5. where what is here translated *heresy*, is there rendered *sect*. At this time, the word had no bad acception, in reference to religious opinions. The Pharisees themselves, the most *respectable* body among the Jews, are called a *sect*; for Paul, defending himself before Agrippa, says, that he *lived a Pharisee according to the strictest discipline*, or *heresy*, of their religion. And Josephus, who was a Pharisee, speaks *της των Φαρισαίων αιρεσεως* of the *heresy*, or *sect*, of the Pharisees. LIFE, chap. xxxviii. Therefore it is evident that the word *heresy* had no *bad* meaning among the Jews; it meant simply a *religious sect*. Why then did they use it by way of degradation to St. Paul? This seems to have been the cause. They had already *two* accredited *sects* in the land; the *Pharisees* and *Sadducees*: the interests of each of these were pretty well balanced, and each had a part in the government, for the *council* or *sanhedrin* was composed both of *Sadducees* and *Pharisees*: see chap. xxiii. 6. They were afraid that the *Christians*, whom they called *Nazarenes*, should form a *new sect*, and divide the interests of both the preceding; and *what they feared*, that they charged them with: and on this account, the Christians had both the Pharisees and the Sadducees for their enemies. They had charged Jesus Christ with plotting against the state, and endeavouring to raise seditions; and they charged his followers with the same. This they deemed a proper engine to bring a *jealous government* into action.

So worship I the God of my fathers] I bring in no *new object* of worship; no *new religious creed*. I believe all things as they profess to believe; and acknowledge the *Law* and the *Prophets*, as divinely inspired books; and have never in the smallest measure, detracted from the *authority* or *authenticity* of either.

Verse 15. *And have hope toward God, &c.*] I not only do not hold any thing by which the general creed of this people might be altered, in reference to the *present state*; but also, I hold nothing different from their belief, in reference to a *future state*; for if I maintain the doctrine of the *resurrection of the dead*, it is *what themselves allow*.

Verse 16. *And herein do I exercise myself*] And this very tenet is a pledge for my good behaviour; for as I believe there will be a resurrection, both of the *just* and *unjust*, and that *every man* shall be judged for the *deeds done in the body*; so, *I exercise myself day and night*, that I may have a *conscience void of offence towards God and towards man*.

Toward God] In entertaining no opinion contrary to his truth; and in offering no *worship* contrary to his dignity, purity, and excellence.

Toward men.] In *doing* nothing to them that I would not, on a change of circumstances, they should do to me; and in *withholding* nothing, by which I might comfort and serve them.

Verse 17. *Now after many years, &c.*] And as a full proof that I act according to the dictates of this divine and beneficent creed, though I have been many years absent from my own country, and my political relation to it is almost necessarily dissolved; yet, far from coming to disturb the peace of society, or to injure any person, I have brought *ALMS to my nation*, the fruits of my own *earning* and *influence* among a *foreign people*, and *OFFERINGS* to my God and his temple, proving hereby my attachment to my country, and my reverence for the worship of my country's God.

Verse 18. *Found me purified in the temple*] And the Jews of Asia, who stirred up the persecution against me in Jerusalem, found me *purified* in the temple, regularly performing the

A. M. cir. 4064. 19 * Who ought to have been here
A. D. cir. 60. before thee, and object, if they had
An. Olymp. ought against me.
cir. CCIX. 4.

20 Or else let these same *here* say, if they have found an evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, ^b Touching the resurrection of the dead I am called in question by you this day.

22 ¶ And when Felix heard these things, having more perfect knowledge of *that* way, he

* Ch. 23. 30. & 25. 16.—^b ch. 23. 6. & 28. 20.

religious vow into which I had entered; giving no cause for suspicion; for I made no *tumult*, nor had I any *number of people* with me, by whom I could have accomplished any seditious purpose.

Verse 20. *An evil-doing in me, while I stood before the council*] The Jews of Asia, the most competent witnesses, though my declared enemies, and they who stirred up the persecution against me, should have been here: why are they kept back? Because they could prove *nothing* against me. Let these therefore who *are* here, depose, if they have found any evil in me, or proved against me by my most virulent adversaries, when examined before them in their council at Jerusalem.

Verse 21. *Except it be for this one voice*] The Sadducees who belong to that council, and who deny the resurrection of the dead, may indeed blame me for professing my faith in this doctrine; but as this is a doctrine credited by the *nation* in general, and as there can be nothing criminal in such a belief; and they can bring no accusation against me relative to any thing else, this, of course, is the sum of all the charges, to which I am called to answer before you this day.

Verse 22. *And when Felix heard these things*] There is considerable difficulty in this verse. Translators greatly vary concerning the sense; and the MSS. themselves read variously. Mr. Wakefield's translation appears to be as proper as most: *Now Felix, upon hearing these things, put them off by saying, when Lysias the captain is come down, after I have gained a more exact knowledge of this doctrine, I will enquire fully into your business.*

Calmet's translation is nearly to the same sense.

Felix having heard these things, put them off to another time, saying, when I shall have acquired a more accurate knowledge of this sect; and when the tribune Lysias shall have come from Jerusalem, I will judge of your business.

A. M. cir. 4064. deferred them, and said, When
A. D. cir. 60. Lysias the chief captain shall come
An. Olymp. down, I will know the uttermost of
cir. CCIX. 4. your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and ^d that he should forbid none of his acquaintance to minister or come unto him.

24 ¶ And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

* Ver. 7.—^d ch. 27. 9. & 28. 16.

And this mode of interpretation is rendered the more *likely* from the circumstance, that, previously to the coming down of Lysias, Felix had sent for Paul, and heard him concerning the faith of Christ; and this he appears to have done, that he might be the better qualified to judge of the business when it should come again before him. See on verse 20.

Verse 23. *He commanded a centurion to keep Paul*] He gave him into the custody of a captain, by whom he was most likely to be well used: *and to let him have liberty*; he freed him from the chains with which he was bound to the soldiers, his keepers. See on chap. xxi. 33. *And that he should forbid none of his acquaintance τῶν ἰδίων of his own people, his fellow apostles, and the Christians in general, to minister or come unto him*; to furnish him with any of the *conveniences and comforts* of life; and *visit* him as often as they pleased. This was an ample proof that Felix found no evil in him; and he would certainly have dismissed him, but for two reasons: 1. He wanted to *please the Jews*, whom he knew could depose grievous things against his administration. 2. *He hoped to get money* from the apostle or his friends, as the purchase of his liberty.

Verse 24. *His wife Drusilla*] We have already seen, that Felix was *thrice* married; two of his wives were named *Drusilla*; one was a Roman, the niece or grand-daughter of Anthony and Cleopatra, mentioned by Tacitus, lib. v. cap. 9. The other, the person in the text, was a *Jewess*, daughter to Herod Agrippa the Great. See chap. xii. 1, &c. When she was but *six* years of age, she was affianced to *Epiphanes*, son of *Antiochus*, king of *Comagena*, who had promised to embrace Judaism on her account; but as he did not keep his word; her brother Agrippa (mentioned chap. xv. 13.) refused to ratify the marriage. About the year of our Lord 53, he married her to *Azizus*, king of the *Emesenes*, who received her on condition of being *circumcised*. Felix having

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 ¶ He hoped also that ^a money should have been given him of Paul, that he might loose him:

^a Exod. 23. 8.

seen her, fell desperately in love with her, and by means of a pretended Jewish magician, a native of Cyprus, persuaded her to leave her husband; on which Felix took her to wife. She appears, on the whole, to have been a person of an indifferent character; though one of the finest women of that age. It is said that she, and a son she had by Felix, were consumed in an eruption of mount Vesuvius. See *Josephus*, Antiq. lib. xx. cap. 7. and see *Calmet* and *Rosenmuller*.

Heard him concerning the faith in Christ.] For the purpose mentioned in the note on ver. 21. that he might be the more accurately instructed in the doctrines, views, &c. of the Christians.

Verse 25. *As he reasoned of righteousness*] Δικαιοσύνης; the principles and requisitions of justice and right, between God and man; and between man and his fellows, in all relations and connexions of life.

Temperance] Εγκρατείας chastity; self-government, or moderation with regard to a man's appetites, passions, and propensities of all kinds.

And judgment to come] Κριματος του μελλοντος; the day of retribution, in which the unjust, intemperate, and incontinent, must give account of all the deeds done in the body. This discourse of St. Paul was most solemnly and pointedly adapted to the state of the person to whom it was addressed. Felix was tyrannous and oppressive in his government; lived under the power of avarice and unbridled appetites; and his incontinence, intemperance, and injustice, appear fully in depriving the king of Edessa of his wife; and in his conduct towards St. Paul, and the motives by which that conduct was regulated. And as to Drusilla, who had forsaken the husband of her youth, and forgotten the covenant of her God, and become the willing companion of this bad man, she was worthy of the strongest reprehension; and Paul's reasoning on righteousness, temperance, and judgment, was not less applicable to her, than to her unprincipled paramour.

Felix trembled] "The reason of Felix's fear," says Bp. Pearce, "seems to have been, lest Drusilla, who was a Jewess, and knew that what she had done was against the law of Moses, might be influenced by Paul's discourse, and Felix's happiness with her disturbed. What is said of Felix, ver. 26. seems to shew that he had no remorse of conscience for what he had done." On the head of Drusilla's scruples,

wherefore he sent for him the oftener, and communed with him.

27 But after two years, Porcius Festus came into Felix' room: and Felix, ^b willing to shew the Jews a pleasure, left Paul bound.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

^b Exod. 23. 2. ch. 12. 3. & 25. 9, 14.

he had little to fear; the king of Edessa, her husband, had been dead about three years before this: and as to Jewish scruples, she could be little affected by them; she had already acted in opposition to the Jewish law, and she is said to have turned heathen, for the sake of Felix. We may therefore hope, that Felix felt regret for the iniquities of his life; and that his conscience was neither so seared, nor so hardened, as not to receive and retain some gracious impressions from such a discourse, delivered by the authority and accompanied with the influence of the Spirit of God. His frequently sending for the apostle to speak with him in private, is a proof that he wished to receive farther instructions in a matter, in which he was so deeply interested, though he certainly was not without motives of a baser kind; for he hoped to get money for the liberation of the apostle.

Go thy way for this time] His conscience had received as much terror and alarm as it was capable of bearing; and probably he wished to hide, by privacy, the confusion and dismay, which, by this time, were fully evident in his countenance.

Verse 26. *He hoped also that money should have been given him*] Bp. Pearce asks, "How could St. Luke know this?" To which I answer, From the report of St. Paul, with whom Felix had frequent conferences, and to whom he undoubtedly expressed this wish. We may see here, the most unprincipled avarice in Felix, united to injustice. Paul had proved before him, his innocence of the charges brought against him by the Jews. They had retired in confusion, when he had finished his defence: Had Felix been influenced by the common principles of justice, Paul had been immediately discharged; but he detained him, on the hope of a ransom. He saw that Paul was a respectable character; that he had opulent friends; that he was at the head of a very numerous sect, to whom he was deservedly dear; and he took it therefore for granted, that a considerable sum of money would be given for his enlargement. Felix was a freed man of the emperor Claudius; consequently had once been a slave. The stream rises not above its source: the meanness of the slave is still apparent, and it is now insufferable, being added to the authority and influence of the governor. Low bred men should never be entrusted with the administration of public affairs.

Verse 27. *After two years*] That is, from the time that Paul came prisoner to Cæsarea.

Porcius Festus] This man was put into the government of Judea about A. D. 60. the sixth or seventh year of Nero. In the succeeding chapter we shall see the part that he took in the affairs of St. Paul.

Willing to shew the Jews a pleasure] As he had not got the money which he expected, he hoped to be able to prevent the complaints of the Jews against his government, by leaving Paul, in some measure, in their hands. For it was customary for governors, &c. when they left, or were removed from a particular district or province, to do some public, beneficent act, in order to make themselves popular. But Felix gained nothing by this: the Jews pursued him with their complaints against his administration, even to the throne of the emperor. Josephus states the matter thus: "Now when Porcius Festus was sent as successor to Felix, by Nero; the principal of the Jewish inhabitants of Cæsarea went up to Rome, to accuse Felix. And he certainly would have been brought to punishment, had not Nero yielded to the importunate solicitations of his brother Pallas, who was at that time in the highest reputation with the emperor." Antiq. lib. xx. cap. 9. Thus, like the dog in the fable, by snatching at the shadow, he lost the substance. He hoped for money from the apostle, and got none; he sought to conciliate the friendship of the Jews, and miscarried. Honesty is the best policy: he that fears God, need fear nothing else. Justice and truth never deceive their possessor.

1. *Envy and malice* are indefatigable, and torment themselves in order to torment and ruin others. That a high priest, says pious Quésnel, should ever be induced to leave the holy city, and the functions of religion, to become the accuser of an innocent person; this could be no other than the effect of a terrible dereliction, and the punishment of the abuse of sacred things.

2. Tertullus begins his speech with *flattery*, against which every judge should have a shut ear; and then he proceeds to *calumny* and *detraction*. These generally succeed each other. He who flatters you, will in course calumniate you for receiving his flattery. When a man is conscious of the *uprightness* of his cause, he must know, that to attempt to support it by any thing but *truth*, tends directly to debase it.

3. The *resurrection of the body* was the grand object of the genuine Christian's hope; but the ancient Christians only hoped for a *blessed* resurrection, on the ground of reconciliation to God, through the death of his Son. In vain is our hope of glory, if we have not got a *meekness* for it. And who is fit for this state of blessedness, but he whose iniquity is forgiven, whose sin is covered, and whose heart is purified from deceit and guile!

4. We could applaud the lenity shewn to St. Paul by Felix, did not his own conduct render his *motives* for this lenity very suspicious. "To think no evil, where no evil seems," is the duty of a Christian; but to refuse to see it, where it most evidently appears, is an imposition on the understanding itself.

5. *Justice, temperance, and a future judgment*, the subjects of St. Paul's discourse to Felix and Drusilla, do not concern an iniquitous judge alone; they are subjects which should affect and interest every Christian; subjects, which the eye should carefully examine, and which the heart should ever feel. *Justice* respects our conduct in life, particularly in reference to others: *Temperance*, the state and government of our souls, in reference to God. He who does not exercise himself in these, has neither the *form* nor the *power* of godliness; and consequently must be overwhelmed with the shower of divine wrath in the day of God's appearing. Many of those called *Christians*, have not less reason to tremble at a display of these truths, than this *heathen*.

CHAPTER XXV.

Porcius Festus being appointed governor of Judea, instead of Felix, the Jews beseech him to have Paul brought up to Jerusalem, that he might be tried there; they lying in wait to kill him on the way, 1—3. Festus refuses, and desires those who could prove any thing against him, to go with him to Cæsarea, 4, 5. Festus having tarried at Jerusalem about ten days, returns to Cæsarea, and the next day Paul is brought to his trial; and the Jews of Jerusalem bring many groundless charges against him, against which he defends himself, 6—8. In order to please the Jews, Festus asks Paul if he be willing to go up to Jerusalem, and be tried there? 9. Paul refuses, and appeals to Cæsar, and Festus admits the appeal, 10—13. King Agrippa, and Bernice his wife, come to Cæsarea to visit Festus, and are informed by him of the accusations against Paul, his late trial, and his appeal from them to Cæsar, 14—21. Agrippa desires to hear Paul; and a hearing is appointed for the following day, 22. Agrippa, Bernice, the principal officers and chief men of the city being assembled, Paul is brought forth, 23. Festus opens the business with generally stating the accusations against Paul, his trial on these accusations, the groundless and frivolous nature of the charges, his own conviction of his innocence, and his desire that the matter might be heard by the king himself; that he might have something specifically to write to the emperor, to whom he was about to send Paul, agreeably to his appeal, 24—27.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, b laying wait in the way to kill him.

4 But Festus answered, that Paul should be

kept at Cæsarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, c if there be any wickedness in him.

6 And when he had tarried among them d more than ten days, he went down unto Cæsarea; and the next day, sitting on the judgment seat, commanded Paul to be brought.

7 And when he was come, the Jews which

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

* Ch. 24. 1. ver. 15.— ch. 23. 12, 15.— ch. 18. 14. ver. 18.

d Or, as some copies read, no more than eight or ten days.

NOTES ON CHAP. XXV.

Verse 1. *Now when Festus was come into the province*] By the province is meant Judea; for after the death of Herod Agrippa, Claudius thought it imprudent to trust the government in the hands of his son Agrippa, who was then but seventeen years of age: therefore *Cuspius Fadus* was sent to be procurator. And when afterwards Claudius had given to Agrippa the tetrarchy of Philip, that of Batanea and Abila, he nevertheless kept the province of Judea more immediately in his own hands, and governed it by procurators sent from Rome. *Josep. Ant. l. xx. cap. 7. sect. 1.* Felix being removed, *Porcius Festus* is sent in his place; and having come to Cæsarea, where the Roman governor generally had his residence, after he had tarried three days, he went up to Jerusalem, to acquaint himself with the nature and complexion of the ecclesiastical government of the Jews; no doubt, for the purpose of the better administration of justice among them.

Verse 2. *The high priest—informed him against Paul*] They supposed that, as Felix, to please them, on the resignation of his government, had left Paul bound; so Festus, on the assumption of it, would, to please them, deliver him into their hand: but as they wished this to be done under the colour of justice, they exhibited a number of charges against Paul, which they hoped would appear to Festus a sufficient reason why a new trial should be granted; and he be sent to Jerusalem to take this trial. Their motive is mentioned in the succeeding verse.

Verse 4. *Festus answered, that Paul should be kept at Cæsarea*] It is truly astonishing that Festus should refuse this favour to the heads of the Jewish nation, which, to those who were not in the secret, must appear so very reasonable; and especially, as, on his coming to the government, it might be considered an act that was likely to make him popular; and he could have no interest in denying their request. But God had told Paul, that he should testify of him at Rome; and he disposed the heart of Festus to act as

he did; and thus disappointed the malice of the Jews, and fulfilled his own gracious design.

He—would depart shortly] So had the providence of God disposed matters, that Festus was obliged to return speedily to Cæsarea; and thus had not time to preside in such a trial at Jerusalem. And this reason must appear sufficient to the Jews; and especially, as he gave them all liberty to come and appear against him, who were able to prove the alleged charges.

Verse 5. *Let them—which among you are able*] *Οὐδὲναροι* those who have authority; for so is this word often used by good Greek authors, and by *Josephus*. Festus seems to have said: "I have heard clamours from the multitude relative to this man; but on such clamours, no accusation should be founded: yourselves have only the voice of the multitude as the foundation of the request which you now make. I cannot take up accusations which may affect the life of a Roman citizen, on such pretences. Are there any respectable men among you; men in office and authority, whose character is a pledge for the truth of their depositions, who can prove any thing against him? If so, let these come down to Cæsarea, and the cause shall be tried before me, and thus we shall know whether he be a malefactor or not."

Verse 6. *When he had tarried—more than ten days*] The strangeness of this mode of expression suggests the thought, that our printed text is not quite correct in this place; and this suspicion is confirmed by an examination of MSS. and Versions: *ἡμερας ου πλειους εκτω η δεκα* not more than eight or ten days, is the reading of ABC. several others of great respectability, with the *Coptic*, *Armenian*, and *Vulgate*. Griesbach admits this reading into the text, and of it, professor White says, *Lectio* indubiè *genuina*: "This is doubtless the genuine reading."

Verse 7. *The Jews—laid many and grievous complaints against Paul*] As they must have perceived that the Roman

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 ¶ While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up

* Mark 15. 3. Luke 23. 2, 10. ch. 24. 5, 13. — ch. 6. 13. & 24. 12. & 28. 17.

governors would not intermeddle with questions of their law, &c. they no doubt invented some *new* charges, such as *sedition, treason, &c.* in order to render the mind of the governor evil affected towards Paul; but their malicious designs were defeated, for *assertion* would not go for *proof* before a Roman tribunal: this court required *proof*, and the blood thirsty persecutors of the apostle could produce *none*.

Verse 8. *While he answered for himself*] In this instance St. Luke gives only a general account, both of the accusations and of St. Paul's defence. But, from the words in this verse, the charges appear to have been threefold. 1. That he had broken the law. 2. That he had defiled the temple. 3. That he dealt in treasonable practices: to all of which he no doubt answered *particularly*; though we have nothing further here than this, *Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.*

Verse 9. *Willing to do the Jews a pleasure*] This was *merely to please them*, and conciliate their esteem; for he knew, that as Paul was a Roman citizen, he could not oblige him to take a new trial at Jerusalem.

Verse 10. *I stand at Cæsar's judgment-seat*] Every procurator represented the person of the emperor in the province over which he presided; and, as the seat of government was at Cæsarea, and Paul was now before the tribunal on which the emperor's representative sat; he could say, with the strictest propriety, that he stood *before Cæsar's judgment-seat*, where, as a freeman of Rome, he should be tried.

As thou very well knowest.] The record of this trial before Felix, was undoubtedly left for the inspection of Festus; for, as he left the *prisoner* to his successor, he must also leave the *charges* against him, and the *trial* which he had undergone. Besides, Festus must be assured of his innocence, from the trial through which he had just now passed.

Verse 11. *For if I be an offender*] If it can be proved that I have broken the laws, so as to expose me to capital

to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of those things whereof these accuse me, no man may

* Ch. 24. 27. — ver. 20. — ver. 25. ch. 18. 14. & 23. 29. & 26. 31.

punishment, I do not wish to save my life by subterfuges; I am before the only competent tribunal; here my business should be ultimately decided.

No man may deliver me unto them.] The words of the apostle are very strong and appropriate. The Jews asked as a *favour*, *χαρις*, from Festus, that he would send Paul to Jerusalem, ver. 3. Festus, willing to do the Jews *χαρις* this *favour*, asked Paul if he would go to Jerusalem, and there be judged, ver. 9. Paul says, I have done nothing amiss either against the Jews or against Cæsar, therefore no man, *me duraturis avrois χαρισσασθαι, can make a PRESENT of me to them*; that is, *favour* them so far as to put my life into their hands, and thus *gratify* them by my death. Festus, in his address to Agrippa, ver. 16. admits this, and uses the same form of speech: *It is not the custom of the Romans χαριζεσθαι gratuitously, to give up any one, &c.* Much of the beauty of this passage is lost, by not attending to the original words. See on ver. 16.

I appeal unto Cæsar.] A freeman of Rome, who had been tried for a crime, and sentence passed on him, had a right to appeal to the emperor, if he conceived the sentence to be unjust; but even *before* the sentence was pronounced, he had the privilege of an appeal in criminal cases, if he conceived that the judge was doing any thing contrary to the laws. *ANTE sententiam appellari potest in criminali negotio, si iudex contra leges hoc faciat.*—GROTIUS.

An appeal to the emperor was highly respected. The Julian law condemned those magistrates, and others having authority, as violaters of the public peace, who had put to death, tortured, scourged, imprisoned, or condemned any Roman citizen who had appealed to Cæsar. *Lege Julia de vi publica damnatur, qui aliqua potestate præditus, Civem Romanum ad Imperatorem appellentem necarit, necarive jusserit, torserit, verberaverit, condemnaverit, in publica vincula duci jusserit.* Pauli Recept. Sent. lib. v. t. 26.

This law was so very sacred and imperative, that, in the persecution under Trajan, Pliny would not attempt to put to

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

deliver me unto them. ^a I appeal unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13 ¶ And after certain days king Agrippa and

^a Ch. 25. 32. & 28. 19.

death Roman citizens who were proved to have turned Christians; hence in his letter to Trajan, lib. x. Ep. 97. he says, *Fuerunt alii similis amentia, quos quia cives Romani erant, annotavi in urbem remittendos.* "There were others guilty of similar folly, whom, finding them to be Roman citizens, I have determined to send to the city." Very likely these had appealed to Cæsar.

Verse 12. *Conferred with the council*] From this circumstance, we may learn, that the appeal of Paul to Cæsar was conditional; else Festus could not have deliberated with his council whether it should be granted; for he had no power to refuse to admit such an appeal. We may, therefore, understand Paul thus: "I now stand before a tribunal where I ought to be judged; if thou refuse to hear and try this cause; rather than go to Jerusalem, I appeal to Cæsar." Festus, therefore, consulted with the council, whether he should proceed to try the cause, or send Paul to Rome; and it appears that the majority were of opinion that he should be sent to Cæsar.

Hast thou appealed unto Cæsar, &c.] Rather, *Thou hast appealed unto Cæsar, and to Cæsar thou shalt go.* The Jews were disappointed of their hope; and Festus got his hand creditably drawn out of a business with which he was likely to have been greatly embarrassed.

Verse 13. *King Agrippa*] This was the son of Herod Agrippa, who is mentioned chap. xii. 1. Upon the death of his father's youngest brother Herod, he succeeded him in the kingdom of Chalcis, by the favour of the emperor Claudius; *Jos. Antiq. lib. xx. cap. 4. s. 2.* and *Bell. lib. ii. cap. 12. s. 1.* Afterwards, Claudius removed him from that kingdom to a larger one, giving him the Tetrarchy of Philip, which contained Trachonitis, Batanea, and Gaulonitis. He gave him, likewise, the Tetrarchy of Lysanias, and the province which *Varus* had governed, *Jos. Antiq. lib. xx. cap. 6. s. 1.* *Bell. lib. ii. cap. 12. s. 8.* Nero made a further addition, and gave him four cities, *Abila, Julias* in *Peræa*, *Tarichææ*, and *Tiberias* in *Galilee*; *Jos. Antiq. lib. xx. cap. 7. s. 4.* *Bell. lib. ii. cap. 13. s. 2.* Claudius gave him the power of appointing the high-priest among the Jews; *Joseph. Antiq. lib. xx. cap. 1. s. 3.* and instances of his exercising this power may be seen in *Joseph. Antiq. lib. xx. cap. 7.*

Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, ^b There is a certain man left in bonds by Felix:

15 ^c About whom, when I was at Jerusalem,

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

^b Ch. 21. 27.—^c ver. 2, 3.

s. 8, 11. This king was strongly attached to the Romans, and did every thing in his power to prevent the Jews from rebelling against the Romans; and, when he could not prevail, he united his troops to those of Titus, and assisted in the siege of Jerusalem: he survived the ruin of his country several years; see *Bishop Pearce* and *Calmet.*

Bernice, or as she is sometimes called *Berenice*, was sister of this Agrippa, and of the *Drusilla*, mentioned chap. xxiv. She was at first married to her uncle Herod, king of Chalcis; *Jos. Antiq. lib. xix. cap. 9. s. 1.* and, on his death, went to live with her brother Agrippa, with whom she was violently suspected to lead an incestuous life. *Juvenal*, as usual, mentions this in the broadest manner—*Sat. vi. ver. 155:—*

*Deinde Adamas notissimus, et Berenices
In digito factus pretiosior: hunc dedit olim
Barbarus incestæ, dedit hunc Agrippa sorori.*

"Next, a most valuable diamond, rendered more precious by being put on the finger of Berenice, a barbarian gave it to this incestuous woman formerly; and Agrippa gave this to his sister." *Josephus* mentions the report of her having criminal conversation with her brother Agrippa, *φημὴς ἐπισχουστῆς, οὐτὶ τ' ἀδελφῷ συνῆει:* To shield herself from this scandal, she persuaded *Polemo*, king of *Cilicia*, to embrace the Jewish religion, and marry her; this he was induced to do, on account of her great riches; but she soon left him, and he revolted to heathenism; see *Jos. Antiq. lib. xx. cap. vii. s. 3.* After this, she lived often with her brother, and her life was by no means creditable; she had, however, address to ingratiate herself with *Titus Vespasian*, and there were even rumours of her becoming empress—*propterque insignem reginæ Berenices amorem, cui etiam nuptias pollicitus ferebatur—Suet. in Vit. Titi.* Which was prevented by the murmurs of the Roman people: *Berenicem statim ab urbe dimisit, invitæ invitam—Ibid. Tacitus* also, *Hist. lib. ii. cap. 1.* speaks of her love intrigue with *Titus*. From all accounts she must have been a woman of great address; and, upon the whole, an exceptionable character.

Verse 14. *Declared Paul's cause unto the king*] Festus.

A. M. cir. 4066. the chief priests and the elders of the
A. D. cir. 62. Jews informed me, desiring to have
An. Olymp. judgment against him.
cir. CCX. 2.

16 ^a To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself, concerning the crime laid against him.

17 Therefore, when they were come hither,

^a Ver. 4, 5.

know that Agrippa was better acquainted with such matters than he was; and he wished, in some sort, to make him a party in this business.

Verse 15. *Desiring to have judgment against him.*] Instead of *δικην judgment*, *καταδικην condemnation*, *sentence of death*, is the reading of ABC. and several others; which is probably genuine. This is evidently the meaning of the place, whichever reading we prefer. Nothing could satisfy these men but the death of the apostle. It was not *justice* they wanted, but his destruction.

Verse 16. *It is not the manner of the Romans to deliver any man to die*] *Χαρίζεσθαι τινα ανθρωπον*, to *MAKE A PRESENT* of any man; *gratuitously to give up* the life of any man, through *favour* or caprice. Here is a reference to the subject discussed on verse 11.

Before that, he which is accused, have the accusers face to face, &c.] For this righteous procedure, the Roman laws were celebrated over the civilized world. *APPIAN*, in his *Hist. Roman.* says, *ου πατριον σρισιν ακριτης καταδικαζεσθαι. It is not their custom to condemn men before they have been heard.* And *PHILO De Præsid. Rom.* says, *τοτε γαρ κοιτους εαυτους παρεχοντες δικαστας εξ ισου, και των κατηγορων και απολογουμενων ακουομενοι, μηδενος ακριτου προκαταγινωσκειν αξιουντες, εβραβευον ουτε προς εχθραν, ουτε προς χαριν, αλλα προς την φυσιν της αληθειας τα δοξαντα ειναι δικαια.* "For then, by giving sentence in common, and hearing *impartially* both *plaintiff* and *defendant*, not thinking it right to *condemn any person unheard*, they decided as appeared to them to be just; without either *enmity* or *favour*, but according to the merits of the case."—See *Bp. Pearce*. England can boast such laws, not only in her *statute-books*; but in *constant operation* in all her courts of justice. Even the king himself, were he so inclined, could not imprison, nor punish a man without the regular procedure of the law; and *twelve honest men*, before whom the evidence has been adduced, the case argued, and the law laid down and explained, are ultimately to judge whether the man be guilty

^b without any delay, on the morrow I sat on the judgment-seat, and commanded the man to be brought forth.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

19 ^c But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

^b Ver. 6.—^c ch. 18. 15. & 23. 29.

or not guilty. *Here*, in this favoured country, are no *arbitrary imprisonments*—no *bastilles*—no *lettres de cachet*. *Lex facit Regem*: the law makes the king, says *Bracton*, and the king is the grand executor and guardian of the laws—laws, in the eyes of which, the *character*, *property*, and *life* of every subject, are sacred.

Verse 18. *They brought none accusation of such things as I supposed*] It was natural for Festus, at the first view of things, to suppose that Paul must be guilty of some very atrocious crime. When he found that he had been twice snatched from the hands of the Jews; that he had been brought to Cæsarea as a prisoner, two years before; that he had been tried once before the sanhedrin, and once before the governor of the province; that he had now lain two years in bonds, and that the high priest and all the heads of the Jewish nation had united in accusing him, and whose condemnation they loudly demanded; when, I say, he considered all this, it was natural for him to suppose the apostle to be some flagitious wretch; but when he had tried the case, and heard their accusations and his defence, how surprised was he to find, That scarcely any thing that amounted to a crime was laid to his charge; and that nothing that was laid to his charge could be proved!

Verse 19. *Questions—of their own superstition*] *Περι της ιδιας δεισιδαιμονιας*; *questions concerning their own religion*. *Superstition* meant something as *daul* among the Romans, as it does among us; and is it likely that Festus, only a *procurator*, should thus speak to Agrippa, a *KING*, concerning his *own religion*? He could not have done so without offering the highest insult. The word *δεισιδαιμονια* must therefore simply mean *Religion*; the *national creed*, and the *national worship*, as I have at large proved it to mean, in the observations at the end of chap. xvii.

And of one Jesus, which was dead, &c.] In this way does this poor heathen speak of the death and resurrection of Christ! There are many who profess Christianity that do not appear to be much farther enlightened.

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2. **20** And because ^a I doubted of such manner of questions ; I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the ^b hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then ^c Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 ¶ And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city ; at Festus' commandment, Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this

A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2. man, about whom ^d all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying, that he ought ^e not to live any longer.

25 But when I found that ^f he had committed nothing worthy of death, ^g and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore, I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

^a Or, I was doubtful how to enquire hereof. — ^b Or, judgment. ^c See ch. 9. 15.

^d Ver. 2, 3, 7. — ^e ch. 22. 22. — ^f ch. 23. 9, 29. & 26. 31. ^g Ver. 11. 12.

Verse 20. *I doubted of such manner of questions*] Such as, whether he had broken their law, defiled their temple ; or, whether this Jesus, who was dead, was again raised to life ?

Verse 21. *Unto the hearing of Augustus*] *Εἰς τὴν τοῦ Σεβαστοῦ διακρίσιν* ; *to the discrimination of the emperor*. For, although *σεβαστος* is usually translated *Augustus*, and the Roman emperors generally assumed this epithet, which signifies no more than *the venerable, the august* ; yet here it seems to be used merely to express the emperor, without any reference to any of his attributes or titles.

Verse 22. *I would also hear the man myself.*] A spirit of curiosity, similar to that of Herod, *Luke xxiii. 8*.

As Herod, the father of this Agrippa, had been so active an instrument in endeavouring to destroy Christianity, having killed James, and was about to have put Peter to death also, had not God sent him to his own place ; there is no doubt that Agrippa had heard much about Christianity : and as to St. Paul, his conversion was so very remarkable, that his name, in connection with *Christianity*, was known not only throughout Judea, but through all Asia Minor and Greece. Agrippa, therefore, might naturally wish to see and hear a man, of whom he had heard so much.

Verse 23. *With great pomp*] *Μετὰ πολλῆς παντασίας* ; *with much phantasy, great splendour, great parade, superb attendance, or splendid retinue* : in this sense the Greek word is used by the best writers. *Wetstein* has very justly remarked, that these children of Herod the Great, made this *pompous appearance* in that very city where, a few years

before, their father, for *his pride*, was smitten of God, and eaten up by worms ! How seldom do the living lay any of God's judgments to heart !

The place of hearing] A sort of audience-chamber, in the palace of Festus. This was not a trial of Paul ; there were no Jews present to accuse him, and he could not be tried but at Rome, as he had appealed to Cæsar. These grandees wished to hear the man speak of his religion, and in his own defence, through a principle of curiosity.

Verse 26. *I have no certain thing to write*] Nothing alleged against him has been substantiated.

Unto my lord] The title *Κυριος Dominus, Lord*, both *Augustus* and *Tiberius* had absolutely refused ; and forbid, even by public edicts, the application of it to themselves. Tiberius himself was accustomed to say, that he was *lord* only of his *slaves, emperor* or general of the *troops*, and *prince* of the *senate*. See *Suetonius*, in his life of this prince. The succeeding emperors were not so modest : they affected the title. Nero, the then emperor, *would* have it ; and Pliny the younger is continually giving it to Trajan, in his letters.

Verse 27. *For it seemeth to me unreasonable, &c.*] Every reader must feel the awkward situation in which Festus stood. He was about to send a *prisoner* to Rome, to appear before Nero, though he had not *one charge* to support against him ; and yet he *must* be sent, for he had appealed to Cæsar. He hoped therefore that Agrippa, who was of the Jewish religion, would be able to discern more particularly the merits of this case ; and might, after hearing Paul, direct

him how to draw up those letters, which, on sending the prisoner, must be transmitted to the emperor.

This chapter ends as exceptionably as the twenty-first. It should have begun at ver. 13. and have been continued to the end of the twenty-sixth chapter; or both chapters have been united in one.

1. From St. Paul's appeal to Cæsar, we see that it is lawful to avail ourselves, even in the *cause of God*, of those *civil privileges* with which his mercy has blessed us. It is often better to fall into the hands of the *heathen*, than into the hands of those, who, from mistaken views of religion, have their hearts filled with bitter persecuting zeal. Those who can murder a man, pretendedly for God's sake, because he does not think exactly with them on *ceremonial* or *speculative* points of divinity, have no portion of that religion which came down from God.

2. The Jews endeavoured by every means to deny the resurrection of our Lord; and it seems to have been one

part of their accusation against Paul, that he asserted, that the Man Jesus, whom they had crucified, was risen from the dead. On this subject, a pious writer observes, "What a train of errors and miseries does *one single instance of deceit* draw after it! and what a judgment upon those, who, by corrupting the guards of the sepulchre, the witnesses of the resurrection of our Lord, have kept their whole nation in infidelity!" Thus it often happens in the world, that *one bad counsel, one single lie or calumny* once established, is the source of infinite evils.

3. The grand maxim of the Roman law and government, *to condemn no man unheard, and to confront the accusers with the accused*, should be a sacred maxim with every magistrate and minister; and among all private Christians. How many harsh judgments and uncharitable censures would this prevent. Conscientiously practised in all Christian societies, detraction, calumny, tale-bearing, whispering, back-biting, misunderstandings, with every unbrotherly affection, would necessarily be banished from the church of God.

CHAPTER XXVI.

Paul answers for himself before Agrippa, to whom he pays a true compliment, in order to secure a favourable hearing, 1—8. gives an account of his education from his youth up, 4, 5. shews that the Jews persecuted him for his maintaining the hope of the resurrection, 6—8. states his persecution of the Christians, 9—11. gives an account of his miraculous conversion, 12—15. and of his call to the ministry, 16—18. His obedience to that call, and his success in preaching the doctrine of Christ crucified, 19—23. While he is thus speaking, Festus interrupts him, and declares him to be mad through his abundant learning, 24. which charge he modestly refutes with inimitable address, and appeals to king Agrippa for the truth and correctness of his speech, 25—27. On which, Agrippa confesses himself almost converted to Christianity, 28. Paul's affectionate and elegant address to him on this declaration, 29. The council breaks up, and they all pronounce him innocent, 30—32.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. *Then Paul stretched forth the hand, and answered for himself :

2 I think myself happy, king Agrippa, because I shall answer for myself this day, before thee touching all the things whereof I am accused of the Jews :

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2

* CH. 24. 10. Prov. 18. 13. John 7. 51.

Ch. 25. 10.

NOTES ON CHAP. XXVI.

Vers. 1. *Then Paul stretched forth the hand*] This act, as we have already seen on chap. xxi. 40. was merely to gain attention; it was no rhetorical flourish, nor designed for one. From knowing, partly by descriptions, and partly by ancient statues, how orators and others who address a concourse of people stood, we can easily conceive the attitude of St. Paul. When the right hand was stretched out, the

left remained under the cloak, which being thrown off the right shoulder, to give the arm the fuller liberty, it then rested on the left: under these circumstances, the hand could be stretched out gracefully, but was confined to no one attitude, though the third and fourth fingers were generally clenched.

Vers. 2. *I think myself happy*] As if he had said, this is a peculiarly fortunate circumstance in my favour, that I am called to make my defence before a judge so intelligent,

A. M. cir. 4066. 3 Especially because I know thee to
A. D. cir. 62. be expert in all customs and questions
An. Olymp. which are among the Jews: where-
cir. CCX. 2. fore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after ^a the most straitest sect of our religion I lived a Pharisee.

6 ^b And now I stand and am judged for the hope of ^c the promise made of God unto our fathers:

7 Unto which promise ^d our twelve tribes, in-

A. M. cir. 4066. stantly serving God ^e day ^f and night, A. D. cir. 62.
An. Olymp. ^g hope to come. For which hope's sake, king Agrippa, I am accused of
cir. CCX. 2. the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 ^h I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 ⁱ Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority ^k from the chief priests; and when they were put to death, I gave my voice against *them*.

^a Ch. 22. 3. & 23. 6. & 24. 15, 22. Phil. 3. 5.—^b ch. 23. 6.—
^c Gen. 3. 15. & 22. 18. & 26. 4. & 49. 10. Deut. 18. 15. 2 Sam. 7. 12.
Pr. 13. 11. Isai. 4. 2. & 7. 14. & 9. 6. & 40. 10. Jer. 23. 5. & 33.
14, 15, 16. Ezek. 34. 23. & 37. 24. Dan. 9. 24. Mic. 7. 20. ch. 13. 32.

Rom. 15. 8. Tit. 2. 13.—^d Jam. 1. 1.—^e Gr. night and day.—
^f Luke 2. 37. 1 Tim. 5. 5. 1 Thes. 3. 10.—^g Phil. 3. 11.—^h John
16. 2. 1 Tim. 1. 13.—ⁱ ch. 8. 3. Gal. 1. 13.—^k ch. 9. 14, 21. &
32. 5.

and so well acquainted with the laws and customs of our country. It may be necessary just to observe, that this Agrippa was king of Trachonitis, a region which lay on the north of Palestine, on the east side of Jordan, and south of Damascus. For his possessions, see on chap. xv. 13.

Verse 4. *My manner of life, &c.*] The apostle means to state, that though born in Tarsus, he had a regular Jewish education, having been sent up to Jerusalem for that purpose; but at what age, does not appear; probably about twelve, for at this age the male children were probably brought to the annual solemnities. See on Luke ii. 41.

Verse 5. *After the most straitest sect*] That is, the *Pharisees*; who were reputed the *strictest* in their *doctrines*, and in their *moral practices*, of all the sects then among the Jews. The sects were, the *Pharisees*, *Sadducees*, and *Essenes*.

Verse 6. *For the hope of the promise*] This does not appear to mean, the *hope of the Messiah*, as some have imagined: but *the hope of the resurrection of the dead*, to which the apostle referred in chap. xxiii. 6. where he says, to the Jewish council, (from which the Roman governor took him) *of the hope and resurrection of the dead, I am called in question*. See the notes there: and here, he says, *I stand and am judged for the hope of the promise, &c.* and to which, he says, ver. 7. *the twelve tribes hope to come*: The Messiah had come, and was gone again, as Paul well knew; and what is here meant, is something which the Jews hoped to come to, or attain; not what was to come to them; and this single observation excludes the Messiah from being meant. It was the resurrection of all men from the dead, which

Paul's words signified; and this the Jews had been taught to hope for, by many passages in the Old Testament. I shall only add, that when, in the next verse, this hope of the promise is mentioned as what the Jews did then *hope* *καταναστεύσαι* to come to; it is the very same word which Paul, in Phil. iii. 11. uses to express the same thing: *If by any means* (says he) *καταναστήσω* I might attain to the resurrection of the dead. Bp. Pearce.

Verse 8. *That God should raise the dead*] As Agrippa believed in the true God, and knew, that one of his attributes was *Omnipotence*, he could not believe that the resurrection of the dead was an *impossible* thing; and to this belief of his, the apostle appeals; and the more especially, because the Sadducees denied the doctrine of the resurrection, though they professed to believe in the same God. Two attributes of God stood pledged to produce this resurrection: his *truth*, on which his promise was founded; and his *power*, by which the thing could be easily effected; as that power is *unlimited*.

Some of the best critics think this verse should be read thus: *What! should it be thought a thing incredible with you, if God should raise the dead?*

Verse 10. *Many of the saints*] From what is said in this verse, it seems that Paul, before his conversion, was invested with much power: he imprisoned the Christians, punished many in various synagogues, compelled them to blaspheme, to renounce; and perhaps to execrate Christ, in order to save their lives; and gave his voice, exerted all his influence and authority against them, in order that they might be put to death: and from this it would seem, that there were other

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

11 ^a And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 ^b Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying, in the Hebrew tongue, Saul, Saul, why perse-

^a Ch. 22. 19.—^b ch. 9. 3. & 22. 6.—^c ch. 22. 15.—^d ch. 22. 21.
—^e Isai. 35. 5. & 42. 7. Luke 1. 79. John 8. 12. 2 Cor. 4. 4.

persons put to death besides St. Stephen, though their names are not mentioned.

Verse 11. *Being exceedingly mad against them*] Only a madman will persecute another because of his differing from him in religious opinions; and the fiercest persecutor, is he who should be deemed the most furious madman.

Unto strange cities.] Places out of the jurisdiction of the Jews; such as Damascus, which he immediately mentions.

Verse 12. *Whereupon as I went to Damascus*] See the whole account of the conversion of Saul of Tarsus, explained at large in the notes on chap. ix. 2, &c.

Verse 16. *But rise, &c.*] The particulars mentioned here, and in the two following verses, are not given in chap. ix. nor in chap. xxii. where he gives an account of his conversion. He has detailed the different circumstances of that important event, as he saw it necessary; and perhaps there were several others which then took place, that he had no opportunity of mentioning, because there was nothing in succeeding occurrences, which rendered it necessary to produce them.

To make thee a minister] *ὑποπλοῦν*, an under-rower; that is, one who is under the guidance and authority of another; an assistant, or servant. So Paul was to act solely under the authority of Jesus Christ; and tug hard at the oar, in order to bring the vessel through the tempestuous ocean, to the safe harbour. See the concluding observations on John, chap. vi.

And a witness] *μαρτυρᾶ*, a martyr. Though this word literally means a witness, yet we apply it only to such persons as have borne testimony to the truth of God, at the hazard and expence of their lives. In this sense also, ancient history states St. Paul to have been a witness; for it is said, he was beheaded at Rome, by the command of Nero.

cutest thou me? *it is hard for thee* to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, ^c 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;

17 Delivering thee from the people, and from the Gentiles, ^d unto whom now I send thee,

18 ^e To open their eyes, and ^f to turn *them* from darkness to light, and from the power of

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

Eph. 1. 18. 1 Thes. 5. 5.—^f 2 Cor. 6. 14. Eph. 4. 18. & 5. 8. Col. 1. 13. 1 Pet. 2. 9, 25.

In the which I will appear] Here Christ gives him to understand, that he should have farther communications from himself; and this may refer either to those interpositions of Divine Providence, by which he was so often rescued from destruction, or to those encouragements which he received in dreams, visions, trances, &c. or to that general inspiration, under which he was enabled to apprehend and reveal the secret things of God, for the edification of the church. To all of which may be added, that astonishing power, by which he was so often enabled to work miracles, for the confirmation of the truth.

Verse 17. *Delivering thee from the people*] From the Jews—and from the Gentiles, put here in opposition to the Jews; and both meaning mankind at large, wheresoever the providence of God might send him. But he was to be delivered from the malice of the Jews, that he might be sent with salvation to the Gentiles.

Verse 18. *To open their eyes*] To be the instrument of informing their understanding in the things of God.

To turn them from darkness to light] From heathenism and superstition, to the knowledge and worship of the true God.

From the power of Satan unto God] *τῆς ἐξουσίας τοῦ Σατανα*, from the authority and domination of Satan; for, as the kingdom of darkness is his kingdom, so those who live in this darkness are under his dominion; and he has authority and right over them. The blessed gospel of Christ is the means of bringing the soul from this state of spiritual darkness and wretchedness, to the light and liberty of the children of God; and thus they are brought from under the power and authority of Satan, to be under the power and authority of God.

That they may receive forgiveness of sins] That all their sins may be pardoned, and their souls sanctified; for nothing

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

Satan unto God, ^a that they may receive forgiveness of sins, and ^b inheritance among them which are ^c sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision :

20 But ^d shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do ^e works meet for repentance.

21 For these causes ^f the Jews caught me

^a Luke 1. 77.—^b Eph. 1. 11. Col. 1. 12.—^c ch. 20. 32.—^d ch. 9. 20, 23, 29. & 11. 26. & 13. & 14. & 16. & 17. & 18. & 19. & 20. & 21.—^e Matt. 3. 8.—^f ch. 21. 30, 31.

less is implied in the phrase, *ἀποῖς ἀμαρτιῶν*, which signifies the taking away, or removal of sins.

And inheritance] By remission of sins, i. e. the removal of the guilt and pollution of sin, they become children of God; and if children, then heirs; for the children of the heavenly family shall alone possess the heavenly estate. And as the inheritance is said to be among them that are SANCTIFIED; this is a farther proof that *ἀποῖς ἀμαρτιῶν* signifies not only the forgiveness of sins, but also the purification of the heart.

By faith that is in me.] By believing on Christ Jesus, as dying for their offences, and rising again for their justification. Thus we see that not only this salvation comes through Christ; but, that it is to be received by faith; and, consequently, neither by the merit of works nor by that of suffering.

Verse 19. I was not disobedient unto the heavenly vision] This, O Agrippa, was the cause of my conversion from my prejudices and mal-practices against the doctrine of Christ. The vision was from heaven; I received it as such, and began to preach the faith which I had before persecuted.

Verse 20. But shewed first unto them of Damascus] He appears to have preached at Damascus, and in the neighbouring parts of Arabia Deserta, for about three years; and afterwards he went up to Jerusalem. See Galat. i. 17, 18. and see the note on chap. ix. 23.

That they should repent] Be deeply humbled for their past iniquities; and turn to God as their Judge and Saviour, avoiding all idolatry, and all sin; and thus do works meet for repentance; that is, shew by their conduct that they had contrite hearts; and that they sincerely sought salvation from God alone. For the meaning of the word repentance, see the note on Matt. iii. 2.

Verse 21. For these causes the Jews—went about to kill

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great; saying none other things than those ^g which the prophets and ^h Moses did say should come :

23 ⁱ That Christ should suffer, and ^k that he should be the first that should rise from the dead, and ^l should shew light unto the people, and to the Gentiles.

24 ¶ And as he thus spake for himself, Festus

^g Luke 24. 27, 44. ch. 24. 14. & 28. 23. Rom. 3. 21.—^h John 5. 46.—ⁱ Luke 24. 26, 46.—^j 1 Cor. 15. 20. Col. 1. 18. Rev. 1. 5.—^k Luke 2. 32.

me.] These causes may be reduced to four heads:—1. He had maintained the resurrection of the dead. 2. The resurrection of Christ, whom they had crucified and slain. 3. That this Jesus was the promised Messiah. 4. He had offered salvation to the Gentiles as well as to the Jews. He does not mention the accusation of having defiled the temple, nor of disloyalty to the Roman government; probably, because his adversaries had abandoned these charges at his preceding trial before Festus: see chap. xv. 8. and see Calmet:

Verse 22. Having—obtained help of God] According to the gracious promise made to him; see ver. 17.

Witnessing both to small and great] Preaching before kings, rulers, priests, and peasants; fearing no evil, though ever surrounded with evils; nor slackening in my duty notwithstanding the opposition I have met with both from Jews and Gentiles. And these continual interpositions of God shew me, that I have not mistaken my call; and encourage me to go forward in my work.

Verse 23. That Christ should suffer] That the Christ, or Messiah, should suffer. This, though fully revealed in the Prophets, the prejudices of the Jews would not permit them to receive; they expected their Messiah to be a glorious secular prince: and, to reconcile the fifty-third of Isaiah, with their system, they formed the childish notion of two Messiahs—Messiah ben David, who should reign, conquer, and triumph; and Messiah ben Ephraim, who should suffer and be put to death. A distinction which has not the smallest foundation in the whole Bible.

As the apostle says he preached none other things than those which Moses and the prophets said should come; therefore, he understood that both Moses and the prophets spoke of the resurrection of the dead, as well as of the passion and resurrection of Christ. If this be so, the favourite system of a learned bishop cannot be true; viz.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

Festus said with a loud voice, Paul, 'thou art beside thyself ; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus ; but speak forth the words of truth and soberness.

2 Kings 9. 11. John 10. 20. 1 Cor. 1. 23. & 2. 13, 11. & 4. 10.

that the doctrine of the immortality of the soul was unknown to the ancient Jews.

That he should be the first that should rise from the dead] That is, that he should be the first who should rise from the dead, so as to die no more ; and to give, in his own person, the proof of the resurrection of the human body, no more to return under the empire of death. In no other sense can Jesus Christ be said to be the first that rose again from the dead ; for Elijah raised the son of the Shunamite. A dead man, put into the sepulchre of the prophet Elishah, was restored to life as soon as he touched the prophet's bones. Christ himself had raised the widow's son at Nain ; and he had also raised Lazarus, and several others ; all these died again : but the human nature of our Lord was raised from the dead, and can die no more. Thus he was the first who rose again from the dead, to return no more into the empire of death.

And should shew light unto the people] Should give the true knowledge of the law and the prophets to the Jews ; for these are meant by the term *people*, as in ver. 17. *And to the Gentiles*, who had no revelation ; and who sat in the valley of the shadow of death : these also, through Christ, should be brought to the knowledge of the truth, and be made a glorious church, without spot or wrinkle, or any such thing. That the Messiah should be the light both of the Jews and Gentiles, the prophets had clearly foretold, see Isai. lx. 1.—*Arise and shine, or be illuminated, for thy light is come, and the glory of the Lord is risen upon thee ;* and again, Isai. xlix. 6.—*I will give thee for a LIGHT unto the GENTILES, that thou mayest be my salvation to the ends of the earth.* With such sayings as these, Agrippa was well acquainted, from his education as a Jew.

Verse 23. *Paul, thou art beside thyself*] "Thou art mad, Paul !" "Thy great learning hath turned thee into a madman." As we sometimes say, *thou art cracked, and thy brain is turned.* By the *τα πολλά γραμματα*, it is likely that Festus meant no more than this, that Paul had got such a vast variety of knowledge, that his brain was over-charged with it : for, in this speech, Paul makes no particular show of what we call *learning* ; for he quotes none of their celebrated authors, as he did on other occasions ; see chap. xvii. 28. But he here spoke of spiritual things, of which Festus, as a Roman heathen, could have no conception ; and this would

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

26 For the king knoweth of these things before whom also I speak freely : for I am persuaded that none of these things are hidden from him ; for this thing was not done in a corner.

Luke 21. 19. John 7. 4. & 18. 20.

lead him to conclude that Paul was actually *deranged*. This is not an uncommon case with many, professing Christianity ; who, when a man speaks on experimental religion, on the life of God in the soul of man ; of the knowledge of salvation, by the remission of sins ; of the witness of the Spirit, &c. &c. things essential to that Christianity by which the soul is saved, are ready to cry out *Thou art mad* ; he is an enthusiast ; that is, a religious madman ; one who is not worthy to be regarded ; and yet, strange to tell, these very persons who thus cry out, are surprised that Festus should have supposed that Paul was *beside himself* !

Verse 25. *I am not mad, most noble Festus*] This most sensible, appropriate, and modest answer, was the fullest proof he could give of his *sound sense* and *discretion*. The title *Κρατιστε* most noble, or most excellent, which he gives to Festus, shews at once that he was far above indulging any sentiment of *anger*, or *displeasure* at Festus, though he had called him a *madman* : and it shews farther, that, with the strictest conscientiousness, even an *apostle* may give *titles of respect* to men in *power* ; which, taken *literally*, imply much more than the persons *deserve* to whom they are applied. *Κρατιστος*, which implies *most excellent*, was merely a *title* which belonged to the *office* of Festus. St. Paul hereby acknowledges him as the *governor* ; while, perhaps, *moral excellence*, of any kind, could, with no propriety, be attributed to him.

Speak forth the words of truth and soberness.] *Αληθεία; και σωφροσύνης*, words of truth and of mental soundness. The very terms used by the apostle, would at once convince Festus that he was mistaken. The *σωφροσύνη* of the apostle, was elegantly opposed to the *μανια* of the governor : the one signifying *mental derangement* ; the other, *mental sanity*. never was an answer, on the spur of the moment, more happily conceived.

Verse 26. *Before whom also I speak freely*] This is a farther judicious apology for himself and his discourse. As if he had said, conscious that the king understands all these subjects well, being fully versed in the law and the prophets, I have used the utmost freedom of speech, and have mentioned the tenets of my religion, in their *own appropriate terms*.

This thing was not done in a corner.] The preaching, miracles, passion, death, and resurrection of Jesus Christ,

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, * I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 ¶ And when he had thus spoken, the

* 1 Cor. 7. 7.

were most public and notorious; and of them Agrippa could not be ignorant; and indeed it appears, from his own answer, that he was not, but was now more fully persuaded of the truth than ever; and almost led to embrace Christianity.

Verse 27. *Believest thou the prophets?*] Having made his elegant compliment and vindication to Festus—he turns to Agrippa; and, with this strong appeal to his religious feeling, says, *Believest thou the prophets?*—and immediately anticipates his reply, and with great address, speaks for him, *I know that thou believest.* The inference from this belief necessarily was: “As thou believest the prophets, and I have proved that the prophets have spoken about Christ, as suffering, and triumphing over death; and that all they say of the Messiah has been fulfilled in Jesus of Nazareth; then thou must acknowledge that my doctrine is true.”

Verse 28. *Almost thou persuadest me to be a Christian.*] *Εν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.* This declaration was almost the necessary consequence of the apostle’s reasoning, and Agrippa’s faith. If he believed the prophets, see ver. 22. and 23. and believed that Paul’s application of their words to Christ Jesus was correct, he must acknowledge the truth of the Christian religion; but he might chuse whether he would embrace and confess this truth, or not. However, the sudden appeal to his religious faith, extorts from him the declaration *Thou hast nearly persuaded me to embrace Christianity.* How it could have entered into the mind of any man, who carefully considered the circumstances of the case, to suppose that these words of Agrippa are spoken ironically, is to me unaccountable. Every circumstance in the case proves them to have been the genuine effusion of a heart persuaded of the truth; and only prevented from fully acknowledging it, by secular considerations.

Verse 29. *I would to God, &c.*] *Εὐχαιμην ἂν τῷ Θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ*—So fully am I persuaded of the

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, ^b This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, ^c if he had not appealed unto Cæsar.

^b Ch. 23. 9, 29. & 25. 25.—^c ch. 25. 11.

infinite excellence of Christianity, and so truly happy am I, in possession of it, that *I most ardently wish that not only thou, but this whole council were not only almost, but altogether, such as I am, these CHAINS excepted.* Thus, while his heart glows with affection for their best interests, he wishes that they might enjoy all his blessings, if possible, without being obliged to bear any cross on the account. His *holding up his chain*, which was probably now detached from the soldier’s arm, and wrapped about his own, must have made a powerful impression on the minds of his audience. Indeed, it appears they could *bear the scene no longer*; the king was overwhelmed, and rose up instantly, and so did the rest of the council, and went immediately aside; and, after a very short conference among themselves, they unanimously pronounced him innocent; and his *last word τῶν δεσμῶν, BONDS!* and the *action* with which it was accompanied, had made such a deep impression upon their hearts, that they conclude their judgment with that very identical word *δεσμῶν.* Would to God, says the apostle, that all who hear me this day, were altogether such as I am, except *these BONDS!* The whole council say—*This man hath done nothing worthy of death nor of BONDS!* *Δεσμῶν, BONDS,* is echoed by them from the last words of the apostle; as we may plainly perceive that, seeing such an innocent and eminent man suffering such indignity, had made a deep impression upon their hearts. Alas! why should *such* a man, be in B-O-N-D-S!

Verse 32. *Then said Agrippa, &c.*] The king himself, who had participated in the strongest emotions on the occasion, feels himself prompted to wish the apostle’s immediate liberation; but this was now rendered impracticable, because he had appealed to Cæsar; the appeal was no doubt registered, and the business must now proceed to a full hearing. Bp. Pearce conjectures, with great probability, that Agrippa, on his return to Rome, represented Paul’s case so favourably to the emperor, or his ministers of state, that he was soon set at liberty there, as may be concluded from chap. xxviii. 30. that he dwelt two whole years in his own hired place;

and to the same cause it seems to have been owing, that *Julius*, who had the care of Paul as a prisoner in the ship, treated him courteously; see chap. xxvii. 3, 43. And the same may be gathered from chap. xxviii. 14, 16. So that this defence of the apostle before Agrippa, Berenice, Festus, &c. was ultimately serviceable to his important cause.

1. The conversion of Saul was a wonderful work of the Spirit of God; and, as we have already seen, a strong proof of the truth of Christianity; and the apostle himself frequently appeals to it as such.

2. His mission to the Gentiles was as extraordinary as the calling of the Gentiles itself. Every thing is *supernatural* in a work of *grace*; for because *nature* cannot produce the effects, the *grace of God*, which implies the co-operation of his Omniscience, Omnipotence, and endless Mercy, undertakes to perform, the otherwise, impossible task.

3. From the commission of *St. Paul*, we see the *state* in which the Gentile world was, previously to the preaching of the gospel.

1. Their *eyes* are represented as *closed*; their understanding was darkened; and they had no right apprehension of spiritual or eternal things.

2. They were in a state of *darkness*; living without the knowledge of the true God, in a *region* where nothing but *ignorance* prevailed.

3. They were under the *dominion* and *authority* of *Satan*; they were his vassals, and he claimed them as his *right*.

4. They were in a state of *guiltiness*; living, in almost every respect, in opposition to the dictates even of *nature* itself.

5. They were *polluted*; not only irregular and abominable in their *lives*, but also impure and unholy in their hearts. Thus far their *state*.

Behold what the grace of the gospel is to do for these Gentiles, in order to redeem them from this state.

1. It *opens their eyes*; gives them an *understanding*, whereby they may discern the truth; and without this illu-

mination from above, the truth of God can never be properly apprehended.

2. It *turns them from the darkness to the light*; a fine metaphor, taken from the act of a blind man, who is continually turning his eyes towards the light, and rolling his eyes upwards towards the sun, and in all directions, that he may collect as many of the scattered rays as he can, in order to form distinct vision. In this way the Gentiles appeared to be, *in vain*, searching after the light, till the gospel came and turned their eyes to the Sun of righteousness.

3. They are brought from under the *bondage* and *slavery* of *sin* and *Satan*, to be put under the obedience of Jesus Christ. So that Christ and his grace, as truly and as fully, *rule* and *govern* them, as sin and Satan did formerly. This is a proof that the change is not by might, nor by power, but by the Spirit of the Lord.

4. He *pardons their sin*, so that they are no longer liable to endless perdition.

5. He *sanctifies* their nature, so that they are capable of loving and serving him fervently with pure hearts; and are thus rendered fit for the enjoyment of the inheritance among the saints in light.

Such a salvation, from such a bondage, does the gospel of Christ offer to the Gentiles—to a lost world. It is with extreme difficulty that any person can be persuaded that he needs a similar mark of grace on his heart, to that which was necessary for the conversion of the Gentiles. We may rest assured that no man is a Christian merely by birth or education. If Christianity implies the life of God in the soul of man—the remission of sins—the thorough purification of the heart, producing that holiness without which, none can see the Lord; then, it is evident, that God alone can do this work, and that neither *birth*, nor *education*, can bestow it. By birth, every man is sinful; by practice, every man is a transgressor; for all have sinned. God alone, by faith in Christ Jesus, can save the sinner from his sins. Reader, has God saved *thee* from this state of wretchedness, and brought thee “into the glorious liberty of his children?” Let thy conscience answer for itself.

CHAPTER XXVII.

It being determined that Paul should be sent to Rome, he is delivered to Julius, a Centurion, 1. They embark in a ship of Adramyttium, and came the next day to Sidon, 2, 3. They sail thence, and pass Cyprus, Cilicia, and Pamphylia, and come to Myra, 4, 5. They are transferred there, to a ship of Alexandria going to Italy; sail past Cnidus, Crete, Salmone, and come to The Fair Havens, 6—8. Paul predicts a disastrous voyage, 9—11. They sail from the Fair Havens, in order to reach Crete, and winter there; but, having a comparatively favourable wind, they sail past Crete, meet with a tempest, and are brought into extreme peril and distress, 12—20. Paul's exhortation and prediction of the loss of the ships, 21—26. After having been tossed about in the Adriatic sea, for many days, they are at last shipwrecked on the island of Melita; and the whole crew, consisting of two hundred and seventy-six persons, escape safe to land, on broken fragments of the ship, 27—44.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

AND when ^a it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* ^b Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius ^c courteously entreated Paul, and

^a Ch. 25. 12, 25.—^b ch. 19. 29.

NOTES ON CHAP. XXVII.

Verse 1. *And when it was determined, &c.*] That is, when the governor had given orders to carry Paul to Rome, according to his appeal; together with other prisoners, who were bound for the same place.

We should sail] By this it is evident that St. Luke was with Paul; and it is on this account that he was enabled to give such a circumstantial account of the voyage.

Julius, a centurion of Augustus' band.] Lipsius has found the name of this cohort on an ancient marble; see Lips. in *Tacit. Hist. lib. ii.* The same cohort is mentioned by *Suetonius*, in his *Life of Nero*, 20.

Verse 2. *A ship of Adramyttium*] There were several places of this name; and in different MSS. the name is variously written. The port in question appears to have been a place in Mysia, in Asia Minor. And the Abbé *Vertot*, in his history of the *Knights of Malta*, says, it is now called *Mehedia*. Others think it was a city and sea-port of *Africa*, whence the ship mentioned above, had been fitted out: but it is more probable that the city and sea-port here meant, is that on the coast of the *Ægean sea*, opposite *Mitylene*, and not far from *Pergamos*. See its situation on the *Map*.

Aristarchus, a Macedonian] We have seen this person with St. Paul at *Ephesus*, during the disturbances there, chap. xix. 29. where he had been seized by the mob, and was in great personal danger. He afterwards attended Paul to *Macedonia*, and returned with him to *Asia*, chap. xx. 4. Now, accompanying him to *Rome*, he was there a *fellow-prisoner* with him, *Coloss. iv. 10.* and is mentioned in St. Paul's epistle to *Philemon*, ver. 24. who was probably their common friend—*Dodd*. Luke and *Aristarchus* were certainly not prisoners at this time, and seem to have gone with St. Paul merely as his companions, through affection to him, and love for the cause of *Christianity*. How *Aristarchus*

gave *him* liberty to go unto his friends to refresh himself." A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

4 And when we had launched from thence, we sailed under *Cyprus*, because the winds were contrary.

5 And when we had sailed over the sea of *Cilicia* and *Pamphylia*, we came to *Myra*, a city of *Lycia*.

6 And there the centurion found a ship of *Alexandria* sailing into *Italy*; and he put us therein.

^c Ch. 24. 28. & 28. 16.

became his *fellow-prisoner*, as is stated *Col. iv. 10.* we cannot tell, but it could not have been at this time.

Verse 3. *Touched at Sidon*] For some account of this place, see the notes on *Matt. xi. 21.* and *Acts xii. 20.*

Julius courteously intreated Paul] At the conclusion of the preceding chapter, it has been intimated, that the kind treatment which Paul received both from *Julius* and at *Rome*, was owing to the impression made on the mind of *Agrippa* and *Festus*, relative to his innocence. It appears that *Julius* permitted him to go ashore, and visit the *Christians* which were then at *Sidon*, without using any extraordinary precautions to prevent his escape. He was probably accompanied with the soldier to whose arm he was chained; and it is reasonable to conclude that this soldier would fare well on St. Paul's account.

Verse 4. *We sailed under Cyprus*] See on chap. iv. 36.

Verse 5. *Pamphylia*] See on chap. ii. 10.

Myra, a city of Lycia.] The name of this city is written variously in the MSS. *Myra*, *Murra*, *Smyra*, and *Smyrna*. *Grotius* conjectures that all these names are *corrupted*, and that it should be written *Limyra*, which is the name both of a *river* and *city* in *Lycia*. It is certain that, in common conversation, the first syllable *li*, might be readily dropped, and then *Myra*, the word in the text, would remain. *Strabo* mentions both *Myra* and *Limyra*, lib. xiv. p. 666. The former, he says, is *twenty stadia from the sea*, *ἐπι μεταυρου λοφου*, upon a high hill: the latter, he says, is the name of a *river*; and *twenty stadia up this river*, is the town *Limyra itself*. These places were not far distant, and one of them is certainly meant.

Verse 6. *A ship of Alexandria*] It appears, from ver. 38. that this ship was laden with *wheat*, which she was carrying from *Alexandria* to *Rome*. We know that the *Romans* imported much corn from *Egypt*, together with different articles of *Persian* and *Indian* merchandise.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete; over against Salmone;

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much da-

* Or, Candy.— The fast was on the tenth day of

Verse 7. *Sailed slowly many days*] Partly because the wind was contrary, and partly because the vessel was heavy laden.

Over against Cnidus] This was a city, or promontory of Asia, opposite to Crete, at one corner of the peninsula of Caria. Some think that this was an island between Crete, and a promontory of the same name.

Over against Salmone.] We have already seen that the island formerly called Crete, is now called Candy; and Salmone or Sammon, or Samonium, now called cape Solomon, or Salamina, was a promontory on the eastern coast of that island.

Verse 8. *The Fair havens*] This port still remains, and is known by the same name; it was situated towards the northern extremity of the island.

Was the city of Lasea.] There is no city of this name now remaining: the Codex Alexandrinus reads *Αλασσα*, *Alassa*.

Verse 9. *Sailing was now dangerous, because the fast was now already past*] It is generally allowed that the fast mentioned here, was that of the great day of atonement, which was always celebrated on the tenth day of the seventh month, which would answer to the latter end of our September; see Levit. xvi. 29. xxiii. 27, &c. as this was about the time of the autumnal equinox, when the Mediterranean sea was sufficiently tempestuous; we may suppose this fast alone, to be intended. To sail after this fast was proverbially dangerous among the ancient Jews. See proofs in Schoettgen.

Verse 10. *I perceive that this voyage will be with hurt, &c.*] Paul might either have had this intimation from the Spirit of God, or from his own knowledge of the state of this sea, after the autumnal equinox; and therefore gave them this prudent warning.

mage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 ¶ And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phœnice, and there to winter; which is a haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained their purpose,

the seventh month, Lev. 23. 27, 29.— Or, injury.

Verse 11. *The centurion believed the master*] *ἡ πλοῦς* καὶ ὁ κρηστὴς, the pilot:—and owner of the ship; *ὁ ναυκλῆρος*, the captain and proprietor. This latter had the command of the ship and the crew; the pilot had the guidance of the vessel along those dangerous coasts, under the direction of the captain; and the centurion had the power to cause them to proceed on their voyage, or to go into port, as he pleased; as he had other state-prisoners on board; and probably the ship itself was freighted for government. Paul told them, if they proceeded, they would be in danger of shipwreck; the pilot and captain said there was no danger; and the centurion, believing them, commanded the vessel to proceed on her voyage. It is likely that they were now in the port called *The Fair havens*.

Verse 12. *Might attain to Phœnice*] It appears that the *Fair havens* were at the eastern end of the island; and they wished to reach Phœnice, which lay farther towards the west.

Toward the south-west and north-west.] *Κατὰ Δίξα καὶ κατὰ Χωροῦ*. The *libis* certainly means the south-west, called *libis*, from *Lydia*, from which it blows towards the *Ægean* sea. The *chorus*, or *caurus*, means a north-west wind. Virgil mentions this, *Geor. iii. ver. 356*.

Semper hiems, semper spirantes frigora cauri.

“It is always winter; and the cauri, the north-westers, ever blowing cold.”

Dr. Shaw lays down this, and other winds, in a Greek compass, on his map; in which he represents the drifting of St. Paul's vessel from Crete, till it was wrecked at the island of Melita. *Travels*, p. 331. 4to. edit.

Verse 13. *When the south wind blew softly*] Though this wind was not very favourable; yet because it blew softly, they supposed they might be able to make their passage.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

loosing *thence*, they sailed close by
Crete.

14 But not long after there ^aarose

^a Or, *beat*. Pa. 55. 8.

They sailed close by Crete.] Kept as near the coast as they could. See the track on the Map.

Verse 14. *A tempestuous wind, called Euroclydon.*] Interpreters have been greatly perplexed with this word; and the ancient copyists not less so, as the word is variously written in the MSS. and Versions. Dr. Shaw supposes it to be one of those tempestuous winds called *levanters*, which blow in all directions, from N. E. round by the E. to S. E. The *euroclydon*, from the circumstances which attended it, he says, “seems to have varied very little from the true *east* point; for, as the ship could not bear *αντοφθαλμειν*, *loaf up*, against it, ver. 15. but they *were obliged to let her drive*, we cannot conceive, as there are no remarkable currents in that part of the sea, and as the rudder could be of little use, that it could take any other course than as the winds directed it. Accordingly, in the description of the storm, we find that the vessel was first of all *under the island Claudia*, ver. 16. which is a little to the southward of the parallel of that part of the coast of Crete, from whence it may be supposed to have been driven; then it was *tossed* along the bottom of the *gulph of Adria*, ver. 27. and afterwards broken to pieces, ver. 41. at *Melita*, which is a little to the northward of the parallel above mentioned; so that the direction and course of this particular *euroclydon*, seems to have been first at *east by north*; and afterwards, pretty nearly *east by south*.” These winds, called now *levanters*, and formerly it appears *euroclydon*, were no determinate winds, blowing always from one point of the compass: *euroclydon* was probably then, what *levanter* is now, the name of any tempestuous wind in that sea, blowing from the *north-east* round by *east* to the *south-east*; and therefore St. Luke says, there rose against it, (i. e. the vessel), a tempestuous wind called *euroclydon*; which manner of speaking shews, that he no more considered it to be confined to any one particular point of the compass, than our sailors do their *levanter*. Dr. Shaw derives *ευροκλυδων*, from *ευρου κλυδων*, an *eastern tempest*, which is the very meaning affixed to a *levanter* at the present day.

The reading of the Codex Alexandrinus, is *ευρακλυων*, the *north-east* wind, which is the same with the *euro-aquilo* of the Vulgate. This reading is approved by several eminent critics; but Dr. Shaw, in the place referred to above, has proved it to be insupportable.

Dr. Shaw mentions a custom which he has several times seen practised by the Mohammedans in these *levanters*:—

against it a tempestuous wind, called Euroclydon.

15 And ^bwhen the ship was caught,

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

^b Pa. 122. 1, 2.

After having tied to the mast, or ensign-staff, some apposite passage from the Koran; they collect *money*, sacrifice a *sheep*, and throw them both into the sea. This custom, he observes, was practised some thousand years ago by the Greeks: thus *Aristophanes*—

Ἀρν', αρνα μελαιναν, παιδε, εξενηγατ'
Τοφος γαρ εκβαινειν παρασκευαζεται.

Ran. Act. iii. s. 2. ver. 871.

A lamb! boy, sacrifice a *black lamb* immediately:
For a *tempest* is about to burst forth.

Virgil refers to the same custom—

Sic fatus, meritos aris mactavit honores:
Taurum Neptuno; taurum tibi pulcher Apollo.
Nigram Hyemi pecudem, Zephyris felicibus albam.

Æn. iii. ver. 118.

Thus he spake, and then sacrificed on the altars the proper eucharistic victims:

A bull to Neptune, and a bull to thee, O beautiful Apollo;
A black sheep to the *north wind*, and a *white sheep* to the west.
And again—

Tres Eryci vitulos, et tempestatibus agnam,
Cedere deinde jubet.

Æn. iii. ver. 772.

Then he commanded three calves to be sacrificed to Eryx, and a *lamb to the tempests*.

In the days of the prophet Jonah, the mariners in this sea were accustomed to do the same. *Then they offered a sacrifice to the Lord, and vowed vows*; Jonah i. 16. See Shaw's Travels, 4to. edit. p. 329—33.

The heathens supposed that these *tempests* were occasioned by evil *spirits*; and they sacrificed a *black sheep*, in order to drive the *dæmon* away. See the ancient Scholiast on Aristophanes, in the place cited above.

Sir George Staunton (Embassy to China, Vol. II. p. 403.) mentions a similar custom among the Chinese, and gives an instance of it, when the yachts and barges of the embassy were crossing the Yellow River:

“The amazing velocity with which the Yellow River runs at the place where the yacht and barges of the embassy were to cross it, rendered, according to the notions of the Chinese crews, a sacrifice necessary to the spirit of the river, in order to insure a safe passage over it. For this purpose, the master, surrounded by the crew of the yacht, assembled upon the fore-castle; and, holding as a victim in his hand a cock, wrung off his head, which committing to the stream, he consecrated the vessel with the blood spouting from the body,

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

and could not bear up into the wind,
* we let her drive.

16 And running under a certain island which is called *Clauda*, we had much work to come by the boat :

* Jonah 1. 13.

by sprinkling it upon the deck, the masts, the anchors, and the doors of the apartments ; and stuck upon them a few of the feathers of the bird. Several bowls of meat were then brought forward, and ranged in a line across the deck. Before these were placed a cup of oil, one filled with tea, one with some ardent spirit, and a fourth with salt ; the captain making, at the same time, three profound inclinations of his body, with hands uplifted, and muttering a few words, as if of solicitation to the Deity. The loo, or brazen drum, was beaten in the mean time forcibly ; lighted matches were held towards heaven ; papers, covered with tin or silver leaf, were burnt ; and crackers fired off in great abundance by the crew. The captain afterwards made libations to the river, by emptying into it from the vessel's prow, the several cups of liquids ; and concluded with throwing in also that which held the salt. All the ceremonies being over, and the bowls of meat removed, the people feasted on it in the steerage ; and launched afterward, with confidence, the yacht into the current. As soon as she had reached the opposite shore, the captain returned thanks to Heaven, with three inclinations of the body.

“ Beside the daily offering and adoration at the altar erected on the left, or honourable side of the cabin in every Chinese vessel, the solemn sacrifices above described are made to obtain the benefit of a fair wind, or to avert any impending danger. The particular spot upon the fore-castle, where the principal ceremonies are performed, is not willingly suffered to be occupied or defiled by any person on board.”

Verse 15. *And when the ship was caught*] *Συναρπασθεντος δε του πλοιου.* The ship was violently hurried away before this strong *levanter* ; so that it was impossible for her *αντοφθαλμειν*, to face the wind, to turn her prow to it, so as to shake it out, as I have heard sailors say ; and have seen them successfully perform in violent tempests and squalls.

We let her drive.] We were obliged to let her go right before this tempestuous wind, whithersoever it might drive her.

Verse 16. *A certain island—called Claudia*] Called also *Gaudos* ; situated at the south-western extremity of the island of Crete, and now called *Gozo*, according to Dr. Shaw.

Much work to come by the boat] It was likely to have been washed over board ; or, if the boat was in *tow*, at the

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

17 Which when they had taken up, they used helps, undergirding the ship ; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

* Jonah 1. 15.

stern of the vessel, which is probable ; they found it very difficult to save it from being *staved*, or broken to pieces.

Verse 17. *Undergirding the ship*] This method has been used even in modern times. A stout cable is slipped under the vessel at the prow, which they can conduct to any part of the ship's keel ; and then fasten the two ends on the deck, to keep the planks from starting : as many rounds as they please may be thus taken about the vessel. An instance of this kind is mentioned in lord Anson's voyage round the world. Speaking of a Spanish man of war in a storm : “ They were obliged to throw overboard all their upper-deck guns ; and take six turns of the cable round the ship, to prevent her opening.” P. 24. 4to edit.

The quicksands] *Εις την συρτιν*, into the *syrt*. There were two famous *syrts*, or quicksands, on the African coast ; one called the *syrtis major*, lying near the coast of Cyrene ; and the other, the *syrtis minor*, not far from Tripoli. Both these, like our *Goodwin Sands*, were proverbial for their multitude of shipwrecks. From the *direction* in which this vessel was driven, it is not at all likely that they were in danger of drifting on any of these *syrts*, as the vessel does not appear to have been driven near the *African* coast through the whole of her voyage. And as to what is said, ver. 27. of their being *driven up and down in Adria*, *διαζερωμενων εν τη Αδρια*, it must mean their being *tossed about* near to *Sicily*, the sea of which is called *Adria*, according to the old Scholiast upon Dionysius's *Periegesis*, ver. 85. *το Σικελικον τουτο το πελαγος Αδριαν κολουσι* : they call this *Sicilian sea, Adria*. We are therefore to consider that the apprehension expressed in ver. 17. is to be taken *generally* : they were afraid of falling into *some shoals*, not knowing in what part of the sea they then were ; for they had seen neither sun nor stars for many days ; and they had no compass, and consequently could not tell in what direction they were now driving. It is wrong therefore to mark the course of this voyage, as if the vessel had been driven across the whole of the Mediterranean, down to the African coast, and near to the *syrts*, or shoal-banks ; to which there is scarcely any reason to believe, she had once approximated, during the whole of this dangerous voyage.

Strake sail] *Χαλασαντες το σκευος*. What this means is difficult to say. As to *striking* or *slackening sail*, that is entirely out of the question, in such circumstances as they

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship ;

19 And the third *day* ^a we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 ¶ But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good

^a Jonah 1. 5.—^b ch. 23. 11.—^c Dan. 6. 16. Rom. 1. 9. 2 Tim. 1. 3.

were ; when it is evident they could carry *no sail at all*, and must have gone under *bare poles*. Some think that *lowering the yards*, and *taking down the top-mast*, is what is intended ; but in such a perilous situation, this would have been of little service. Others think, letting go their *main*, or *sheet anchor*, is what is meant ; but this seems without foundation, as it would have been foolishness in the extreme, to have hoped to *ride out* the storm in such a sea. Passing by a variety of meanings, I suppose *cutting away*, or by some means letting down the *mast*, is the action intended to be expressed here ; and this would be the most likely means of saving the vessel from foundering.

Verse 18. *Lightened the ship*] Of *what*, we know not ; but it was probably cumbrous *wares*, by which the *deck* was thronged ; and which were prejudicial to the due *trim* of the vessel.

Verse 19. *The tackling of the ship*.] Την σκευην ; all supernumerary anchors, cables, baggage, &c.

Verse 20. *Neither sun nor stars in many days appeared*] And consequently they could make no observation ; and having no *magnetical* needle, could not tell in what direction they were going.

Verse 21. *After long abstinence*] Πολλης δε ασιτιας υπαρ-
χουσης. Mr. Wakefield connects this with the preceding verse, and translates it thus : *Especially as there was a great scarcity of provisions*. But this by no means can agree with what is said, ver. 34—38. The vessel was a *corn vessel* ; and they had not as yet thrown the *wheat* into the sea, see ver. 38. And we find they had *food* sufficient to eat, but were discouraged, and so utterly hopeless of life, that they had no appetite for food : besides, the storm was so great, that it is not likely they could *dress* any thing.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

cheer : for there shall be no loss of *any man's* life among you, but of the ship.

23 ^b For there stood by me this night, the angel of God, whose I am, and ^c whom I serve,

24 Saying, Fear not, Paul ; thou must be brought before Cæsar : and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer : ^d for I believe God, that it shall be even as it was told me.

26 Howbeit ^e we must be cast upon a certain island.

27 But when the fourteenth night was come,

^d Luke 1. 45. Rom. 4. 20, 21. 2 Tim. 1. 12.—^e ch. 28. 1.

Have gained this harm and loss.] It seems strange to talk of *gaining a loss* ; but it is a correct rendering of the original κερδησαι, which expresses the idea of *acquisition*, whether of *good* or *evil*. Those who wish it, may see this use of the term well illustrated by Bp. *Pearce*, in his note on this verse. The *harm* was damage to the vessel ; the *loss* was that of the merchandise, furniture, &c.

Verse 22. *There shall be no loss of—life*] This must be joyous news to those, from whom *all hope that they should be saved, was taken away* : ver. 20.

Verse 23. *The—God, whose I am, and whom I serve*] This divine communication was intended to give credit to the apostle and to his doctrine ; and in such perilous circumstances, to speak so confidently, when every appearance was against him, argued the fullest persuasion of the truth of what he spoke ; and the fulfilment so exactly coinciding with the prediction, must have shewn these heathens, that the God, whom Paul served, must be widely different from theirs.

Verse 24. *God hath given thee all them that sail with thee.*] Two hundred and seventy-six souls, saved for the sake of one man ! This was a strong proof of God's approbation of Paul ; and must at least have shewn to Julius the centurion, that his prisoner was an injured and innocent man.

Verse 26. *We must be cast upon a certain island.*] The angel which gave him this information did not tell him the name of the island. It turned out to be *Melita*, on which, by the violence of the storm, they were wrecked some days after.

Verse 27. *Driven up and down in Adria*] See the note on ver. 17.

Deemed that they drew near to some country] They judged

A. M. cir. 4066. as we were driven up and down
A. D. cir. 62. in Adria, about midnight the ship-
An. Olymp. men deemed that they drew near to
cir. CCX. 2. some country ;

28 And sounded, and found *it* twenty fathoms : and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

* 1 Kings 1. 52. Matt. 10. 30. Luke 12. 7. & 21. 18.—→ 1 Sam. 9. 13. Matt. 15. 36. Mark 8. 6. John 6. 11. 1 Tim. 4. 3, 4.

so, either by the *smell of land*, which those used to the sea can perceive at a considerable distance, or by the agitation of the sea, *rippling* of the tide, &c.

Verse 28. *And sounded*] Βολισαντες, *heaving the lead*.

Twenty fathoms] Οργυιας εικοσι, about *forty yards* in depth. The οργυια is thus defined by the Etymologicon : Σημαινει την εκτασιν των χειρων, συν τη πλατει του σηθους. *It signifies the extent of the arms, together with the breadth of the breast.* This is exactly the quantum of our *fathom*.

Verse 29. *Cast four anchors out of the stern*] By this time the storm must have been considerably abated ; though the agitation of the sea could not have subsided much. The anchors were cast out of the stern, to prevent the vessel from drifting ashore, as they found that the farther they *stood in*, the shallower the water grew ; therefore they *dropt the anchor a-stern*, as even one *ship's length* might be of much consequence.

Verse 30. *The shipmen*] *The sailors : let down the boat.* Having *lowered* the boat from the deck into the sea, they pretended that it was necessary to carry some anchors *ahead*, to keep her from being carried in a dangerous direction by the tide ; but with the real design to make for shore, and so leave the prisoners and the passengers to their fate. This was timely noticed by the pious and prudent apostle ; who, while simply depending on the promise of God, was watching for the safety and comfort of all.

Verse 31. *Except these abide in the ship, ye cannot be saved.*] God, who has promised to save your lives, pro-

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat : for this is for your health : for ^a there shall not a hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and ^b gave thanks to God in presence of them all : and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen ^c souls.

° Ch. 2. 41. & 7. 14. Rom. 13. 1. 1 Pet. 3. 20.

mises this on the condition that ye make use of every means he has put in your power to help yourselves. While, therefore, ye are using these means, expect the co-operation of God. If these sailors, who only understand how to work the ship, leave it, ye cannot escape. Therefore, prevent their present design. On the oconomy of Divine Providence, see the notes on chap. xxiii.

Verse 32. *The soldiers cut off the ropes*] These were probably the only persons who dared to have opposed the will of the *sailors* : this very circumstance is an additional proof of the accuracy of St. Luke.

Verse 33. *While the day was coming on*] It was then apparently about day-break.

This day is the fourteenth day that ye have—continued fasting] Ye have not had one *regular meal* for these fourteen days past. Indeed we may take it for granted, that, during the whole of the storm, very little was eaten by any man : for what appetite could men have for food, who every moment had death before their eyes ?

Verse 34. *A hair fall from the head*] A proverbial expression, for ye shall neither lose your lives, nor suffer any hurt in your bodies, if ye follow my advice.

Verse 35. *Gave thanks to God*] Who had provided the food, and preserved their lives and health to partake of it. Some think that he celebrated the *Holy Eucharist* here ; but this is by no means likely : he would not celebrate such a mystery among ungodly sailors and soldiers, Jews and Heathens ; nor was there any necessity for such a measure.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the

^a Or, cut the anchors, they left them in the sea, &c.

Verse 38. *They lightened the ship*] They hoped, that by casting out the lading, the ship would draw less water; in consequence of which, they could get nearer the shore.

Verse 39. *They knew not the land*] And therefore knew neither the nature of the coast, nor where the proper port lay.

A-creek with a shore] Κολλων, sinus, a bay, with a shore; a neck of land perhaps on either side, running out into the sea, and this little bay or gulph between them; though some think it was a tongue of land, running out into the sea, having the sea on both sides, at the point of which these two seas met, ver. 41. There is such a place as this in the island of Malta, where tradition says, Paul was shipwrecked; and which is called, *la Cote de St. Paul*. See *Calmet*.

Verse 40. *Taken up the anchors*] Weighed all the anchors that they had cast out of the stern. Some think the meaning of the word is, they slipped their cables; and so left the anchors in the sea. This opinion is expressed in the margin.

Loosed the rudder bands] Or, the bands of the rudders; for large vessels in ancient times had two or more rudders, one at the side, and another at the stern, and sometimes one at the prow. The bands, ζευκτηριας, were some kind of fastenings, by which the rudders were hoisted some way out of the water; for, as they could be of no use in the storm, and should there come fair weather, the vessel could not do without them, this was a prudent way of securing them from being broken to pieces by the agitation of the waves. These bands being loosed, the rudders would fall down into their proper places, and serve to steer the vessel into the creek, which they now had in view.

Hoised up the mainsail] Αρτεμονα is not the mainsail (which would have been quite improper on such an occasion) but the jib, or triangular sail, which is suspended from the fore-mast to the bowsprit; with this, they might hope both to steer and carry in the ship.

Verse 41. *Where two seas met*] The tide running down

forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape.

43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land:

44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

^b 2 Cor. 11. 25.—^c ver. 22.

from each side of the tongue of land, mentioned ver. 39. and meeting at the point.

Ran the ship aground] In striving to cross at this point of land, they had not taken a sufficiency of sea-room, and therefore ran aground.

The forepart stuck fast] Got into the sands; and perhaps the shore here was very bold or steep, so that the stem of the vessel might be immersed in the quicksands, which would soon close round it, while the stern, violently agitated with the surge, would soon be broken to pieces. It is extremely difficult to find the true meaning of several of the nautical terms used in this chapter. I have given that which appeared to me to be the most likely; but cannot absolutely say, that I have every where hit the true meaning.

Verse 42. *The soldiers' counsel was to kill the prisoners*] What blood-thirsty cowardly villains must these have been! Though, through the providence of God, those poor men had escaped a watery grave, and had borne all the anxiety and distresses of this disastrous voyage, as well as the others; now, that there is a likelihood of all getting safe to land, that could swim; lest these should swim to shore, and so escape, those men, whose trade was in human blood, desired to have them massacred! We have not many traits in the histories of the most barbarous nations, that can be a proper counter-part to this quintessence of humano-demonic cruelty.

Verse 43. *Willing to save Paul, &c.*] Had one fallen, for the reasons those cruel and dastardly soldiers gave, so must all the rest. The centurion saw that Paul was not only an innocent, but an extraordinary and divine man; and therefore, for his sake, he prevented the massacre; and unloosing every man's bonds, he commanded those that could, to swim ashore and escape. It is likely that all the soldiers escaped in this way; for it was one part of the Roman military discipline, to teach the soldiers to swim.

Verse 44. *And the rest*] That could not swim: some on

boards, planks, spars, &c. got safe to land; manifestly by an especial providence of God; for, how otherwise could the sick, the aged, the terrified, besides women and children, (of which, we may naturally suppose, there were some) though on planks, get safe to shore? where still the waves were violent, ver. 41. and they, without either skill or power to steer their unsafe flotillas to the land? It was (in this case, most evidently,) God, who brought them to the haven where they would be.

1. Paul had appealed to Cæsar; and he must go to Rome to have his cause heard. God admitted of this appeal, and told his servant that he should testify of him at Rome; and yet every thing seemed to conspire together to prevent this appeal, and the testimony which the apostle was to bear to the truth of the Christian religion. The Jews laid wait for his life; and when he had escaped out of their hands, and from their territories, then the winds and the sea seemed to combine to effect his destruction. And God suffered all this malice of men, and war of elements, to fight against his servant, and yet overruled and counterworked the whole, so as to promote his own glory, and bring honour to his apostle. Had it not been for this malice of the Jews, Festus, Felix, Agrippa, Berenice, and many Roman nobles and officers, had probably never heard the gospel of Christ. And had it not been for Paul's tempestuous voyage, the 276 souls that sailed with him could not have had such displays of the power and wisdom of the Christians' God, as must have struck them with reverence, and probably was the cause of the conversion of many. Had the voyage been smooth and prosperous, there would have been no occasion for such

striking interferences of God; and had it not been for the shipwreck, probably the inhabitants of Malta would not so soon have heard of the Christian religion. God serves his will by every occurrence, and presses every thing into the service of his own cause. This is a remark which we have often occasion to make, and which is ever in place. We may leave the government of the world and the government of the church most confidently to God: hitherto he has done all things well; and his wisdom, power, goodness, and truth, are still the same.

2. In considering the dangers of a sea voyage we may well say with pious Quesnel, To what perils do persons expose themselves, either to raise a fortune, or to gain a livelihood? How few are there who would expose themselves to the same for the sake of God? They commit themselves to the mercy of the waves; they trust their life to a plank and to a pilot; and yet it is often with great difficulty that they can trust themselves to the Providence of God, whose knowledge, power, and goodness, are infinite; and the visible effects of which they have so many times experienced.

3. What assurance soever we may have of the will of God; yet we must not forget human means. The life of all the persons in this ship was given to St. Paul; yet he does not, on that account, expect a visible miracle, but depends upon the blessing which God will give to the care and endeavours of men.

4. God fulfils his promises, and conceals his almighty power, under such means and endeavours as seem altogether human and natural. Had the crew of this vessel neglected any means in their own power, their death would have been the consequence of their inaction and infidelity.

CHAPTER XXVIII.

St. Paul, and the rest of the crew, getting safely ashore, find that the island on which they were shipwrecked is called Melita, 1. They are received with great hospitality by the inhabitants, 2. A viper comes out of the bundle of sticks laid on the fire, and seizes on Paul's hand, 3. The people seeing this, suppose him to be a murderer, and thus pursued by divine vengeance, 4. Having shook it off his hand, without receiving any damage, they change their minds, and suppose him to be a god, 5, 6. Publius, the governor of the island, receives them courteously, and Paul miraculously heals his father, who was ill of a fever, &c. 7, 8. He heals several others also, who honour them much, and give them presents, 9, 10. After three months' stay, they embark in a ship of Alexandria, land at Syracuse, stay there three days, sail thence, pass the straits of Rhegium, and land at Puteoli; find some Christians there, tarry seven days, and set forward for Rome, 11—14. They are met at Appii Forum by some Christians, and Paul is greatly encouraged, 15. They come to Rome, and Julius delivers his prisoners to the captain of the guard, who permits Paul to dwell by himself, only attended by the soldier that kept him, 16. Paul calls the chief Jews together, and states his case to them, 17—20. They desire to hear him concerning the faith of Christ, 21, 22. and having appointed unto him a day, he expounds to them the kingdom of Christ, 23. Some believe, and some disbelieve; and Paul informs them, that, because of their unbelief and disobedience, the salvation of God is sent to the Gentiles, 25—29. Paul dwells two years in his own hired house, preaching the kingdom of God, 30, 31.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

AND when they were escaped,
then they knew that the island
was called Melita.

2 And the barbarous people shew-
ed us no little kindness: for they
kindled a fire, and received us every

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

Ch. 27. 26.

Rom. 1. 14. 1 Cor. 14. 11. Col. 3. 11.

NOTES ON CHAP. XXVIII.

Verse 1. *They knew that the island was called Melita.* There were two islands of this name, one in the Adriatic Gulph, or Gulph of Venice, on the coast of Illyrium, and near to Epidaurus; the other in the Mediterranean Sea, between Sicily and Africa, and now called *Malta*. It is about fifty miles from the coast of Sicily; twenty miles long, and twelve miles in its greatest breadth; and about sixty miles in circumference. It is one immense rock of white soft free-stone, with about one foot depth of earth on an average, and most of this has been brought from Sicily! It produces cotton, excellent fruits, and fine honey; from which it appears, the island originally had its name; for *Meli* malt, and in the genitive case *Melioro*; *Melitoe*, signifies honey. Others suppose, that it derived its name from the Phœnicians, who established a colony in it; and made it a place of refuge, when they extended their traffic to the ocean, because it was furnished with excellent harbours (on the E. and W. shores:) hence, in their tongue, it would be called מליתח *Melitch*, escape or refuge, from מלח *malat*, to escape.

The Phœnicians were probably the first inhabitants of this island: they were expelled by the Phœnicians; the Phœnicians by the Greeks; the Greeks by the Carthaginians; the Carthaginians by the Romans, who possessed it in the time of the apostle; the Romans by the Goths; the Goths by the Saracens; the Saracens by the Sicilians, under Roger earl of Sicily, in 1190. Charles V. emperor of Germany, took possession of it by his conquest of Naples and Sicily; and he gave it in 1525 to the Knights of Rhodes, who are also called the Knights of St. John of Jerusalem. In 1798, this island surrendered to the French, under Buonaparte; and in 1800, after a blockade of two years, the island being reduced by famine, surrendered to the British, under whose dominion it still remains (1814). Every thing considered, there can be little doubt that this is the *Melita*, at which St. Paul was wrecked, and not that other island in the Adriatic, or Venetian Gulph, as high up northward as Illyrium. The following reasons make this greatly evident: 1. Tradition has unvaryingly asserted this as the place of the apostle's shipwreck. 2. The island in the Venetian Gulph, in favour of which Mr. Bryant so learnedly contends, is totally out of the track in which the *enroclydon* must have driven the vessel. 3. It is said in ver. 11. of this chapter, that another ship of Alexandria, bound as we must suppose for Italy, and very probably carrying wheat thither, as St. Paul's vessel did, (chap. xxvii. 38) had been driven out of its course of sailing

by stress of weather, up to the Illyrium *Melita*, and had been for that cause obliged to winter in the isle. Now, this is a supposition, which, as I think, is too much of a supposition to be made. 4. In St. Paul's voyage to Italy from Melita, on board the Alexandrian ship that had wintered there, he and his companions landed at Syracuse, ver. 12, 13. and from thence went to Rhegium. But if it had been the *Illyrian Melita*, the proper course of the ship would have been, first, to Rhegium, before it reached Syracuse, and needed not to have gone to Syracuse at all: whereas, in a voyage from the present Malta to Italy, it was necessary to reach Syracuse in Sicily, before the ship could arrive at Rhegium in Italy. See the Map accompanying this part; and see Bp. Pearce, from whom I have extracted the two last arguments.

That Malta was possessed by the Phœnicians, before the Romans conquered it, Bochart has largely proved; and indeed the language to the present day, notwithstanding all the political vicissitudes through which the island has passed, bears sufficient evidence of its Punic origin. In the year 1761, near a place called *Ben Ghisa*, in this island, a sepulchral cave was discovered, in which was a square stone, with an inscription in Punic or Phœnician characters, on which Sir Wm. Drummond has written a learned essay, (London, Valpy, 1810, 4to.) which he supposes marks the burial-place, at least of the ashes of the famous Carthaginian General Hannibal. I shall give this inscription in Samaritan characters, as being the present form of the ancient Punic, with Sir Wm. Drummond's translation:

27228 237 227 19 258
-28 228 2229 232
-228 2229 22 228 2
222929 29 27

*Chadar Beth Alam kabar Chanibaal
Nakeh becaleth haveh, rach-
m daeh Am deshuth Chanib-
aal ben Bar melec.*

"The inner chamber of the sanctuary of the sepulchre of Hannibal,
Illustrious in the consummation of calamity.
He was beloved,
The people lament, when arrayed
In order of battle,
Hannibal the son of Bar-Melec."

As this is a curious piece, and one of the largest remains

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

one, because of the present rain,
and because of the cold.

3 ¶ And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, ^a and fastened on his hand.

^a 2 Cor. 11. 26.

of the Punic language now in existence; and as it helps to ascertain the ancient inhabitants of this *island*, I thought it not improper to insert it here. For the illustration of this, and several other points of Punic antiquity, I must refer the curious reader to the Essay itself.

Verse 2. *The barbarous people*] We have already seen that this island was peopled by the Phœnicians, or Carthaginians, as Bochart has proved. *Phaleg* chap. xxvi. and their ancient language was no doubt in use among them at that time, though mingled with some Greek and Latin terms; and this language must have been unintelligible to the Romans and the Greeks. With these, as well as with other nations, it was customary to call those βαρβαροι *barbarians*, whose language they did not understand. St. Paul himself speaks after this manner in 1 Cor. xiv. 11. *If I know not the meaning of the voice, I shall be unto him that speaketh, a BARBARIAN; and he that speaketh shall be a BARBARIAN unto me.* Thus Herodotus also, lib. ii. 158. says βαρβαρους παντας Αιγυπτιοι καλεουσι τους μη σφι ομογλωσσους. *The Egyptians call all those BARBARIANS who have not the same language with themselves.* And Ovid, when among the *Getes*, says in *Trist.* ver. 10.

BARBARUS hic ego sum, quia non INTELLIGOR ulli.

“Here, I am a barbarian, for no person understands me.”

Various etymologies have been given of this word. I think, that of Bp. Pearce the best. The Greeks who traded with the Phœnicians, formed this word from their observing, that the Phœnicians were generally called by the name of their parent, with the word בר *bar* prefixed to that name; as we find, in the New Testament, men called *Bar-Jesus*, *Bar-Tholomeus*, *Bar-Jonas*, *Bar-Timeus*, &c. Hence the Greeks called them βαρ-βαροι, meaning the men who are called *Bar Bar*, or have no other names than what begin with *Bar*. And because the Greeks did not understand the language of the Phœnicians, they first, and the Romans in imitation of them, gave the name of *Barbarians* to all such as talked in a language to which they were strangers. No other etymology need be attempted; this is its own proof; and the *Bar-melce* in the preceding epitaph, is at least collateral evidence. The word *barbarian* is therefore no term of *reproach* in itself; and was not so used by ancient authors, however fashionable it may be to use it so now.

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, ^b yet vengeance suffereth not to live.

^b Gen. 9. 6.

Because of the present rain and—of the cold.] This must have been some time in *October*; and when we consider the *time of the year*, the *tempestuousness of the weather*, and their escaping to shore *on planks, spars, &c.* wet of course to the skin, they must have been very *cold*, and have needed all the kindness that these well-disposed people shewed them. In some parts of christianized Europe, the inhabitants would have attended on the beach, and knocked the survivors on the head, that they might convert the wreck to their own use! This barbarous people did not act in this way: they joined hands with God, to make these sufferers live.

Verse 3. *There came a viper out of the heat*] We may naturally suppose that there had been fuel laid *before* on the fire, and that the viper was in this fuel, and that it had been revived by the *heat*; and when St. Paul laid his bundle on the fire, the viper was then in a state to lay hold on his hand.

Verse 4. *The venomous beast*] Το θηριον, the venomous animal; for θηρια is a general name among the Greek writers for *serpents, vipers, scorpions, wasps*, and such like creatures. Though the viper fastened on Paul's hand, it does not appear that it really *bit* him; but the Maltese supposed that it had, because they saw it fasten on his hand.

Vengeance suffereth not to live.] These heathens had a general knowledge of *retributive* justice; and they thought that the stinging of the serpent was a proof that Paul was a *murderer*. There is a passage in *Bamidbar Rabba*, fol. 239. that casts some light on this place. “Although the sanhedrin is ceased, yet are not the *four* deaths ceased. For he that deserves *stoning*, either falls from his *house*, or a *wild beast* tears and devours him. He that deserves *burning*, either falls into the *fire*, or a *serpent* bites him. He that deserves *cutting off with the sword*, is either betrayed into the power of a *heathen kingdom*, or the *robbers break in upon him*. He that deserves *strangling*, is either *suffocated* in the *water*, or dies of a *quinsy*.” See *Lightfoot*.

As these people were heathens, it is not likely that they had any correct notion of the justice of the *true God*; and therefore it is most probable that they used the word δικη, not to express the quality or attribute of any being, but the goddess *Diké*, or vindictive justice, herself, who is represented as punishing the iniquities of men.

A. M. cr. 4066. 5 And he shook off the beast into
A. D. cir. 62. the fire, and ^a felt no harm.

An. Olymp. 2. 6 Howbeit they looked when he
chr. CCX. 2. should have swollen, or fallen down dead sudden-
ly: but after they had looked a great while, and
saw no harm come to him, they changed their
minds, and ^b said that he was a god.

7 ¶ In the same quarters were possessions of
the chief man of the island, whose name was

^a Mark 16. 18. Luke 10. 19.—^b ch. 14. 11.
^c Jam. 5. 14, 15.

Hesiod makes a goddess of what the Maltese called Δίκη,
or justice:

Η δε τε παρθενος εστι ΔΙΚΗ, Διος σκεγαυια,
Κυδνη τ' αιδοιη τε θεις, οι Ολυμπον εχουσιν·
Και ρ' οποι' αν τις μιν βλαπτη σκολιως ονοταζων.
Αυτικα παρ Δι πατρι καθεζομενη Κρονίωφι
Γηρυετ' ανθρωπων αδικον νοον·

Hesiod. Opera, ver. 254.

JUSTICE, unspotted maid, derived from Jove,
Renown'd and reverenc'd by the gods above:
When mortals violate her sacred laws,
When judges hear the bribe and not the cause,
Close by her parent God, behold her stand,
And urge the punishment their sins demand. COOKE.

Verse 5. *Shook off the beast into the fire, and felt no harm.*] This is a presumptive evidence, that the viper did not bite St. Paul: it fastened on his hand, but had no power to injure him.

Verse 6. *When he should have swollen*] Πιμπρασθαι, when he should have been inflamed; by means of an acrid poison introduced into the blood, it is soon coagulated; and in consequence, the extremities of the vessels become obstructed, strong inflammation takes place, and all the parts become most painfully swollen.

Lucan ix. v. 791. gives a terrible account of this effect of the bite of a serpent:

illi rubor igneus ora
Succendit, tenditque cutem, percunte figurá
Miscens cuncta tumor jam toto corpore major:
Humanumque egressa modum super omnia membra
Efflatur sanies, latè tollente veneno.
Ipse latet penitus, congesto corpore mersus;
Nec Lorica tenet distenti corporis auctum.

And straight a sudden flame began to spread,
And paint his visage with a glowing red.
With swift expansion swells the bloated skin,
Naught but an undistinguished mass is seen;
While the fair human form lies lost within,

Publius; who received us, and lodged us three days courteously.

A. M. cir. 4066.
A. D. cir. 62. ¶
An. Olymp.
cir. CCX. 2.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and ^c prayed, and ^d laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

^a Mark 6. 5. & 7. 32. & 16. 18. Luke 4. 40. ch. 19. 11, 12.
1 Cor. 12. 9, 28.

The puffy poison spreads and heaves around,
Till all the man is in the monster drowned.

ROWE.

See other examples, in the notes on Numb. xxi. 6.

Verse 6. *Said that he was a god.*] As Hercules was one of the gods of the Phœnicians, and was worshipped in Malta under the epithet of Αλεξικακος, the dispeller of evil, they probably thought that Paul was Hercules; and the more so, because Hercules was famous for having destroyed, in his youth, two serpents that attacked him in his cradle.

Verse 7. *The chief man of the island*] The term πρωτος CHIEF, used here by St. Luke, was the ancient title of the governor of this island, as is evident from an inscription found in Malta, which runs thus:

Α. κ. υιος κυρ. ιππευς ρωμ. πρωτος Μελταιων·

Lucius Caius, son of Quirinus, a Roman knight, CHIEF of the Melitese. See Bochart Phaleg. and Chan. vol. i. chap. 498, &c. and Grotius. This title is another proof of the accuracy of St. Luke, who uses the very epithet by which the Roman governor of that island was distinguished.

Verse 8. *The father of Publius lay sick*] Πυρετοις και δυσαντερια; of a fever and dysentery.

Paul—prayed] That God would exert his power: and laid his hands on him, as the means which God ordinarily used to convey the energy of the Holy Spirit: and healed him; God having conveyed the healing power by this means. In such a disorder as that mentioned here by St. Luke, where the bowels were in a state of inflammation, and a general fever aiding the dysentery in its work of death; nothing less than a miracle could have made an instantaneous cure in the patient. Such a cure was wrought, and even the heathens saw that it was the hand of God.

Verse 9. *Others—*which had diseases] Luke was a physician; yet we do not find him engaging in these cures. As a medical man, he might have been of use to the father of Publius; but he is not even consulted on the occasion. PAUL enters in to him, prays for him, lays his hands on him, and he is healed. The other diseased persons who are

A. M. cir. 4066.
A. D. cir. 62.
An. Olymp.
cir. CCX. 2

10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

11 ¶ And after three months we departed

• Matt. 15. 6. 1 Tim. 5. 17.

mentioned in this verse, were doubtless healed in the same way.

Verse 10. *Honoured us with many honours*] The word τιμη, as Bp. Pearce has remarked, is often used to signify a pecuniary recompence, or present. The Greek word seems to be thus used in 1 Tim. v. 17. *Let the elders which rule well, be accounted worthy of double HONOUR, τιμης*, which St. Chrysostom, on the place, explains thus: *τιν των αναγκαιων χορηγιας a supplying them with all necessary things*. Diodorus Siculus, and Xenophon, used the word in the same way. In the sense of a pecuniary recompence, or price, paid for any thing, the word τιμη, is met with in 1 Cor. vi. 20. and vii. 23. And in the Septuagint, Numb. xxii. 17. compared with v. 18. Ps. viii. 5. and xlix. 12. Prov. iii. 9. Bp. Pearce.

Such things as were necessary.] They had before given them many presents, and now they gave them a good sea-stock; all that was necessary for their passage.

Verse 11. *After three months*] Supposing that they had reached Malta about the end of October, as we have already seen; then it appears that they left it about the end of January, or the beginning of February; and though in the depth of winter, not the worst time for sailing, even in those seas, the wind being then generally more steady; and, on the whole, the passage more safe.

Whose sign was Castor and Pollux.] These were two fabulous semi-deities, reported to be the sons of Jupiter and Leda, who were afterwards translated to the heavens, and made the constellation called Gemini, or the Twins. This constellation was deemed propitious to mariners; and, as it was customary to have the images of their gods both on the head and stern of their ships, we may suppose that this Alexandrian ship had these on either her prow or stern, and that these gave name to the ship. We, who profess to be a Christian people, follow the same heathen custom: we have our ships called the *Castor*, the *Jupiter*, the *Minerva*, the *Leda*, (the mother of Castor and Pollux,) with a multitude of other daemon gods and goddesses; so that were ancient Romans or Grecians to visit our Navy, they would be led to suppose, that, after the lapse of more than 2000 years, their old religion had continued unaltered!

Virgil speaks of a vessel called the *Tiger*. *Æneid. x. ver. 166.*

in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3

12 And landing at Syracuse, we tarried there three days.

• Ch. 27. 6. 1 Cor. 8. 4.

Massicus arata princeps secat aquora TIGRI.

“Massicus, chief, cuts the waves in the brazen-beaked TIGER.”

Of another called the *Chimera*. *Æn. v. ver. 118, 223.*

Ingentemque Gyas ingenti mole CHIMERAM.

“Gyas the vast Chimera's bulk commands.”

And of another called the *Centaur*. *Æn. v. ver. 122, 155, 157.*

—————*CENTAURO invehitur magna.*

“Sergesthus, in the great Centaur, took the lading place.”

Besides these names, they had their tutelary gods in the ship, from whom they expected succour; and sometimes they had their images on the stern; and when they got safely to the end of their voyage, they were accustomed to crown these images with garlands: thus Virgil, *Geor. i. ver. 304.*

PUPPIBUS et lati nautæ impositæ coronas.

“The joyous sailors place garlands on their sterns.”

Several ancient fables appear to have arisen out of the names of ships. Jupiter is fabled to have carried off *Europa*, across the sea, in the shape of a bull; and to have carried away Ganymede, in the shape of an eagle. That is, these persons were carried away, one in a ship called *Taurus*, or *Bull*; and the other in one denominated *Aquila*, the *Eagle*. Why not *Taurus*, as well as *Tigris*? and why not *Aquila*, as well as *Chimera*; which names did belong to ships, as we find from the above quotations.

Verse 12. *Landing at Syracuse*] In order to go to Rome from Malta, their readiest course was to keep pretty close to the eastern coast of Sicily, in order to pass through the straits of *Rhegium*, and get into the *Tyrrhenian* sea.

Syracuse is one of the most famous cities of antiquity: it is the capital of the island of Sicily; and was built about 730 years before the Christian æra. It lies 72 miles S. by E. of Messina, and about 112 of Palermo. Long. 15. 30. W. Lat. 37. 17. N. In its ancient state, it was about 22 English miles in circumference; and was highly celebrated for the martial spirit of its inhabitants. This was the birth-place of the illustrious *Archimedes*; who, when this city was besieged by the Romans, under Marcellus, about 212 years before Christ, defended the place with his powerful engines against all the valour and power of the assailants. He beat their gallees to pieces by huge stones projected from his ma-

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired

• Ch. 10. 23. & 16. 15.

chines; and by hooks, chains, and levers, from the walls weighed the ships out of the water, and whirling them round, dashed them in pieces against each other, or sunk them to the bottom: several also, he is said to have destroyed by his burning-glasses. When the city was taken by treachery, Archimedes was found intensely engaged in the demonstration of a problem. A Roman soldier coming up, and presenting his dagger to his throat, he cried, "Stop, soldier! or thou wilt spoil my diagram!" The brute was unmoved, and murdered him on the spot.

This city was almost totally destroyed by an earthquake in 1693: its present population amounts to but about 18,000. Christianity, in some form or other, has existed here ever since St. Paul spent the *three days* in it, mentioned in the text.

Verse 13. *We fetched a compass*] Οθεν περιελθόντες; whence we coasted about. This will appear evident, when the coast of Sicily is viewed on any correct map, of a tolerably large scale.

Rhegium] A city and promontory in Calabria, in Italy, opposite to Sicily. It is now called *Reggio*. It had its name Ρηγιον *Rhegium*, from the Greek Ρηγνυμαι, to break off; because it appears to have been broken off from Sicily.

The south wind blew] This was the fairest wind they could have from Syracuse, to reach the streights of Rhegium.

The next day to Puteoli] This place, now commonly called *Pozzuoli*, is an ancient town of Naples in the *Terra di Lavoro*; and is supposed to have been founded by the *Samians*, about 470 years before Christ. Within this city are several *warm baths*, very highly celebrated; and from these, and its springs in general, it seems to have had its ancient name *Puteoli*, from ΠΥΤΕΙ, wells or pits; though some derive it from putor, a stench, or bad smell, because of the sulphureous exhalations from its warm waters. Varro gives both these etymologies, lib. iv. de Ling. Lat. cap. 5. It is famous for its temple of Jupiter Serapis, which is built, not according to the Grecian or Roman manner, but according to the Asiatic. Near this place are the remains of Cicero's villa, which are of great extent. The town contains, at present, about 10,000 inhabitants. Long. 14. 40. E. Lat. 41. 50. N.

Verse 14. *Where we found brethren*] That is, Christians; for there had been many in Italy converted to the faith of Christ, some considerable time before this, as appears from

to tarry with them seven days: and so we went toward Rome,

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns:

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.

• Ch. 15. 3. Rom. 1. 10.

St. Paul's Epistle to the Romans, written some years before this voyage.

We went toward Rome.] One of the most celebrated cities in the universe, the capital of Italy, and once of the whole world; situated on the river Tiber, 410 miles SSE. of Vienna; 600 SE. of Paris; 730 E. by N. of Madrid; 760 W. of Constantinople; and 780 S. E. of London. Long. 12. 55. E. Lat. 41. 54. N. This famous city was founded by *Romulus*, at the end of the seventh Olympiad, A. M. 3251; of the Flood 1595; and 753 years before the Christian Æra. The history of this city must be sought for in works written expressly on the subject, of which there are many. *Modern Rome* is greatly inferior to *ancient Rome* in every respect. Its population, taken in 1709, amounted to 138,569 souls only; among whom were 40 bishops, 2686 priests, 3359 monks, 1814 nuns, 893 courtizans, between 8 and 9000 Jews, and 14 Moors. This city, which once tyrannized over the world by its arms, and over the whole Christian world by its popes, is now reduced to a very low state among the governments of Europe.

Verse 15. *When the brethren heard of us*] By whom the gospel was planted at Rome is not known: it does not appear that any apostle was employed in this work. It was probably carried thither by some of those who were converted to God at the day of Pentecost; for there were then at Jerusalem, not only devout men, proselytes to the Jewish religion, from every nation under heaven, Acts ii. 5. but there were strangers of Rome also, ver. 10. And it is most reasonable to believe, as we know of no other origin, that it was by these, Christianity was planted at Rome.

As far as Appii Forum] About 52 miles from Rome! a long way to come on purpose to meet the apostle! The *Appii-forum*, or market of *Appius*, was a town on the *Appian way*, a road paved from Rome to Campania, by the consul *Appius Claudius*. It was near the sea, and was a famous resort for sailors, pedlars, &c. Horace, lib. i. Satyrar. 5. ver. 3. mentions this place on his journey from Rome to Brundisium:

Inde Forum Appi

Differtum nautis, cauponibus atque malignis.

"To Forum Appii thence we steer, a place

"Stuff'd with rank boatmen, and with vintners base."

This town is now called *Casarilla de S. Maria*.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.

whom when Paul saw, he thanked God,
and took courage.

16 And when we came to Rome,
the centurion delivered the prisoners to the

* Ch. 24. 25. & 27. 3.

And the Three Taverns] This was another place on the same road, and about 33 miles from Rome. Some of the Roman Christians had come as far as *Appii Forum*; others, to the *Three Taverns*. Bp. Pearce remarks, there are some ruins in that place which are now called *Tre Tavernæ*; and this place Cicero mentions in his *Epistles to Atticus*, lib. ii. 11. *Ab Appii foro horâ quartâ : dederam aliam paulo ante in Tribus Tabernis.* "Dated at ten in the morning, from *Appii Forum*. I sent off another (epistle) a little before, from the *Three Taverns*."

Zozimus, lib. 2. mentions *τρια καπηλεια* the *three taverns*, or *victualling houses*, where the emperor *Severus* was strangled by the treason of *Maximinus Hercules*, and his son *Maxentius*. See *Lightfoot*.

The word *taberna*, from *trabs* a beam, signifies any building formed of *timber*; such as those we call *booths*, *sheds*, &c. which are formed of *beams*, *planks*, *boards*, and the like; and therefore we may consider it as implying, either a *temporary* residence, or some *mean building*, such as a *cottage*, &c. And in this sense Horace evidently uses it, *Carm.* lib. i. *Od.* iv. ver 13.

*Pallida mors æquo pulsat pede pauperum tabernas
Regumque turres.*

"With equal pace, impartial fate
"Knocks at the *palace*, as the *cottage* gate."

FRANCIS.

This place, at first, was probably a place for *booths* or *sheds*; three of which were remarkable; other houses became associated with them in process of time; and the whole place denominated *Tres Tabernæ*, from the *three* first remarkable booths set up there. It appears to have been a large town in the fourth century, as *Optatus* mentions *Felix a Tribus Tabernis*, *Felix* of the *Three Taverns*, as one of the Christian bishops.

Thanked God and took courage.] He had longed to see Rome, (see *Rom.* i. 9—15.) and finding himself brought through so many calamities, and now so near the place, that he was met by a part of that church, to which, some years before, he had written an epistle, *he gave thanks to God*, who had preserved him; and *took fresh courage*, in the prospect of bearing there, a testimony for his Lord and Master.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.

captain of the guard: but * Paul
was suffered to dwell by himself with
a soldier that kept him.

17 ¶ And it came to pass, ^b that after three days

^b Ch. 25. 8, 10. Pt. 112. 5.

Verse 16. *The captain of the guard*] *στρατοπεδάρχης*. This word properly means the *commander of a camp*; but it signifies the *præfect*, or *commander of the prætorian cohorts*, or *emperor's guards*.

Tacitus (*Annal.* lib. iv. cap. 2.) informs us, that, in the reign of *Tiberius*, *Sejanus*, who was then *præfect of these troops*, did, in order to accomplish his ambitious desigus, cause them to be assembled from their quarters in the city, and stationed in a *fortified camp* near it; so that their commander is with peculiar propriety styled by *St. Luke*, *στρατοπεδάρχης*, the *commander of the camp*. For the arrival of *St. Paul* at Rome was in the seventh year of *Nero*; and it is certain, from *Suetonius*, (in *Tiber.* cap. 37), that the custom of keeping the prætorian soldiers in a *camp*, near the city, was retained by the emperors succeeding *Tiberius*; for the historian observes, that both *Claudius*, at his accession to the empire, was received into the camp, *in castra delatus est*, namely of the prætorian cohorts; and so *Tacitus* says of *Nero*, *An.* lib. xii. cap. 69. that on the same occasion, *illatus castris*, he was brought into the *camp*. *Dr. Doddridge* observes, that it was customary for prisoners who were brought to Rome, to be delivered to this officer, who had the charge of the state prisoners, as appears from the instance of *Agrippa*, who was taken into custody by *Macro*, the prætorian præfect, who succeeded *Sejanus*, (*Joseph.* *Ant.* lib. xviii. cap. 7. sect. 6); and from *Trajan's* order to *Pliny*, when *two* were in commission, *Plin.* lib. x. ep. 65. *Vinctus mitti ad præfectos prætorii mei debet*: he should be sent bound to the præfects of my guards. The person who now had that office was the noted *Afranius Burrhus*; but both before and after him, it was held by two: *Tacit.* *Au.* lib. xii. sect. 42. lib. xiv. sect. 51. See *Parkhurst*.

Burrhus was a principal instrument in raising *Nero* to the throne; and had considerable influence in repressing many of the vicious inclinations of that bad prince. With many others, he was put to death by the inhuman *Nero*; and is praised by the historians for moderation and love of justice. His treatment of *St. Paul* is no mean proof of this. *Calmet.*
With a soldier that kept him.] That is, the soldier to whom he was chained, as has been related before, chap. xii. 6.

Verse 17. *Paul called the chief of the Jews together*] We have already seen, in chap. xviii. 2. that *Claudius* had commanded all Jews to depart from Rome; see the note

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.

Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet I was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause, therefore, have I called for you, to see you, and to speak with you: be-

* Ch. 24. 12, 13. & 25. 8.— ch. 21. 33.— ch. 22. 24. & 24. 10. & 25. 8. & 26. 31.— ch. 25. 11.— ch. 26. 6, 7.— ch. 26. 29. Eph. 3. 1. & 4. 1. & 6. 20. 2 Tim. 1. 16. & 2. 9. Philem. 10, 13.

there: but it seems they were permitted to return very soon; and, from this verse, it appears that there were then *chiefs*, probably of *synagogues*, dwelling at Rome.

[I have committed nothing] Lest they should have heard and received malicious reports against him, he thought it best to state his own case.

Verse 20. *For the hope of Israel, I am bound, &c.*] As if he had said—this, and this alone, is the cause of my being delivered into the hands of the Romans; I have proclaimed *Jesus* as the *Messiah*; have maintained that though he was crucified by the Jews, yet he rose again from the dead; and, through him, I have preached the general resurrection of mankind: this, all Israel professes to hope for; and yet it is on this account that the Jews persecute me. Both the *Messiah* and the *resurrection* might be said to be the hope of Israel; and it is hard to tell which of them is here meant; see chap. xxiii. 6. xxiv. 15, 21. and xxvi. 6. It is certain that, although the Jews believed in the *general resurrection*, yet they did not credit it in the *manner* in which Paul preached it; for he laid the foundation of the *general resurrection*, on the *resurrection of Christ*.

Verse 21: *We neither received letters, &c.*] This is very strange, and shews us that the Jews knew their cause to be *hopeless*; and therefore did not send it forward to Rome. They wished for an opportunity to kill Paul; and when they were frustrated by his appeal to the emperor, they permitted the business to drop. Calmet supposes they had not *time* to send; but this supposition does not appear to be sufficiently

cause that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 ¶ And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

* Luke 2. 34. ch. 24. 5, 14. 1 Pet. 2. 12. & 4. 14.— Luke 24. 27. ch. 17. 3. & 19. 8.— See on ch. 26. 6, 22.

solid; they might have sent long before Paul sailed; and they might have written officially by the vessel in which the centurion and the prisoners were embarked. But their case was hopeless; and they could not augur any good to themselves from making a formal complaint against the apostle, at the emperor's throne.

Verse 22. *For as concerning this sect*] See the note on chap. xxiv. 14. A saying of *Justin Martyr* casts some light on this saying of the Jews: he asserts, that the Jews not only *curst* them in their synagogues, but they *sent out chosen men* from Jerusalem, to *acquaint the world*, and particularly the *Jews every where*, that the *Christians* were an atheistical and wicked sect, which should be detested and abhorred by all mankind. *Justin Martyr*. Dial. p. 234.

Verse 23. *To whom he expounded—the kingdom of God*] To whom he shewed that the reign of the *Messiah* was to be a spiritual reign; and that *Jesus*, whom the Jewish rulers had lately crucified, was the *true Messiah*, who should rule in this spiritual kingdom. These two points were probably those on which he expatiated from morning to evening, proving both, *out of the law*, and *out of the prophets*. How easily *Jesus*, as the *Messiah*, and his spiritual kingdom, might be proved from the *law of Moses*, any person may be satisfied, by consulting the notes written on those books. As to the *prophets*, their predictions are so clear, and their prophecies so obviously fulfilled in the person, preaching, miracles, passion, and death of *Jesus Christ*, that it is utterly impossible, with any show of reason, to apply them to any other.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.

24 And some ^a believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, ^b Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive :

27 For the heart of this people is waxed gross,

^a Ch. 14. 4. & 17. 4. & 19. 9.—^b Isai. 6. 9. Jer. 5. 21. Ezek. 12. 2. Matt. 13. 14, 15. Mark 4. 12. Luke 8. 10. John 12. 40. Rom. 11. 8.

Verse 24. *Some believed, &c.*] His message was there treated as his gospel is to the present day; some believe, and are converted; others, continue in obstinate unbelief, and perish. Could the Jews then have credited the spiritual nature of the Messiah's kingdom, they would have found little difficulty to receive Jesus Christ as the MESSIAH.

Multitudes of those, now called Christians, can more easily credit Jesus as the Messiah, than believe the *spiritual* nature of his kingdom. The *cross* is the great stumbling-block; millions expect Jesus and his kingdom, who cannot be persuaded that the *cross* is the way to the *cross*.

Verse 25. *Agreed not among themselves*] It seems that a controversy arose between the Jews themselves, in consequence of some *believing*, and others *disbelieving*; and the two parties contested together: and, in respect to the *unbelieving* party, the apostle quoted the following passage from Isai. vi. 9.

Verse 26. *Hearing ye shall hear, &c.*] See the notes on Matt. xiii. 14. and John xii. 39, 40.

Verse 28. *The salvation of God is sent unto the Gentiles*] St. Paul had spoken to this effect twice before, chap. xiii. 46. and chap. xviii. 6. where, see the notes; but here, he uses a firmer tone, being out of the Jewish territories, and under the protection of the emperor. By *the salvation of God*, all the blessings of the kingdom of Christ are intended. This salvation God could have sent unto the Gentiles, independently of the Jewish *disobedience*; but He waited till they had rejected it, and then *reprobated* them, and *elected* the Gentiles. Thus the *elect* became *reprobate*, and the *reprobate* elect.

They will hear it.] That is, they will *obey it*; for *ακουειν*, signifies not only *to hear*, but also *to obey*.

Verse 29. *And had great reasoning among themselves.*] The believers contending with the unbelievers; and thus we may suppose that the cause of truth gained ground. For,

and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent ^c unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 ¶ And Paul dwelt two whole years in his

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.

^c Matt. 21. 41, 43. ch. 13. 46, 47. & 18. 6. & 22. 21. & 26. 17, 18. Rom. 11. 11.

contentions about the truth and authenticity of the religion of Christ, infallibly end in the triumph and extension of that religion.

Verse 30. *Paul dwelt two whole years in his own hired house*] As a state-prisoner, he might have had an apartment in the common prison: but peculiar favour was shewed him; and he was permitted to dwell alone, with the soldier that guarded him, ver. 16. Finding now an opportunity of preaching the gospel, he hired a house for the purpose, and paid for it, St. Chrysostom observes, by the fruits of his own labour. Here he received all that came unto him, and preached the gospel with glorious success; so that his *donds* became the means of spreading the truth, and he became celebrated even in the palace of Nero, Phil. i. 12, 13. and we find that there were several *subits*, even in *Cesar's household*, Phil. iv. 22. which were, no doubt, the fruits of the apostle's ministry. It is said, that during his two years' residence here, he became acquainted with Seneca the philosopher, between whom and the apostle, an epistolary correspondence took place. In an ancient MS. of Seneca's epistles, in my own possession, these letters are extant, and are in number fourteen, and have a prologue to them, written by St. Jerom. That they are very *ancient* cannot be doubted; but learned men have long ago agreed that they are neither worthy of *Paul* nor of *Seneca*.

While he was in captivity, the church at Philippi, to which he was exceedingly dear, sent him some pecuniary assistance by the hands of their minister Epaphroditus, who, it appears, risked his life in the service of the apostle; and was taken with a dangerous malady. When he got well, he returned to Philippi, and, it is supposed, carried with him that Epistle which is still extant; and from it we learn, that *Timothy* was then at Rome with Paul, and that he had the prospect of being shortly delivered from his captivity. See Phil. i. 12, 13. ii. 25. iv. 15, 16, 18, &c.

A. M. cir. 4069.
A. D. cir. 65.
An. Olymp.
cir. CCXI. 1.

own hired house, and received all that came in unto him,

31 * Preaching the kingdom of God, and teaching those things which con-

* Ch. 4. 31. Eph. 6. 19.

Verse 31. *Preaching the kingdom of God.*] Shewing the spiritual nature of the true church, under the reign of the *Messiah*. For an explanation of this phrase, see the note on Matt. iii. 2.

Those things which concern the Lord.] The Redeemer of the world was to be represented as the *LORD*; as *JESUS*; and as the *CHRIST*. As the *Lord*, ὁ *Kypios*, the *sole potestate*, upholding all things by the word of his power, governing the world and the church; having all things under his control; and all his enemies under his foot; in short, the *maker and upholder* of all things; and the *judge* of all men. As *Jesus*—the *Saviour*; he who saves, delivers, and preserves: and especially he who saves his people from their sins. For the explanation of the word *Jesus*, see the note on John i. 17. As *Christ*—the same as *Messiah*; both signifying the *ANointed*; he who was *appointed* by the Lord to this great and glorious work; who had the *Spirit* without measure, and who *anoints*, communicates the *gifts and graces* of that Spirit to all true believers. St. Paul taught the *things which concerned or belonged to the Lord Jesus Christ*. He proved him to be the *Messiah* foretold by the prophets, and expected by the Jews; he spoke of what he does as the *Lord*, what he does as *Jesus*, and what he does as *Christ*. These contain the sum and substance of all that is called the *Gospel of Christ*. Yet, *the things which concern the Lord Jesus Christ*, necessarily include the whole account of his *incarnation, preaching* in Judea; *miracles, persecutions, passion, death, burial, resurrection, ascension, intercession*, and his sending down the gifts and graces of the Holy Spirit. These were the *subjects* on which the apostle preached for *two whole years*, during his imprisonment at Rome.

With all confidence.] Παρηγοίας, *liberty of speech*; perfect freedom to say *all* he pleased, and *when* he pleased. He had the fullest toleration from the Roman government to preach *as* he pleased, and *what* he pleased; and the unbelieving Jews had no power to prevent him.

It is supposed, that it was during this residence at Rome that he converted *Onesimus*, and sent him back to his master *Philemon*, with the Epistle which is still extant. And it is from ver. 23 and 24, of that Epistle, that we learn that Paul had then with him *Ephraim, Marcus, Aristarchus, Demas, and Luke*.

Here St. Luke's account of Paul's travels and sufferings ends: and, it is probable, that this history was written soon after the end of the *two years*, mentioned in ver. 30.

cern the Lord Jesus Christ, with all confidence, *no man forbidding him.

A. M. cir. 409
A. D. cir. 65.
An. Olymp.
cir. CCXI. 1.

* Ch. 16. 18. 2 Tim. 2. 8, 9.

That the apostle visited many places after this, suffered much in the great cause of Christianity, and preached the gospel of Jesus with amazing success, are generally believed. How he came to be liberated we are not told; but it is likely that, having been kept in this sort of confinement for about *two years*, and none appearing against him, he was released by the imperial order.

Concerning the time, place, and manner of his death, we have little *certainty*. It is commonly believed that, when a general persecution was raised against the Christians by Nero, about A. D. 64. under pretence that they had set Rome on fire, that both St. Paul and St. Peter then sealed the truth with their blood; the latter being crucified with his head downward; the former being beheaded, either in A. D. 64 or 65. and was buried in the *Via Ostia*. Eusebius, *Hist. Eccles.* lib. ii. cap. 25. intimates, that the tombs of these two apostles, with their inscriptions, were extant in his time; and quotes as his authority, a holy man of the name of Caius, who wrote against the sect of the *Cataphrygians*, who has asserted this, as from his personal knowledge. See Eusebius, by *Reading* vol. i. p. 83; and see Dr. *Lardner*, in his life of this apostle, who examines this account with his usual perspicuity and candour. Other writers have been more *particular* concerning his death: they say that it was *not* by the command of Nero that he was martyred, but by that of the *praefects* of the city, Nero being then absent: that he was beheaded at *Aqua Salvia*, about three miles from Rome, on Feb. 22. that he could not be *crucified* as Peter was, because he was a freeman of the city of Rome. But there is great *uncertainty* on these subjects; so that we cannot positively rely on any account that even the *ancients* have transmitted to us concerning the death of this apostle; and much less on the accounts given by the *moderns*; and least of all, on those which are to be found in the *Martyrologists*. Whether Paul ever returned after this to Rome, has not yet been satisfactorily proved. It is probable that he did, and suffered death there, as stated above: but still we have no *certainty*.

There are several *subscriptions* to this book in different *Manuscripts*: these are the principal.—*The Acts of the Apostles—The Acts of the Holy Apostles—The end of the Acts of the Holy Apostles, written by Luke the evangelist, and fellow-traveller of the illustrious apostle Paul—By the holy apostle and evangelist Luke, &c. &c.*

The *Versions* are not less various in their *subscriptions*:

The end of the Acts, that is, the History of the Holy Apostles. SYRIAC.

Under the auspices, and help of God, the book of the Acts of the pure Apostles is finished; whom we humbly supplicate to obtain us mercy by all their prayers.—Amen. And may praise be ascribed to God, the Lord of the universe. ARABIC.

This (book) of the Acts of the Apostles, which has been by many translated into the Roman tongue is translated from the Roman and Greek tongue into the Æthiopic.—ÆTHIOPIC.

On the nature and importance of the *Acts of the Apostles*, see what is said in the Preface to this Book. To which may be added the following observations, taken from the conclusion of Dr. Dodd's Commentary.

“ The plainness and simplicity of the narration are strong circumstances in its favour; the writer appears to have been very honest and impartial, and to have set down, very fairly, the objections which were made to Christianity, both by Jews and Heathens, and the reflections which enemies cast upon it, and upon the first preachers of it. He has likewise, with a just and honest freedom, mentioned the weaknesses, faults, and prejudices, both of the apostles and their converts. There is a great and remarkable harmony between the occasional hints dispersed up and down in St. Paul's Epistles, and the facts recorded in this history; insomuch, as that, it is generally acknowledged, that the history of the Acts is the best clue to guide us in the studying of the Epistles written by that apostle. The other parts of the New Testament do likewise agree with this history, and give great confirmation to it; for the doctrines and principles are every where uniformly the same; the conclusions of the Gospels contain a brief account of those things which are more particularly related in the beginning of the Acts. And there are frequent intimations in other parts of the Gospels, that such an effusion of the Spirit was expected; and that, with a view to the very design which the apostles and primitive Christians are said to have carried on, by virtue of that extraordinary effusion which Christ poured out upon his disciples after his ascension: and, finally, the Epistles of the other apostles, as well as those of St. Paul, plainly suppose such things to have happened as are related in the Acts of the Apostles; so that the history of the Acts is one of the most important parts of the sacred history, for neither the Gospels nor Epistles could have been so clearly understood without it; but by the help of it the whole scheme of the Christian revelation is set before us in an easy and manifest view.

“ Even the incidental things mentioned by St. Luke are so exactly agreeable to all the accounts which remain of the best ancient historians, among the Jews and heathens, that no person who had forged such a history, in later ages, could have had that external confirmation, but would have betrayed himself by alluding to some customs or opinions since sprung up; or by misrepresenting some circumstance, or using some phrase or expression not then in use. The plea of forgery, therefore, in later ages, cannot be allowed; and,

for a man to have published a history of such things so early as St. Luke wrote, (that is, while some of the apostles, and many other persons were alive, who were concerned in the transactions which he has recorded,) if his account had not been punctually true, could have been only to have exposed himself to an easy confutation and certain infamy.

“ As, therefore, the Acts of the Apostles are, in themselves, consistent and uniform, the incidental things agreeable to the best ancient historians which have come down to us; and the main facts supported and confirmed by the other books of the New Testament, and by the unanimous testimony of so many of the ancient fathers, we may, I think, very fairly, and with great justness, conclude that, if any history of former times deserves credit, the Acts of the Apostles ought to be received and credited; and, if the history of the Acts of the Apostles be true, Christianity cannot be false: for a doctrine, so good in itself, and attended with so many miraculous and Divine testimonies, has all the possible marks of a true revelation.”

On St. PAUL's *character and conduct*, see the Observations at the end of chap. ix. where the subject is particularly considered.

The Book of the Acts is not only a *History of the Church*, the most *ancient* and most *impartial*, as it is the most *authentic* extant; but it is also a *History of God's Grace and Providence*. The manner in which he has exerted himself in favour of Christianity, and of the persons who were originally employed to disseminate its doctrines, shew us the highest marks of the Divine approbation. Had not that cause been of God, could he have so signally interposed in its behalf? would he have wrought such a series of miracles for its propagation and support? And would all its genuine professors have submitted to sustain the *loss of all things*, had not his own Spirit, by its consolations in their hearts, given them to feel that his *favour* was better than life?

That the *hardships* suffered by the primitive Apostles and Christians were great, the facts themselves related in this Book, sufficiently declare: that their *consolation* and happiness were abundant, the cheerful manner in which they met and sustained those hardships, demonstrates. He who cordially embraced Christianity, found himself no loser by it; if he lost *earthly good* in consequence, it was infinitely over-balanced by the *spiritual good* which he received. Paul himself, who suffered most, had this compensated by superabounding happiness. Wherever the gospel comes, it finds nothing but *darkness, sin, and misery*; wherever it is received, it communicates *light, holiness, and felicity*. Reader, magnify thy God and Saviour, who hath called thee to such a *state* of salvation. Should thou *neglect* it, how grievous must thy punishment be! Not only receive its doctrines as a system of *wisdom* and *goodness*; but receive them as *motives* of conduct; and as a *rule* of life: and shew thy conscientious belief of them, by holding the truth in *righteousness*; and thus adorn these doctrines of God thy Saviour, in all things.—Amen.

I have often with pleasure, and with great advantage to my subject, quoted Dr. Lardner, whose elaborate works in defence of Divine Revelation are really beyond all praise. The conclusion of his *Credibility of the Gospel History* is peculiarly appropriate; and the introduction of it here can need no apology. I hope, with him, I may also say,

“ *I have now performed what I undertook*, and have shewn, that the account given by the sacred writers of persons and things, is confirmed by other ancient authors of the best note. There is nothing in the books of the New Testament unsuitable to the age in which they are supposed to have been written. There appears in these writers a knowledge of the affairs of those times, not to be found in authors of later ages. We are hereby assured that the books of the New Testament are genuine, and that they were written by persons, who lived at or near the time of those events, of which they have given the history.

“ Any one may be sensible, how hard it is for the most learned, acute, and cautious man, to write a book in the character of some person of an earlier age; and not betray his own time by some mistake about the affairs of the age in which he pretends to place himself; or by allusions to customs or principles since sprung up; or by some phrase or expression not then in use. It is no easy thing to escape all these dangers in the smallest performance, though it be a treatise of theory or speculation: these hazards are greatly increased when the work is of any length; and especially if it be historical, and be concerned with characters and customs. It is yet more difficult to carry on such a design in a work consisting of several pieces, written, to all appearance, by several persons. Many indeed are desirous to deceive, but all hate to be deceived; and therefore, though attempts have been made to impose upon the world in this way, they have never, or very rarely succeeded; but have been detected and exposed by the skill and vigilance of those who have been concerned for the truth.

“ The volume of the New Testament consists of several pieces: these are ascribed to eight several persons; and there are the strongest appearances, that they were not all written by any one hand, but by as many persons as they are ascribed to. There are lesser differences in the relations of some facts, and such seeming contradictions, as would never have happened, if these books had been all the work of one person, or of several who wrote in concert. There are as many peculiarities of temper and style, as there are names of writers; divers of which shew no depth of genius nor compass of knowledge. Here are representations of titles, posts, behaviour of persons of higher and lower rank, in many parts of the world; persons are introduced, and their characters are set in a full light; here is a history of things done in several cities and countries; and there are allusions to a vast variety of customs and tenets of persons of several nations, sects, and religions. The whole is written without

affectation, with the greatest simplicity and plainness; and is confirmed by other ancient writers of unquestionable authority. If it be difficult for a person of learning and experience, to compose a small treatise concerning matters of speculation, with the characters of a more early age than that in which he writes; it is next to impossible, that such a work of considerable length, consisting of several pieces, with a great variety of historical facts, representations of characters, principles, and customs of several nations, and distant countries, of persons of ranks and degrees, of many interests and parties, should be performed by eight several persons, the most of them unlearned, without any appearance of concert.

“ I might perhaps call this argument a demonstration, if that term had not been often misapplied by men of warm imaginations; and been bestowed upon reasonings that have but a small degree of probability. But though it should not be a strict demonstration that these writings are genuine; or though it be not absolutely impossible, in the nature of the thing, that the books of the New Testament should have been composed in a later age, than that to which they are assigned, and of which they have innumerable characters; yet, I think, it is in the highest degree improbable, and altogether incredible.

“ If the books of the New Testament were written by persons who lived before the destruction of Jerusalem, that is, if they were written at the time in which they are said to have been written, the things related in them are true. If they have not been matter of fact, they would not have been credited by any persons near that time, and in those parts of the world in which they are said to have been done, but would have been treated as the most notorious lies and falsehoods. Suppose three or four books should now appear amongst us, in the language most generally understood, giving an account of many remarkable and extraordinary events, which had happened in some kingdom of Europe, and in the most noted cities of the countries next adjoining to it; some of them said to have happened between sixty and seventy years ago, others between twenty and thirty, others nearer our own time: would they not be looked upon as the most manifest and ridiculous forgeries and impostures that ever were contrived? Would great numbers of persons, in those very places, change their religious principles and practices upon the credit of things reported to be publicly done, which no man had ever heard of before? Or, rather, is it possible that such a design as this would be conceived by any sober and serious persons, or even the most wild and extravagant? If the history of the New Testament be credible, the Christian religion is true. If the things that were related to have been done by Jesus, and by his followers, by virtue of powers derived from him, do not prove a person to come from God, and that his doctrine is true and divine, nothing can. And as Jesus does here, in the circumstances of his birth, life,

sufferings, and after exaltation, and in the success of his doctrine answer the description of the great Person promised and foretold in the Old Testament, he is at the same time shewed to be the Messiah.

“ From the agreement of the writers of the New Testament with other ancient writers, we are not only assured that these books are genuine, but also that they are come down to us pure and uncorrupted, without any considerable interpolations or alterations. If such had been made in them, there would have appeared some smaller differences at least between them and other ancient writings.

“ There has been in all ages a wicked propensity in mankind, to advance their own notions and fancies by deceits and forgeries : they have been practised by heathens, Jews, and Christians, in support of imaginary historical facts, religious schemes and practices, and political interests. With these views some whole books have been forged ; and passages inserted into others of undoubted authority. Many of the Christian writers of the second and third centuries, and of the following ages, appear to have had false notions con-

cerning the state of Judea between the nativity of Jesus and the destruction of Jerusalem ; and concerning many other things occasionally mentioned in the New Testament. The consent of the best ancient writers with those of the New Testament, is a proof that these books are still untouched ; and that they have not been new modelled and altered by Christians of later times, in conformity to their own peculiar sentiments.

“ This may be reckoned an agreement, that the generality of Christians have had a very high veneration for these books ; or else, that the several sects among them have had an eye upon each other, that no alterations might be made in those writings to which they have all appealed. It is also an argument, that the Divine Providence has all along watched over and guarded these best of books (a very fit object and especial care), which contain the best of principles, were apparently written with the best views, and have in them inimitable characters of truth and simplicity.”

See Dr. Lardner's Works, Vol. I. p. 418.

Let him answer these arguments, who can.

ADVERTISEMENT

TO THE FOLLOWING

CHRONOLOGICAL TABLES,

TO THE

BOOKS OF THE NEW TESTAMENT;

With some Additional Observations on LUKE iii. 1.

THE Chronology of the New Testament being, in some sort, completed in the Book of the Acts, I have judged it necessary to lay before the Reader a series of Tables, which might enable him to judge more readily of the facts laid down in the Evangelical and Apostolic Histories; and of such transactions of the different Heathen Governments, as took place during the period through which these Tables extend; and which had less or more influence on the infant cause of Christianity.

TABLE I.—Contains all the important epochs which have been used by the different civilized nations of the earth; extending from the sixth year before the nativity of our Lord, according to the Vulgar *Æra*, to A. D. 100; in which, 1st. the reigns of the Roman Emperors are included, together with—2. the Governors of the Jews under the Romans—3. the Kings of the Parthians—4. the Governors of Syria—5. and the Jewish High-priests: and, to make this complete, I have added—1. the *Epact*—2. *Easter term*—3. *Jewish Pass-over*—4. *Dominical Letters*—5. years of the *Solar Cycle*—6. ditto of the *Jewish Cycle*—7. *Golden Number*—and 8. the years of the *Dionysian* period.

TABLE II.—Contains the *Fasti Consulares*, or years and names of the Roman Consuls, which are indispensably necessary to ascertain the dates of several transactions in the Roman, Jewish, and Christian history.

TABLE III.—Contains a chronological arrangement of important *events*, during the period of the above 106 years; in which every occurrence of moment, whether among the Jews, Christians, or Romans, is faithfully noted: the whole calculated to throw light on the connected history of those times and nations. For a particular description of the *Æras* above-mentioned, the Reader is requested to refer to page vi. of the Preface to St. Matthew's Gospel. As these Tables are so plain in themselves, as to require very little illustration; and the epochs are so fully explained in the Preface already referred to; I need say nothing farther of them in this place: but, as some doubts have been entertained concerning the correctness of a chronological statement in the gospel of Luke, chap. iii. ver. 1. I think it necessary to enter into a more particular consideration of that subject than is contained in my notes on that place.

CHRONOLOGERS are generally agreed that our Lord was born *four* years before the commencement of what is termed the **VULGAR ÆRA** of his Nativity; that is, in the 749th year from the building of Rome, according to *Varro*. Herod the Great died about the 751st year of Rome, *two* years before the present vulgar æra, according to the most accurate chronologers; therefore, our *common* computation must be *four years* too late. It is universally agreed that Augustus reigned till A. D. 14, according to the common reckoning; therefore, the 30th year of Christ's age must correspond to the 12th year after the death of Augustus; or, which is the same, to the 12th year of the *sole* reign of Tiberius Cæsar: and as, according to the general custom of the Jews, a person was not deemed qualified to enter on the public work of the ministry before he was 30 years of age, (though some did it at 25,) it may be safely stated, that the 15th year of the reign of Tiberius, coincided with the 30th year of the Baptist's age; and therefore it must have coincided also with the 30th year of our Lord's age, as the latter was born only six months after the former.

But here a question of great importance, and apparent difficulty, arises: if, as the greatest chronologers agree, Christ's 30th year was the same with the 12th year after the death of Augustus, how then can A. D. 26. which appears in these Notes in the margin of Luke, chap. iii. 1. be called both the 12th and 15th year of the reign of Tiberius? There are several ways of solving this difficulty; but I need refer only to the following, which is sufficiently obvious: on August 28, A. D. 11. Augustus associated Tiberius with himself, in the full government of the empire; or, as Velleius Patèrculus expresses it, *ut æquum ei jus in omnibus provinciis exercitibusque esset, quam erat ipsi*; "that he might have equal power with himself in all the provinces, and in all the armies of the empire." Now, this accounts exactly for the *three years* of difference which appear to exist between the statement of St. Luke, and the computation of modern chronologists; the former, reckoning from the time in which Tiberius was associated in the empire with Augustus; the latter, from the death of Augustus, when Tiberius became *sole* emperor. For, as Tiberius was associated with Augustus on August 28, A. D. 11. and Augustus died August 19, A. D. 14, it appears that the time in which the two emperors reigned *conjointly*, was exactly two years and 356 days, or *three years* all but *nine* days.

That St. Luke reckoned the years of Tiberius from the above period, as many others certainly did, and not from the *death* of Augustus, is exceedingly probable; because, taken thus, all his dates agree: and a person who has been so careful as St. Luke evidently was, to fix the dates of the most important transactions he relates, by several chronological data, (as I have had occasion, more than once, to remark in the Notes on his gospel and the Acts,) could not be guilty of such an oversight as this would be, had he dated from the death of Augustus, every candid reader must allow. Besides, he uses a *term* which may be fairly thus explained, Luke iii. 1. *Εν ετει δε πεντεκαιδεκατω της ηγεμονιας Τιβεριου*; *In the fifteenth year of the GOVERNMENT of Tiberius*; a term which is applied not only by the sacred writers, but also by the best Greek authors, to signify *government*, in *general*, whether administered by king, emperor, deputy, toparch, prætor, or any other; and that the word should be understood of *government* in this *general* way, and not of that which is *restricted* to a *basileus*, *imperator*, or *monarch*, who reigns *alone*, not dividing the empire with any, and consequently being accountable to none, is rendered extremely probable by this use of the term in the very *next word* in this sentence; *Pontius Pilate being GOVERNOR, ηγεμονευοντος*, (executing the office of governor,) of *Judea*; who certainly was not *monarch* of Judea, but a *deputy* of the Roman emperor. As Pilate, therefore, *governed* by the authority of Augustus, so Tiberius reigned in *conjoint* power with Augustus himself; and therefore the term *ηγεμονια*, *government*; and *ηγεμονευω*, to *exercise*, or *execute the office of a governor*, is with equal propriety attributed both to Tiberius, in his *conjoint* authority with Augustus; and to Pontius Pilate, or any other governor, acting *under* the imperial authority. It would be easy to multiply examples here to shew that the word may be as well understood of a *conjoint* or *deputy* governor, as of an *emperor* or *monarch*. To

all this might be added, the consideration that Tiberius must be reputed and called emperor by all the Roman people, as well during the time he was associated with Augustus, as after he became sole monarch. And, would it not be natural for them, in speaking on the subject, to say, Tiberius is now in the first, second, or third year of his reign; even while Augustus was yet living? nor could they speak any other language with propriety. It is true that, after the death of Augustus, the Roman historians generally attribute the whole forty-four years of the reign of Augustus, (the latter *three* of which he had reigned conjointly with Tiberius,) to Augustus himself; and date the reign of Tiberius from the death of his predecessor; and this they do merely for distinction's sake: but we may safely state, that no man, who lived in the time of the conjoint reign of these emperors, as Luke did, would write in any other way concerning the reign of the surviving emperor, than Luke has done.

The chronology of very few facts in the whole compass of ancient history can be ascertained with greater accuracy than that of Herod's death. Josephus, in his Jewish Antiquities, lib. xiv. cap. 14. s. 5. has fixed the time when Herod was named king by the Romans with so great precision, as to inform us who were the Roman consuls that were in office at the period of this monarch's accession to the throne. His words are: *Ὁ μὲν ὡς τὴν βασιλείαν παραλαμβάνει, τυχὼν αὐτῆς ἐπὶ τῆς ἑκατοστῆς καὶ οὐδοηκοστῆς καὶ τεταρτῆς Ὀλυμπιάδος, ὑπατευόντος Γαίου Δομητίου Καλβίνου το δευτέρου, καὶ Γαίου Ἀσινίου Πωλιωνος.* "And thus he (Herod) received the kingdom, having obtained it in the one hundred and eighty-fourth Olympiad, when Caius Domitius Calvinus was consul the second time, and Caius Asinius Pollio the first time." Now it is certain, that these Consuls were in office A. U. C. 714, according to the computation of Varro, which was that used by the Romans in the celebration of their secular games; and, consequently, this year must have been the same with the thirty-ninth before the commencement of the vulgar æra of Christ's nativity, according to the chronological table of Archbishop Ussher, unquestionably one of the most accurate chronologers of modern times. Therefore as Josephus, Antiq. lib. xvii. cap. 8. s. 1. and Bell. lib. i. cap. 33. s. 8. as well as other historians, has assigned the length of the reign of Herod the Great to be 37 years, it is certain that the death of this king must have happened about the 751st year of Rome, that is to say, about two years after Christ's birth, and in the 28th year of the reign of Augustus Cæsar, if we reckon the years of his reign from the battle of Actium, at which time the government of the Triumviri was abolished, and that of Emperors properly commenced. It is also certain, from most indisputable evidence collected from the whole body of the Roman and Greek historians, that Augustus Cæsar died 44 years after the battle of Actium, and, consequently, the 12th year of Tiberius's sole reign, must have been 28 years after the death of Herod; for 16, the years that Augustus reigned after Herod's death + 12 = 28. It therefore follows, from the tables of Roman consuls, which have been carefully preserved in the Chronicon of Eusebius, that there was an interval of 65 years between the commencement of Herod's reign and that of Christ's public ministry; consequently, there is every evidence necessary to prove, that St. Luke did reckon the years of Tiberius's reign from the time that this monarch was associated with Augustus in the empire.

By all this it appears, that the time of which Luke speaks, was properly the fifteenth year of the reign of Tiberius, though only the twelfth after the death of Augustus. And that as Herod did not die, as chronologers generally agree, till the 751st year of Rome, which was the second year of our Lord; therefore, the whole account of the murder of the Innocents, as given by St. Matthew, chap. ii. is perfectly consistent. This being the real state of the case, it seems exceedingly strange, that learned men should have made objections to the verity of St. Luke's history on this account; and that some, to the disgrace of criticism, should have had the weakness or bigotry to pronounce, on such untenable ground, the evangelical history of the genealogy of our Lord, to be spurious! But wisdom is justified of her children.

Year of the Constantinopolitan era of the world.	Year of the Alexandrian era of the world.	Year of the Antiochian era of the world.	Year of the Julian period.	Year of the Usurbian era of the world.	Era of the Olympiads.	Year from the Building of Rome.	Year of the era of the Seleucids.	Year of the Cæsarean era of Antioch.	Year of the Julian era.	Year of the Spanish era.	Year before, or from, the Birth of Christ.	Year before, or of, the Vulgar era of Christ's nativity.	ROMAN EMPERORS.
5503	5497	5487	4705	3999	CXCIII.	748	307	43	40	33	B. C. 2	B. C. 6	25 Augustus
5504	5498	5488	4706	4000	4	749	308	44	41	34	1	5	26 Cæsar.
5505	5499	5489	4707	4001	CXCIV.	750	309	45	42	35	A. D. 1	14	27 The years of this
5506	5500	5490	4708	4002	2	751	310	46	43	36	2	3	28 emperor's reign
5507	5501	5491	4709	4003	3	752	311	47	44	37	3	2	29 are counted from
5508	5502	5492	4710	4004	4	753	312	48	45	38	4	1	30 the battle of Actium,
5509	5503	5493	4711	4005	CXCV.	754	313	49	46	39	5	A. D. 1,	31 fought; 31
5510	5504	5494	4712	4006	2	755	314	50	47	40	6	2	32 years before the
5511	5505	5495	4713	4007	3	756	315	51	48	41	7	3	33 commencement
5512	5506	5496	4714	4008	4	757	316	52	49	42	8	4	34 of the Christian
5513	5507	5497	4715	4009	CXCVI.	758	317	53	50	43	9	5	35 æra.
5514	5508	5498	4716	4010	2	759	318	54	51	44	10	6	36
5515	5509	5499	4717	4011	3	760	319	55	52	45	11	7	37
5516	5510	5500	4718	4012	4	761	320	56	53	46	12	8	38
5517	5511	5501	4719	4013	CXCVII.	762	321	57	54	47	13	9	39
5518	5512	5502	4720	4014	2	763	322	58	55	48	14	10	40
5519	5513	5503	4721	4015	3	764	323	59	56	49	15	11	41
5520	5514	5504	4722	4016	4	765	324	60	57	50	16	12	42 Tiberius and 1
5521	5515	5505	4723	4017	CXCVIII.	766	325	61	58	51	17	13	43 Augustus, con- 2
5522	5516	5506	4724	4018	2	767	326	62	59	52	18	14	44 jointly. 3
5523	5517	5507	4725	4019	3	768	327	63	60	53	19	15	4 Tiberius reigns
5524	5518	5508	4726	4020	4	769	328	64	61	54	20	16	5 alone after the
5525	5519	5509	4727	4021	CXCIX.	770	329	65	62	55	21	17	6 death of Augus-
5526	5520	5510	4728	4022	2	771	330	66	63	56	22	18	7 tus. This emperor
5527	5521	5511	4729	4023	3	772	331	67	64	57	23	19	8 reigned 32½ years
5528	5522	5512	4730	4024	4	773	332	68	65	58	24	20	9 after the death of
5529	5523	5513	4731	4025	CC.	774	333	69	66	59	25	21	10 his predecessor ;
5530	5524	5514	4732	4026	2	775	334	70	67	60	26	22	11 & three years con-
5531	5525	5515	4733	4027	3	776	335	71	68	61	27	23	12 jointly with him;
5532	5526	5516	4734	4028	4	777	336	72	69	62	28	24	13 making, in the
5533	5527	5517	4735	4029	CCI.	778	337	73	70	63	29	25	14 whole, 25½ years;
5534	5528	5518	4736	4030	2	779	338	74	71	64	30	26	15 which appears to
5535	5529	5519	4737	4031	3	780	339	75	72	65	31	27	16 be the computa-
5536	5530	5520	4738	4032	4	781	340	76	73	66	32	28	17 tion followed by
5537	5531	5521	4739	4033	CCII.	782	341	77	74	67	33	29	18 St. Luke, ch. iiii. 1.
5538	5532	5522	4740	4034	2	783	342	78	75	68	34	30	19 who dates from
5539	5533	5523	4741	4035	3	784	343	79	76	69	35	31	20 the time in which
5540	5534	5524	4742	4036	4	785	344	80	77	70	36	32	21 Tiberius was asso-
5541	5535	5525	4743	4037	CCIII.	786	345	81	78	71	37	33	22 ciated in the em-
5542	5536	5526	4744	4038	2	787	346	82	79	72	38	34	23 pire with Augus-
5543	5537	5527	4745	4039	3	788	347	83	80	73	39	35	24 tus.
5544	5538	5528	4746	4040	4	789	348	84	81	74	40	36	25
5545	5539	5529	4747	4041	CCIV.	790	349	85	82	75	41	37	1 Caligula Cæsar.
5546	5540	5530	4748	4042	2	791	350	86	83	76	42	38	2

N. B. The Roman numerals in the column containing the æra of the Olympiads, do not mean that the respective Olympiads were completed in the years of the different epochs with which they are collateral, or, in other words, that so many times four years had then elapsed since the institution of the Olympic games; but they serve to point out the years in which the respective Olympiads commenced.

Year before or of the vulgar era of Christ's nativity.	GOVERNORS of the JEWS.	KINGS of the PARTHIANS.	GOVERNORS of SYRIA.	HIGH-PRIESTS of the JEWS.	Year of the Dionysian period.	Golden Number.	Year of the Jewish cycle of 19 years.	Year of the Solar Cycle.	Dominical Letter, or Letters.	Jewish Pasover.	Easter Day.	Exact.
B. C. 6	35 Herod the	32 Phraates IV.			528	15	12	4	C	Apr. 1		4
5	36 Great.	33 This monarch	Varus	Matthias	529	*16	13	5	BA	Mar. 21		15
4	37	34 commenced his		1 Joazar.	530	17	*14	6	G	Apr. 9		26
3	1 Archelaus.	35 reign 37 years		2	531	18	15	7	F	Mar. 29		7
2	2 This king was	36 before the		3	532	*19	16	8	E	Apr. 17		18
1	3 banished A. D.	37 Christian era.		4	1	1	*17	9	DC	5		29
A. D. 1	4 6, after which	38		5	2	*2	18	10	B	Mar. 25		11
2	5 Judea became a	39		6	3	3	*19	11	A	Apr. 13		22
3	6 Roman pro-	40		7	4	4	1	12	G			3
4	7 vince.	41		8	5	*5	2	13	FE	Mar. 22		14
5	8	42	Saturninus I.	9	6	6	*3	14	D	Apr. 10		25
6	1 Coponius,	43	Quirinius or	Eleazar, Jesus.	7	7	4	15	C	Mar. 30		6
7	2 governor or	44	Cyrenius.	Joazar, 1 year.	8	8	5	16	B	Apr. 18		17
8	3 procurator of	45		2 Ananus, or	9	9	*6	17	AG	7		28
9	4 the Jews.	46		3 Annas.	10	10	7	18	F	Mar. 27		9
10	1 Marius	47		4	11	*11	*8	19	E	Apr. 15		20
11	2 Ambivius.	48	1 Silanus.	5	12	12	9	20	D	4		1
12	3	49	2	6	13	*13	10	21	CB	Mar. 24		12
13	1 Annius Rufus.	1 Phraataces.	3	7	14	14	*11	22	A	Apr. 12		23
14	2	1 Orodes II.	4	8	15	15	12	23	G	1		4
15	1 Valerius Gra-	1 Vononus I.	5	9	16	*16	13	24	F	Mar. 21		15
16	2 tus.	2	6	10	17	17	*14	25	ED	Apr. 9		26
17	3	3	1 Piso.	11	18	18	15	26	C	Mar. 29		7
18	4	1 Artabanus III.	2	12	19	*19	16	27	B	Apr. 17		18
19	5	2 He was de-	1 Saturninus	13	20	1	*17	28	A	5		29
20	6	3 throne by	2 II.	14	21	*2	18	1	GF	Mar. 25		11
21	7	4 Tiridates,	3	15	22	3	*19	2	E	Apr. 13		22
22	8	5 A. D. 36. who	1 Pomponius	16	23	4	1	3	D	2		3
23	9	6 reigned in his	2 Flaccus.	Ismael.	24	*5	2	4	C	Mar. 22		14
24	10	7 stand. Arta-	3	1 Eleazar.	25	6	*3	5	BA	Apr. 10		25
25	11	8 banus was re-	4	2 Simon.	26	7	4	6	G	Mar. 30		6
26	1 Pontius Pilate.	9	5	3 Caiaphas	27	*8	5	7	F	Apr. 18		17
27	2	10 the same year,	6	4 was high-	28	9	*6	8	E	7		28
28	3	11 and Tiridates	7	5 priest 9	29	10	7	9	DC	Mar. 27		9
29	4	12 banished.	8	6 years.	30	*11	*8	10	B	Apr. 15	Apr. 17	20
30	5	13	9	7	31	12	9	11	A	4	9	1
31	6	14	10	8	32	*13	10	12	G	Mar. 24	Mar. 25	12
32	7	15	11	9	33	14	*11	13	FE	Apr. 12	Apr. 13	23
33	8	16		Jonathan.	34	15	12	14	D	1	5	4
34	9	17	1 Lucius Vi-	1 Theophilus	35	*16	13	15	C	Mar. 21	Mar. 28	15
35	10	18	2 tellius.	2	36	17	*14	16	B	Apr. 9	Apr. 10	26
36	11	19	3	3	37	18	15	17	AG	Mar. 29	1	7
37	12	20	4	4	38	*19	16	18	F	Apr. 17	21	18
38	1 Marcellus.	21	1 Turpilianus	5	39	1	*17	19	E	5	6	29

N. B. The asterisks in the column containing the Golden Number, or Grecian cycle of nineteen years, and also in that of the Jewish lunar cycle, denote, that the year of the respective cycles to which they are prefixed, are embolismic, or leap years, *i. e.* contain *thirteen* instead of twelve months.

Year of the Constantinian era of the world.	Year of the Alexandrian era of the world.	Year of the Antiochian era of the world.	Year of the Julian period.	Year of the Universal period of the world.	Era of the Olympiads.	Year from the Building of Rome.	Year of the era of Seleucide.	Year of the era of Coarsean era of Antioch.	Year of the Julian era.	Year of the Spanish era.	Year from the Birth of Christ.	Year of the Vulgar era of Christ's Nativity.	ROMAN EMPERORS.
5547	5541	5531	4749	4043	CCIV. 3	792	351	87	84	77	A.D.43	A.D.39	3 Caligula Cæsar.
5548	5542	5532	4750	4044	4	793	352	88	85	78	44	40	4
5549	5543	5533	4751	4045	CCV. 1	794	353	89	86	79	45	41	1 Claudius Cæsar.
5550	5544	5534	4752	4046	2	795	354	90	87	80	46	42	2
5551	5545	5535	4753	4047	3	796	355	91	88	81	47	43	3
5552	5546	5536	4754	4048	4	797	356	92	89	82	48	44	4
5553	5547	5537	4755	4049	CCVI. 1	798	357	93	90	83	49	45	5
5554	5548	5538	4756	4050	2	799	358	94	91	84	50	46	6
5555	5549	5539	4757	4051	3	800	359	95	92	85	51	47	7
5556	5550	5540	4758	4052	4	801	360	96	93	86	52	48	8
5557	5551	5541	4759	4053	CCVII. 1	802	361	97	94	87	53	49	9
5558	5552	5542	4760	4054	2	803	362	98	95	88	54	50	10
5559	5553	5543	4761	4055	3	804	363	99	96	89	55	51	11
5560	5554	5544	4762	4056	4	805	364	100	97	90	56	52	12
5561	5555	5545	4763	4057	CCVIII. 1	806	365	101	98	91	57	53	13
5562	5556	5546	4764	4058	2	807	366	102	99	92	58	54	1 Nero Cæsar.
5563	5557	5547	4765	4059	3	808	367	103	100	93	59	55	2
5564	5558	5548	4766	4060	4	809	368	104	101	94	60	56	3
5565	5559	5549	4767	4061	CCIX. 1	810	369	105	102	95	61	57	4
5566	5560	5550	4768	4062	2	811	370	106	103	96	62	58	5
5567	5561	5551	4769	4063	3	812	371	107	104	97	63	59	6
5568	5562	5552	4770	4064	4	813	372	108	105	98	64	60	7
5569	5563	5553	4771	4065	CCX. 1	814	373	109	106	99	65	61	8
5570	5564	5554	4772	4066	2	815	374	110	107	100	66	62	9
5571	5565	5555	4773	4067	3	816	375	111	108	101	67	63	10
5572	5566	5556	4774	4068	4	817	376	112	109	102	68	64	11
5573	5567	5557	4775	4069	CCXI. 1	818	377	113	110	103	69	65	12
5574	5568	5558	4776	4070	2	819	378	114	111	104	70	66	13
5575	5569	5559	4777	4071	3	820	379	115	112	105	71	67	14
5576	5570	5560	4778	4072	4	821	380	116	113	106	72	68	1 Galba, 9 months.
5577	5571	5561	4779	4073	CCXII. 1	822	381	117	114	107	73	69	1 Otho, 90 days.
5578	5572	5562	4780	4074	2	823	382	118	115	108	74	70	2 Vitellius, eight months.
5579	5573	5563	4781	4075	3	824	383	119	116	109	75	71	3
5580	5574	5564	4782	4076	4	825	384	120	117	110	76	72	4 Vespasian, ten years, nearly.
5581	5575	5565	4783	4077	CCXIII. 1	826	385	121	118	111	77	73	5
5582	5576	5566	4784	4078	2	827	386	122	119	112	78	74	6
5583	5577	5567	4785	4079	3	828	387	123	120	113	79	75	7
5584	5578	5568	4786	4080	4	829	388	124	121	114	80	76	8
5585	5579	5569	4787	4081	CCXIV. 1	830	389	125	122	115	81	77	9
5586	5580	5570	4788	4082	2	831	390	126	123	116	82	78	10
5587	5581	5571	4789	4083	3	832	391	127	124	117	83	79	1 Titus Cæsar.
5588	5582	5572	4790	4084	4	833	392	128	125	118	84	80	2
5589	5583	5573	4791	4085	CCXV. 1	834	393	129	126	119	85	81	1 Domitian Cæsar.
5590	5584	5574	4792	4086	2	835	394	130	127	120	86	82	2
5591	5585	5575	4793	4087	3	836	395	131	128	121	87	83	3
5592	5586	5576	4794	4088	4	837	396	132	129	122	88	84	4
5593	5587	5577	4795	4089	CCXVI. 1	838	397	133	130	123	89	85	5
5594	5588	5578	4796	4090	2	839	398	134	131	124	90	86	6
5595	5589	5579	4797	4091	3	840	399	135	132	125	91	87	7
5596	5590	5580	4798	4092	4	841	400	136	133	126	92	88	8
5597	5591	5581	4799	4093	CCXVII. 1	842	401	137	134	127	93	89	9
5598	5592	5582	4800	4094	2	843	402	138	135	128	94	90	10
5599	5593	5583	4801	4095	3	844	403	139	136	129	95	91	11
5600	5594	5584	4802	4096	4	845	404	140	137	130	96	92	12
5601	5595	5585	4803	4097	CCXVIII. 1	846	405	141	138	131	97	93	13
5602	5596	5586	4804	4098	2	847	406	142	139	132	98	94	14
5603	5597	5587	4805	4099	3	848	407	143	140	133	99	95	15
5604	5598	5588	4806	4100	4	849	408	144	141	134	100	96	1 Nerva.
5605	5599	5589	4807	4101	CCXIX. 1	850	409	145	142	135	101	97	2
5606	5600	5590	4808	4102	2	851	410	146	143	136	102	98	1 Trajan reigned 19 yrs. 6 months, &
5607	5601	5591	4809	4103	3	852	411	147	144	137	103	99	2
5608	5602	5592	4810	4104	4	853	412	148	145	138	104	100	3 15 days.

Year of the Christian Era, or of Christ's Incarnation.	GOVERNORS of the JEWS.	KINGS of the PARTHIANS.	GOVERNORS of SYRIA.	HIGH-PRIESTS of the JEWS.	Year of the Di- nyan period.	Golden Number.	Year of the Jewish cycle of 19 years.	Year of the Solar Cycle.	Domical letter or Letters.	Jewish Passover.	Easter Sunday.	Epact.
39	2 Marcellus.	22 Artabanus III.	2 Turpili-	Elioneus.	40	* 2	18	20	D	Mar. 25	Mar. 29	11
40	3	23	3 anus.	1 Simon.	41	* 3	* 19	21	CB	Apr. 13	Apr. 17	22
41	4	24	1 Vibius	2 Cantharus.	42	4	1	22	A	2	9	3
42	5	25	2 Marsus.	1 Jonathan.	43	* 5	2	23	G	Mar. 22	Mar. 25	14
43	6	1 Vardanus a short	3	2	44	6	* 3	24	F	Apr. 10	Apr. 14	25
44	1 Cuspius Fadus.	2 time. Gotarzus	1 Longinus.	3	45	7	4	25	ED	Mar. 30	5	6
45	2	3 a short time.	2	1 Ananias.	46	* 8	5	26	C	Apr. 18	25	17
46	1 Tiberius	4 Vardanus restor.	3	2	47	9	* 6	27	B	7	10	28
47	2 Alexander.	1 Gotarzus restor.	4	3	48	10	7	28	A	Mar. 27	2	9
48	1 Ventidius Cu-	2	5	4	49	* 11	* 8	1	GF	Apr. 15	21	20
49	2 manus.	3	6	5	50	12	9	2	E	4	6	1
50	3	1 Vononus II.	7	6	51	* 13	10	3	D	Mar. 24	Mar. 29	12
51	4	2 a few months.	1 Caius Nu-	7	52	14	* 11	4	C	Apr. 12	Apr. 18	23
52		3 Vologesus.	2 midius	8	53	15	12	5	BA	1	2	4
53	1 Claudius Felix.	4	3 Quadratus.	9	54	* 16	13	6	G	Mar. 21	Mar. 25	15
54	2	5	4	10	55	17	* 14	7	F	Apr. 9	Apr. 14	26
55	3	6	5	1 Ismael.	56	18	15	8	E	Mar. 29	Mar. 30	7
56	4	7	6	2	57	* 19	16	9	DC	Apr. 17	Apr. 18	18
57	5	8	7	3	58	1	* 17	10	B	5	10	29
58	6	9	8	1 Joseph.	59	* 2	18	11	A	Mar. 25	Mar. 26	11
59	7	10		Ananias.	60	3	* 19	12	G	Apr. 13	Apr. 15	22
60	8	11	1 Domitius	Jesus.	61	4	1	13	FE	2	6	3
61	1 Porcius Festus.	12	2 Corbulo.	Jesus.	62	* 5	2	14	D	Mar. 22	Mar. 29	14
62	1 Albinus.	13	3		63	6	* 3	15	C	Apr. 10	Apr. 11	25
63	2	14	4	1 Matthias	64	7	4	16	B	Mar. 30	3	6
64	3	15	5	2 slain in	65	* 8	5	17	AG	Apr. 18	22	17
65	1 Gessius Florus.	16	1 L. C. Gal-	3 A. D. 70.	66	9	* 6	18	F	7	14	28
66	2	17	2 lus.	4 at the de-	67	10	7	19	E	Mar. 27	Mar. 30	9
67	3	18	1 Licinius	5 struction of	68	* 11	* 8	20	D	Apr. 15	Apr. 19	20
68		19	Mucianus.	6 Jerusalem.	69	12	9	21	CB	4	10	1
69		20		7	70	* 13	10	22	A	Mar. 24	Mar. 26	12
70		21			71	14	* 11	23	G	Apr. 12	Apr. 15	23
71		22			72	15	12	24	F	1	7	4
72		23			73	* 16	13	25	ED	Mar. 21	Mar. 22	15
73		24			74	17	* 14	26	C	Apr. 9	Apr. 11	26
74		25			75	18	15	27	B	Mar. 29	3	7
75		26			76	* 19	16	28	A	Apr. 17	23	18
76		27			77	1	* 17	1	GF	5	7	29
77		28			78	* 2	18	2	E	Mar. 25	Mar. 30	11
78		29			79	3	* 19	3	D	Apr. 13	Apr. 19	22
79		30			80	4	1	4	C	2	4	3
80		31			81	* 5	2	5	BA	Mar. 22	Mar. 26	14
81		1 Artabanus IV.			82	6	* 3	6	G	Apr. 10	Apr. 15	25
82		2			83	7	4	7	F	Mar. 30	Mar. 31	6
83		3			84	* 8	5	8	E	Apr. 18	Apr. 20	17
84		4			85	9	* 6	9	DC	7	11	28
85		5			86	10	7	10	B	Mar. 27	3	9
86		6			87	* 11	* 8	11	A	Apr. 15	16	20
87		7			88	12	9	12	G	4	8	1
88		8			89	* 13	10	13	FE	Mar. 24	Mar. 30	12
89		9			90	14	* 11	14	D	Apr. 12	Apr. 19	23
90		1 Pacorus II.			91	15	12	15	C	1	4	4
91		2 This monarch			92	* 16	13	16	B	Mar. 21	Mar. 27	15
92		3 died about A. D.			93	17	* 14	17	AG	Apr. 9	Apr. 15	26
93		4 106, and was			94	18	15	18	F	Mar. 29	Mar. 31	7
94		5 succeeded by			95	* 19	16	19	E	Apr. 17	Apr. 20	18
95		6 Chosroes I.			96	1	* 17	20	D	5	12	29
96		7			97	* 2	18	21	CB	Mar. 25	Mar. 27	11
97		8			98	3	* 19	22	A	Apr. 13	Apr. 16	22
98		9			99	4	1	23	G	2	8	3
99		10			100	* 5	2	24	F	Mar. 22	Mar. 24	14
100					101	6	* 3	25	ED	Apr. 10	Apr. 12	25

Universal year of the world.	Rabbinical year of the world.	Year of Rome according to Fabius Pictor.	Year of Rome according to Frontinus.	Year of Rome according to the Fasti Capitolini.	Year of Rome according to Varro.	Year before or of the Vulgar Christian era.	ROMAN CONSULS.
3999	3755	742	746	747	748	B.C. 6	P. Lælius Balbus, and C. Antistius Vetus
4000	3756	743	747	748	749	5	Imp. C. Julius Cæsar Octav. Augustus XII., and L. Corn. Sulla
4001	3757	744	748	749	750	4	C. Calvisius Sabinus, and L. Passienus Rufus
4002	3758	745	749	750	751	3	L. Cornelius Lentulus, and M. Valerius Messalinus
4003	3759	746	750	751	752	2	Imp. C. Julius Cæsar Octav. Augustus XIII., and C. Canin. Gallus
4004	3760	747	751	752	753	1	Cossus Cornelius Lentulus, and L. Calpurnius Piso
4005	3761	748	752	753	754	A.D. 1	Caius Julius Cæsar, and M. Æmilius Paulus
4006	3762	749	753	754	755	2	P. Vinicius, and P. Alfenius Varus
4007	3763	750	754	755	756	3	L. Ælius Lamia, and M. Servilius
4008	3764	751	755	756	757	4	Sex. Ælius Catus, and C. Sentius Saturninus
4009	3765	752	756	757	758	5	L. Valerius Messala Volusus, and Cn. Cornelius Cinna Magnus
4010	3766	753	757	758	759	6	M. Æmilius Lepidus, and L. Arruntius
4011	3767	754	758	759	760	7	A. Licinius Nerva Silianus, and Q. Cæcilius Metellus Criticus Silanus
4012	3768	755	759	760	761	8	M. Furius Camillus, and Sex. Nonius Quintilianus
4013	3769	756	760	761	762	9	Q. Sulpicius Camerinus, and C. Pompeius Sabinus
4014	3770	757	761	762	763	10	P. Cornelius Dolabella, and C. Junius Silanus
4015	3771	758	762	763	764	11	M. Æmilius Lepidus, and T. Statilius Taurus
4016	3772	759	763	764	765	12	Germanicus Cæsar, and C. Fonteius Capito
4017	3773	760	764	765	766	13	C. Silius, and L. Munacius Plancus
4018	3774	761	765	766	767	14	Sex. Pompeius, and Sex. Apuleius
4019	3775	762	766	767	768	15	Drusus Cæsar, and C. Norbanus Flaccus
4020	3776	763	767	768	769	16	T. Statilius Sisenna Taurus, and L. Scribonius Libo
4021	3777	764	768	769	770	17	C. Cæcilius Rufus, and L. Pomponius Flaccus Græcinus
4022	3778	765	769	770	771	18	Tiberius Aug. III., and Germanicus Cæsar II.
4023	3779	766	770	771	772	19	M. Junius Silanus, and L. Norbanus Balbus
4024	3780	767	771	772	773	20	M. Valerius Messala, and M. Aurelius Cotta II.
4025	3781	768	772	773	774	21	Tiberius Aug. IV., and Drusus Cæsar II.
4026	3782	769	773	774	775	22	C. Sulpitius Galba, and Q. Haterius Agrippa
4027	3783	770	774	775	776	23	C. Asinius Pollio, and L. Antistius Vetus
4028	3784	771	775	776	777	24	Serv. Cornelius Cethegus, and L. Visellius Varro
4029	3785	772	776	777	778	25	M. Asinius Agrippa, and Cossus Cornelius Lentulus
4030	3786	773	777	778	779	26	C. Calvisius Sabinus, and Cn. Corn. Lentulus Getulicus
4031	3787	774	778	779	780	27	M. Licinius Crassus Fragi, and L. Calpurnius Piso
4032	3788	775	779	780	781	28	Ap. Junius Silanus, and Silius Nerva
4033	3789	776	780	781	782	29	L. Rubellius Geminus, and C. Fusius or Rufus Geminus
4034	3790	777	781	782	783	30	L. Cassius Longinus, and M. Vinicius
4035	3791	778	782	783	784	31	Tiberius Aug. V., and Ælius Sejanus
4036	3792	779	783	784	785	32	Cn. Domitius Ahenobarbus, and M. Furius Camillus Scribonianus
4037	3793	780	784	785	786	33	L. Sulpicius Galba, and L. Corn. Sylla Felix
4038	3794	781	785	786	787	34	Paulus Fabius Persicus, and L. Vitellius
4039	3795	782	786	787	788	35	C. Cestius Gallus, and M. Servilius Nonianus or Monianus
4040	3796	783	787	788	789	36	Sex. Papinius Allenius, and Q. Plautius
4041	3797	784	788	789	790	37	Cn. Acerronius Proculus, and Caius Petronius Pontius Nigrinus
4042	3798	785	789	790	791	38	M. Aquillius Julianus, and P. Nonius Aspreuas
4043	3799	786	790	791	792	39	Caius Aug. II., and L. Apronius Cæsius
4044	3800	787	791	792	793	40	Caius Aug. III., and L. Gellius Poplicola
4045	3801	788	792	793	794	41	Caius Aug. IV., and Cn. Sentius Saturninus
4046	3802	789	793	794	795	42	Tib. Claudius Aug. II., and Caius Cæcina Largus
4047	3803	790	794	795	796	43	Tib. Claudius Aug. III., and L. Vitellius II.
4048	3804	791	795	796	797	44	L. Quinctius Crispinus II., and Marcus Statilius Taurus
4049	3805	792	796	797	798	45	M. Vinicius II., and Taurus Statilius Corvinus
4050	3806	793	797	798	799	46	P. Valerius Asiaticus II., and M. Junius Silanus
4051	3807	794	798	799	800	47	Tib. Claud. Aug. IV., and L. Vitellius III.

Usherian year of the world.	Rabbinical year of the world.	Year of Rome according to Fabius Pictor.	Year of Rome according to Frontinus.	Year of Rome according to the Fasti Capitolini.	Year of Rome according to Varro.	Year of the Vulgar Christian <i>æra</i> .	ROMAN CONSULS.
4052	3808	795	799	800	801	A.D.48	Aulus Vitellius, and Q. Vipsanius Publicola
4053	3809	796	800	801	802	49	A. Pompeius Longinus Gallus, and Q. Veranius
4054	3810	797	801	802	803	50	C. Antistius Vetus, and M. Suillius Nervilianus
4055	3811	798	802	803	804	51	Tib. Claudius Aug. V., and Serv. Corn. Orfitus
4056	3812	799	803	804	805	52	Publ. Corn. Sylla Faustus, and Lucius Salvius Otho Titianus
4057	3813	800	804	805	806	53	Decimus Junius Silanus, and Quintus Haterius Antonianus
4058	3814	801	805	806	807	54	M. Asinius Marcellus, and Manius Acilius Aviola
4059	3815	802	806	807	808	55	Nero Aug., and L. Antistius Vetus
4060	3816	803	807	808	809	56	Q. Volusius Saturninus, and P. Cornelius Scipio
4061	3817	804	808	809	810	57	Nero Aug. II., and L. Calpurnius Piso
4062	3818	805	809	810	811	58	Nero Aug. III., and Valerius Messala
4063	3819	806	810	811	812	59	L. Vipstanus Apronianus, and L. Fonteius Capito
4064	3820	807	811	812	813	60	Nero Aug. IV., and Cossus Cornelius Lentulus
4065	3821	808	812	813	814	61	C. Cæsonius Pætus, and C. Petronius Turpilianus
4066	3822	809	813	814	815	62	P. Marius Celsus, and L. Asinius Gallus
4067	3823	810	814	815	816	63	C. Memmius Regulus, and L. Verginius Rufus
4068	3824	811	815	816	817	64	C. Lecanius Bassus, and M. Licinius Crassus
4069	3825	812	816	817	818	65	A. Licinius Nerva Silanus, and M. Vestinius Atticus
4070	3826	813	817	818	819	66	C. Lucius Telesinus, and C. Suetonius Paulianus
4071	3827	814	818	819	820	67	C. Fonteius Capito II., and C. Julius Rufus
4072	3828	815	819	820	821	68	C. Silius Italicus, and M. Galerius Trachalus
4073	3829	816	820	821	822	69	Serv. Sulpicius Galba Aug. II., and T. Vinius Rufinus
4074	3830	817	821	822	823	70	Titus Fl. Vespasianus Aug. II., and Titus Cæsar
4075	3831	818	822	823	824	71	Flav. Vespasianus Aug. III., and M. Cocceius Nerva
4076	3832	819	823	824	825	72	Vespasianus Aug. IV., and Titus Cæsar II.
4077	3833	820	824	825	826	73	Domitianus Cæsar II., and M. Valerius Messalinus
4078	3834	821	825	826	827	74	Vespasianus Aug. V., and Titus Cæsar III.
4079	3835	822	826	827	828	75	Vespasianus Aug. VI., and Titus Cæsar IV.
4080	3836	823	827	828	829	76	Vespasianus Aug. VII., and Titus Cæsar V.
4081	3837	824	828	829	830	77	Vespasianus Aug. VIII., and Titus Cæsar VI.
4082	3838	825	829	830	831	78	L. Ceionius Commodus, and Decimus Novius Priscus
4083	3839	826	830	831	832	79	Vespasianus Aug. IX., and Titus Cæsar VII.
4084	3840	827	831	832	833	80	Titus Aug. VIII., and Domitianus Cæsar VII.
4085	3841	828	832	833	834	81	Lucius Flavius Silva Nonius Bassus, and Asinius Pollio Verrucosus
4086	3842	829	833	834	835	82	Domitianus Aug. VIII., and T. Flavius Sabinus
4087	3843	830	834	835	836	83	Domitianus Aug. IX., and Q. Petilius Rufus II.
4088	3844	831	835	836	837	84	Domitianus Aug. X., and Sabinus
4089	3845	832	836	837	838	85	Domitianus Aug. XI., and T. Aurelius Fulvus or Fulvius
4090	3846	833	837	838	839	86	Domitianus Aug. XII., and Ser. Corn. Dolabella Metellianus
4091	3847	834	838	839	840	87	Domitianus Aug. XIII., and A. Volusius Saturninus
4092	3848	835	839	840	841	88	Domitianus Aug. XIV., and L. Minucius Rufus
4093	3849	836	840	841	842	89	T. Aurelius Fulvus II., and A. Sempronius Attratinus
4094	3850	837	841	842	843	90	Domitianus Aug. XV., and M. Cocceius Nerva II.
4095	3851	838	842	843	844	91	M. Ulpius Trajanus, and M. Acilius Glabrio
4096	3852	839	843	844	845	92	Domitianus Aug. XVI., and Q. Volusius Saturninus
4097	3853	840	844	845	846	93	Pompeius Collega, and Cornelius Priscus
4098	3854	841	845	846	847	94	L. Nonius Torquat. Asprenas, and T. Sex. Magius Lateranus
4099	3855	842	846	847	848	95	Domitianus Aug. XVII., and T. Flavius Clemens
4100	3856	843	847	848	849	96	C. Antistius Vetus, and C. Manlius Valens
4101	3857	844	848	849	850	97	Nerva Aug. III., and L. Verginius Rufus III.
4102	3858	845	849	850	851	98	Nerva Aug. IV., and M. Ulpius Trajanus Cæsar II.
4103	3859	846	850	851	852	99	A. Cornelius Palma, and C. Sosius Senecio
4104	3860	847	851	852	853	100	Trajanus Aug. III., and M. Corn. Fronto III.

APPENDIX TO TABLE II.

List of the years in which the Consuls were either changed, before the end of their term, or died while in office ; together with the names of the Consuls who succeeded.

A. D.

7. P. Corn. Lent. Scipio and T. Qu. Crisp. Valerianus, July 1.
8. Lucius Apronius and Aul. Vibius Habitus, July 1.
9. M. Papius Mutilus and Q. Poppæus Secundus, July 1.
10. Serv. Corn. Lent. Maluginensis, July 1.
11. L. Cass. Longinus, July 1.
12. C. Visellius Varro, July 1.
16. P. Pomponius Græcinus, July 1.
18. L. Seius Tubero and C. Rubellius Blandus.
22. M. Cocc. Nerva and C. Vibius Rufinus.
23. Q. Jun. Blæsus succeeded to Pollio, July 1.
26. Q. Marcius Barea and T. Rustius Nummus Gallus, July 1.
29. Aulus Plautius and L. Nonius Asprenas, July 1.
30. C. Cassius Longinus and L. Nævius Surdinus, July 1.
31. Faust. Corn. Sylla and Sex. Tidius or Sextidius Catull. May 9; L. Fulcinius Trio, July 1; Pub. Memmius Regulus, October 1.
32. A. Vitellius succeeded to M. Furius Camillus Scribonianus, July 1.
33. L. Salvius Otho succeeded to Galba, July 1.
37. C. Caligula Imp. and Fiber. Claudius, July 1.
39. M. Sanquinius succeeded to Caius, Feb. 1; Cn. Domitius Corbulo, July 1; Domitius Africanus, or Afer, August 31.
41. Q. Pomponius Secundus succeeded Caius, January 7.
44. Manius Æmilius Lepidus succeeded Crispinus II.
46. Velleius Rufus and Ostorius Scapula.
48. L. Vitellius, July 1.
49. L. Memmius Pollio and Q. Allius Maximus, May 1.
51. C. Minutius Fundanus and C. Vettennius Severus, July 1; Titus Flavius Vespasianus, Nov. 1.
62. L. Annæus Seneca and Trebellius Maximus, July 1.
65. Anicius Cerealis succeeded Vestinius, July 1.
69. Salvius Otho Aug. and L. Salv. Otho Titianus, Jan. 15; L. Verginius Rufus and Vopiscus Pompeius Silvanus, March 1; Titus Arrius Antoninus and P. Marius Celsus II. May 1; C. Fabius Valens and Aulus Alienus Cæcina, Sept. 1; Roscius Regulus succeeded Cæcina, Oct. 31; Cn. Cæcilius Simplex and C. Quintius Atticus, Nov. 1.
70. M. Licinius Mutianus and Publius Valerius Asiaticus, July 1; L. Annius Bassus and C. Cæcina Pætus, Nov. 1.
71. Flav. Domitianus Cæsar I. and Cn. Pædius Castus, March 1.
74. Domitianus Cæsar III. succeeded Titus, July 1.
75. Domitianus Cæsar IV. and M. Licinius Mutianus III. July 1.
76. Domitianus Cæsar V. and T. Plautius Silvanus II. July 1.
77. Domitianus Cæsar VI. and Cn. Jul. Agricola, July 1.
79. M. Titius Frugi and Vitius Vinius or Vinidianus Julianus, July 1.
83. C. Valer. Messalinus succeeded Rufus.
94. L. Serg. Paullus succeeded Lateranus.
97. Cornelius Tacitus succeeded Rufus.

TABLE III.

CHRONOLOGY OF REMARKABLE EVENTS, EXTENDING FROM A. M. 3999 TO A. D. 100.

A. M.	A. U. C.	B. C.	
3999	748	6	Tiberius (afterwards emperor) is invested by Augustus with the tribunitian power for five years ; and soon after he retired to Rhodes.
			Miraculous conception of <i>John Baptist</i> .
4000	749	5	Caius Cæsar, son of the emperor, the first who had the title of <i>Princeps Juventutis</i> , Prince of the Youth. He was at this time fifteen years of age.
			Miraculous conception of JESUS CHRIST.
			Birth of <i>John Baptist</i> .
4001	750	4	Jesus Christ, the Son of God, born of the Virgin Mary, at Bethlehem in Judea.
			Wise men from the East, being guided by a star, come and worship the new-born King of the Jews.
4002	751	3	Herod the Great, king of Judea, orders all the male-children of Bethlehem, and its vicinity, under two years of age, to be put to death, in order to destroy Jesus Christ, who was providentially carried into Egypt before this cruel edict was put into execution.
4003	752	2	Death of Herod the Great, in the 37th year of his reign. He is succeeded by his son Archelaus.
			Death of Malthace, mother of Archelaus, king of Judea.
			A. D.
4006	755	2	Death of Lucius, one of the sons of Augustus.
4007	756	3	Death of Caius Cæsar, son of Augustus, in consequence of a wound he had received in Armenia.
			Augustus Cæsar is called <i>Dominus</i> , Lord, by the people ; with which title he is displeas'd, and publicly forbid it by an edict.
			About this time the celebrated <i>Pollio</i> died at his country-house in Tusculum, aged eighty.
			Augustus Cæsar, who had, ten years before, been appointed to the government of the Roman empire, has the same conferred upon him for ten years more.
4008	757	4	Tiberius returns from Rhodes to Rome, and is <i>adopted</i> by Augustus.
			Tiberius receives again the tribunitian power.
			Cinna, grandson to Pompey, is charged with being the chief of a conspiracy against the emperor, and afterwards pardoned.
			The temple of Janus, after it had been closed ever since B. C. 8, is opened again on account of fresh disturbances in Germany.
			Tiberius subdues the <i>Caninetali</i> , the <i>Attuarii</i> , the <i>Bructeri</i> , and the <i>Cherusci</i> , Germans, who had revolted from the Romans.
			Augustus, that he might raise a tax in Italy, accepts of the proconsular power.
4009	758	5	Tiberius extends his conquests to the Elbe, upon which the Germans sue for peace, which is granted them.
4010	759	6	Revolt of the <i>Pannonians</i> and <i>Dalmatians</i> , against whom Tiberius and Germanicus are sent.
			The Jews and Samaritans complain to Augustus of the tyranny of Archelaus.
4011	760	7	Archelaus, king of Judea, deposed ; and his dominions reduced into the form of a Roman province, and annexed to Syria. <i>Coponius</i> was the first governor of Judea.
			About this time Judas of Galilee arose, and drew away much people after him ; but he, and as many as obeyed him, were dispersed. Acts v. 37.

TABLE III. *Continued.*

A. M.	A. U. C.	A. D.	
4012	761	8	The <i>Pannonians</i> are again brought under subjection to the Romans. Jesus Christ, twelve years of age, disputes with the doctors in the temple, who are astonished at his understanding and answers.
4013	762	9	OVID banished by Augustus to Tomos in Pontus. Baton, the Dalmatian general, surrenders the town of Auduba to Germanicus, which puts an end to the Dalmatian war. Memorable defeat of the Romans under P. Quintilius Varus, governor of Germany, by Arminius, chief of the revolted Germans.
4014	763	10	Tiberius marches against the Germans; and, in the course of this and the following year, reduced the Germans again under the Roman yoke; upon which a profound peace takes place in the whole Roman world.
4015	764	11	Tiberius, in consequence of his very important services, is made by Augustus his <i>colleague</i> in the empire, both in the civil and military government, August 28.
4016	765	12	Imperial edict against diviners and astrologers.
4017	766	13	Augustus Cæsar is again appointed emperor for ten years longer, the last prorogation expiring the end of this year.
4018	767	14	Death of Augustus Cæsar (in the consulship of Sextus Pompeius and Sextus Apuleius) at Nola, August 19, being 76 years of age, all but 35 days. There are <i>four</i> epochs from which historians date the years of this emperor's reign. The <i>first</i> is that of the second year of the Julian æra, or the 709th of Rome; when, after the death of Julius Cæsar, coming from Macedonia into Italy, he took upon him the rank of emperor, without making any change in the republic, and assembled by private authority some veteran soldiers. The <i>second</i> epoch is the third year of the Julian æra, or the 711th of Rome, when, after the death of the two consuls, <i>Hirtius</i> and <i>Pansa</i> , he entered into the consulate with Q. Pedius, Sept. 22; or when, on the 27th of November following, he was declared triumvir with <i>Mark Antony</i> , and <i>Æmilius Lepidus</i> . The <i>third</i> epoch is the third of September, A. U. C. 723, and the 15th of the Julian æra, that is to say, on the day of the battle of <i>Actium</i> . The <i>fourth</i> epoch is the following year, when, after the death of Antony and Cleopatra, he entered triumphantly into Alexandria, the 29th of August, or the first day of the <i>Ægyptian</i> year. Thus Augustus, according to the <i>first</i> epoch, reigned fifty-eight years, five months and four days. This is the epoch which <i>Josephus</i> appears to have followed. According to the <i>second</i> epoch, Augustus reigned fifty-five years, ten months, and twenty-eight days, if we reckon from the time in which he was first made consul; or fifty-five years, eight months, and twenty-two days, from his becoming one of the <i>triumviri</i> . It is from one of these two periods, that <i>Suetonius</i> , <i>Eusebius</i> , <i>Epiphanius</i> , and some others, compute the fifty-six years which they assign to this emperor. But the most common mode of computing the years of the reign of Augustus, is from the <i>battle of Actium</i> , from which time he lived and reigned <i>forty-four</i> years, all but thirteen days. <i>Tiberius Nero Cæsar</i> succeeds Augustus in the empire, August 19. Death of <i>Julia</i> , daughter of Augustus, in the sixteenth year of her exile. She was banished by her father, on the charge of vicious and irregular conduct.
4019	768	15	Extraordinary overflowing of the Tiber, by which several houses are destroyed, and lives lost. Achaia and Macedonia become provinces to Cæsar, having been governed before by <i>Proconsuls</i> . War in Germany. Arminius makes the <i>Cherusci</i> take up arms against Germanicus. Drawn battle between the Romans and Germans.
4020	769	16	Battle of Idistavicus gained by the Romans over the Germans under Arminius. Second battle gained by Germanicus over Arminius, in the neighbourhood of the Elbe. The <i>Angrivarians</i> submit to the Romans. Expedition of Germanicus against the <i>Cattans</i> and <i>Marsians</i> , who immediately submit.
4021	770	17	Conspiracy of Drusus Libo against Tiberius, discovered; upon which the conspirator kills himself. Triumph of Germanicus over the <i>Cherusicans</i> , the <i>Cattans</i> , the <i>Angrivarians</i> , and other nations between the Rhine and the Elbe, May 26.

TABLE III. *Continued.*

A. M.	A. U. C.	A. D.	
4021	770	17	Terrible earthquake in Asia, which overthrew twelve celebrated cities: among these was <i>Sardis</i> , which suffered the most.
			Death of <i>Titus Livy</i> , the historian, at Padua; and of <i>Ovid</i> , in his exile in Scythia.
4022	771	18	About this time Rhascupolis, called also Rhascoporis, and Rhescuporis, king of Thrace, is deprived of his kingdom, and banished.
			About this time a new island made its appearance in the Archipelago, Pliny ii. 87.
			Expedition of Germanicus into the East.
			Zeno, the son of Polemon, ascends the throne of Armenia, through the favour of Germanicus.
			The kingdoms of Cappadocia and Commagena reduced into the form of Roman provinces. Q. Veranius is made governor of the former, and Q. Servæus of the latter.
4023	772	19	Death of Germanicus. He is buried at Antioch.
			Rhascupolis put to death at Alexandria.
			Death of Arminius, general of the Germans, in the 37th year of his age.
			Maroboduus, king of the Lombards, dethroned.
4024	773	20	Death of <i>Sallust</i> , the emperor's minister. He was grandson of a sister of <i>Sallust</i> the historian.
4025	774	21	Revolt in Gaul.
			Sacrovir, chief of the Eduans, defeated by Silius, which puts an end to the Gallic war.
			First African war under Tacfarinas, which commenced A. U. C. 770, finished this year, to the advantage of the Romans. Tacfarinas is driven into the deserts by Blesus the governor.
4026	775	22	Maluginensis removed from the government of Asia, on account of his being priest of Jupiter.
			Pompey's theatre destroyed by fire about this time, and rebuilt by Tiberius.
			Death of <i>Junia</i> , niece of Cato, sister of <i>Brutus</i> , and wife of <i>Cassius</i> . She had survived the battle of Philippi sixty-three years.
			Death of <i>Lucilius Longus</i> , the emperor's most particular friend.
4027	776	23	The Pantomimes expelled Italy.
4028	777	24	The second war of Tacfarinas ended by Dolabella, in which Tacfarinas is slain.
4030	779	26	Thrace, agitated by commotions, is reduced to submission by Poppeus Sabinus.
			The emperor's final departure from Rome.
			John Baptist began to baptize in Judea, about this time.
			<i>Pontius Pilate</i> made governor of Judea, which office he held for ten years.
			In the fifteenth year of the <i>principality</i> of Tiberius Cæsar, which was the <i>twelfth</i> of his monarchy, Jesus Christ, <i>thirty years</i> of age, is baptized by John in Jordan, and enters upon his public ministry.
4031	780	27	Fifty thousand men are said to have been killed by the fall of an amphitheatre at Fidena.
			Great fire in Rome, which consumed all the quarter of Mount Celius.
4032	781	28	<i>John Baptist</i> beheaded about this time, by order of Herod Antipas.
4033	782	29	Revolt of the Frisians, which is soon terminated.
			The Jews, by the permission of Pontius Pilate, crucify Jesus Christ; who, on the third day after his crucifixion, rises from the dead; and forty days after his resurrection ascends up into heaven.
			Miserable death of Judas the traitor.
			Peter's sermon on the day of Pentecost, by means of which three thousand persons are converted to Christianity.
4034	783	30	Ananias and his wife Sapphira suddenly struck dead for their hypocrisy.
4035	784	31	Death of Nero, eldest son of Germanicus.
			Stephen stoned to death by the Jews.
			A great persecution of the followers of Christ at Jerusalem, takes place after the martyrdom of Stephen.
4036	785	32	An angel sends Philip to baptize the Æthiopian eunuch.
4037	786	33	Galba, afterwards emperor, is consul this year.
			Death of Drusus, son of Germanicus.
			Conversion of SAUL of Tarsus, afterwards called PAUL.
			The number of the followers of Christ greatly increase.

TABLE III. *Continued.*

A. M.	A. U. C.	A. D.	
4038	787	34	At Lydda, Peter cures Eneas of the palsy ; and at Joppa restores Tabitha to life.
4039	788	35	Troubles and revolutions among the Parthians and Armenians.
4040	789	36	Commotions in Cappadocia, which are soon quelled by the Romans. Fire at Rome, which destroyed part of the circus, and the quarter of Mount Aventine. Tiberius declares himself friendly to the Christians, and wishes to enrol Christ among the gods ; but is opposed by the senate.
4041	790	37	Death of <i>Tiberius Nero Cæsar</i> , on the 16th or 26th of March, in the seventy-eighth year of his age, after having reigned 22 years, six months, and 26 days, if we reckon from the death of Augustus ; and 25 years, six months, and 15 days, from the time when he was first associated in the empire with Augustus. He is succeeded by <i>Caius Caligula</i> . Antiochus again put in possession of the kingdom of Commagena, which had been reduced into a Roman province by Germanicus. Disgrace and death of Pilate, governor of Judea.
4042	791	38	<i>Vespasian</i> , afterwards emperor, was <i>ædile</i> in this year, i. e. a magistrate, who had the care of the public buildings of the city.
4043	792	39	Getulicus and Lepidus put to death upon suspicion of a conspiracy against the emperor.
4044	793	40	The conversion of Cornelius, the centurion, happened about this time.
4045	794	41	The emperor <i>Caligula</i> slain on the fourth day of the Palatine games. He is succeeded by his uncle <i>Claudius Cæsar</i> . <i>Seneca</i> banished to the island of Corsica. War of the Romans against the Germans and Moors. Mauritania reduced into a Roman province.
4046	795	42	The followers of Jesus first called CHRISTIANS at Antioch.
4047	796	43	<i>Claudius</i> vanquishes the Britons in several battles ; and at his return to Rome is honoured with a triumph. Dearth in Rome, occasioned by Messalina and the freedmen monopolizing and raising the price of the necessaries of life.
4048	797	44	<i>Vespasian</i> fought thirty battles with the Britons, took twenty of their towns, subdued two of the British nations, and possessed himself of the Isle of <i>Wight</i> . <i>James</i> , the brother of John, put to death by Herod.
4049	798	45	An eclipse of the sun on the birth-day of the emperor <i>Claudius</i> . To prevent the superstitious drawing thence any inauspicious omens concerning him, he caused notice to be posted up some time before it happened, giving a physical explanation of the phenomenon. The dreadful famine foretold by <i>Agabus</i> , rages in Judea, Acts xi. 27, 28.
4050	799	46	<i>Asinius Gallus</i> , half-brother to <i>Drusus</i> , son of <i>Tiberius</i> , conspires against the emperor, and is banished. Thrace, which had hitherto its own kings, is made a Roman province. About this time a new island makes its appearance in the <i>Ægean</i> sea. It is named <i>Therasia</i> by <i>Seneca</i> .
4051	800	47	The emperor takes upon himself the title of <i>Censor</i> . Secular games celebrated at Rome, in honour of the 800th year of Rome. <i>Claudius</i> adds three new letters to the Roman alphabet, the names of two of which only remain ; the <i>Æolic digamma</i> , which answers to our <i>v</i> ; and the <i>Antisigma</i> , which answers to a <i>p</i> and an <i>s</i> joined together. Many of the greatest men in Rome are put to death by <i>Claudius</i> , to gratify the revenge and covetousness of <i>Messalina</i> , his wife. Commotions in the East, and in Germany. Incursions of the <i>Cauci</i> into Lower Germany. <i>Corbulo</i> reduces them to subjection. Celebrated canal cut between the <i>Rhine</i> and the <i>Maase</i> .
4052	801	48	<i>Claudius</i> by a census is said to find 6,900,000 citizens in Rome. The Gauls admitted into the senate, and to the dignities of the empire. L. <i>Salvius Otho</i> , the emperor <i>Otho</i> 's father, made patrician.
4053	802	49	Herod <i>Agrippa</i> , king of the Jews, eaten up of worms : Acts xii. 23. <i>Seneca</i> recalled from banishment, and made preceptor to <i>Agrippa</i> 's son.

TABLE III. *Continued.*

A. M.	A. U. C.	A. D.	
4054	803	50	Cologne founded by Agrippina. The <i>Catti</i> defeated by Pomponius.
4055	804	51	Great dearth in the Roman empire. The <i>Britons</i> making incursions into the Roman settlements, are vanquished by P. Ostorius Scapula.
4056	805	52	The <i>Jews</i> expelled Rome by Claudius. <i>Caractacus</i> , the British king, is defeated, made prisoner, and carried to Rome. The aqueduct at Rome begun by Caligula, fourteen years before; finished this year by Claudius.
4057	806	53	Nero's marriage with Octavia. Claudius Felix made governor of Judea in the room of Ventidius Cumanus.
4058	807	54	Caius Tiberius Claudius Nero Cæsar, the Roman emperor, poisoned by the empress Agrippina, after a reign of thirteen years, eight months, and twenty-one days; and is succeeded in the empire by Nero Cæsar, his wife's son. Paul preaches at Athens. Death of Azisus, king of the Emesenians.
4059	808	55	<i>Britannicus</i> , son of Claudius Cæsar by Messalina, poisoned by the emperor his brother. War of the Romans against the Parthians.
4061	810	57	Apollos, an eloquent man, and mighty in the scriptures, preaches at Corinth, Acts xviii. 24.
4062	811	58	Artaxata, the capital of Armenia, burnt by Corbulo. Tigranocerta taken by Corbulo. Armenia totally subdued by Corbulo; and given by Nero to Tigranes, great-grandson of Archelaus, formerly king of Cappadocia.
4063	812	59	Nero puts his mother Agrippina to death. Death of Domitius Afer, the orator. <i>Laodicea</i> , one of the most famous cities in Asia, destroyed by an earthquake.
4064	813	60	The pantomimes recalled by Nero. Appearance of a comet, with which the vulgar are greatly alarmed. The city of Puteoli, or Pozzuola, obtains from Nero the title of August or Imperial Colony.
4065	814	61	The Britons form a league to recover their independence. They take advantage of the absence of Suetonius Paulinus, their governor, to take up arms against the Romans. <i>Boadicea</i> , the British queen, defeats the Romans, killing 70,000 in various places; but the Britons are at last defeated by Suetonius, the Roman general, with the loss of 80,000. Pedanius Secundus, prefect of Rome, assassinated by one of his slaves. King Agrippa confers the high priesthood on <i>Israel</i> , the son of Phabius.
4066	815	62	Death of <i>Mark</i> the evangelist. He is said to have been buried at Alexandria. St. <i>Paul</i> sent in bonds to Rome. He is shipwrecked at Malta. Nero puts his empress Octavia to death. <i>Aulus Persius Flaccus</i> , the poet, dies in the thirtieth year of his age.
4067	816	63	On the fifth of February, a violent earthquake happened in Campania, which destroyed great part of the city of Pompeii, at the foot of mount Vesuvius, and did considerable damage to Herculaneum. About this time Nero reduced the Cottian Alps into a Roman province, after the death of king Cottius. The Parthians vanquished by the Romans under Corbulo. Tiridates, king of Parthia, lays down his crown at the foot of Nero's statue.
4068	817	64	<i>James</i> , the brother of our Lord, is, according to Eusebius, thrown down from a pinnacle of the temple, and stoned; and a faller striking him on the head with a club, kills him. The emperor sends two centurions up the Nile, in order to explore its source; but the centurions failed in their expedition, being stopped by the cataracts and marshy grounds. Great fire in Rome, by which upwards of two-thirds of this great city was consumed. Nero charging the late conflagration of the city upon the Christians, persecutes them with all manner of cruelties and torments.

TABLE III.- *Continued.*

A. M.	A. U. C.	A. D.	
4068	817	64	The Jews revolt from the Romans, and pelt their governor <i>Florus</i> with stones, which begins the first Jewish war.
4069	818	65	Several great men conspire against the emperor ; but the plot is discovered. Death of <i>Seneca</i> and <i>Lucan</i> . Campania wasted by an epidemical sickness, and great tempests. Great fire at <i>Lyons</i> , which nearly consumed the whole city. <i>Nero</i> made the inhabitants of this city a present of four millions of <i>sesterces</i> , (about thirty-two thousand pounds,) towards repairing their losses.
4070	819	66	<i>Tiridates</i> receives the crown of <i>Armenia</i> from the hands of <i>Nero</i> . <i>Vespasian</i> sent by <i>Nero</i> to make war against the Jews. Disturbances in <i>Cæsarea</i> , between the Jews and the idolaters who inhabited that city. Sedition in <i>Jerusalem</i> , occasioned by <i>Florus</i> . This may be considered the proper commencement of the Jewish war. It took place, according to <i>Josephus</i> , on the <i>sixteenth</i> day of the month <i>Artemisius</i> , which, according to <i>Scaliger's</i> calculation, corresponds to our <i>May</i> . The Jews of <i>Cæsarea</i> slain, to the number of <i>twenty thousand</i> . All <i>Syria</i> filled with slaughter by the battles between the Jews and the Syrians. <i>Cyros</i> and <i>Macherontum</i> taken by the Jews from the Romans. <i>Jerusalem</i> besieged by <i>Cæstius Gallus</i> . The <i>Christians</i> leave <i>Jerusalem</i> , and fly to <i>Pella</i> in <i>Cælosyria</i> .
4071	820	67	<i>Vespasian</i> invades <i>Judea</i> with an army of 60,000 men, and carries fire and sword wherever he goes ; immense numbers of Jews are slain in the various sieges. <i>St. Peter</i> and <i>St. Paul</i> put to death about this time. <i>Jotapata</i> taken by the Romans after a siege of forty-six days. <i>Japha</i> taken by the Romans. <i>Eleven thousand six hundred</i> Samaritans, that had assembled on the top of <i>Mount Gerizim</i> , slain by order of <i>Vespasian</i> . <i>Joppa</i> taken and destroyed by the Romans. <i>Tarichæa</i> taken by the Romans, and nearly 40,000 persons, who had taken refuge in it, slain. Death of <i>Corbulo</i> .
3072	821	68	Dreadful calamities in <i>Jerusalem</i> , occasioned by the <i>zealots</i> , who divide themselves into two different parties, and murder one another by thousands, committing the most horrid cruelties. The emperor <i>Nero</i> , on account of his great cruelty and injustice, is obliged to fly from <i>Rome</i> to the house of <i>Phaon</i> , one of his freedmen, about four miles from <i>Rome</i> , where he kills himself ; upon which the senate declares <i>Galba</i> emperor.
4073	822	69	On the kalends of <i>January</i> , the images of <i>Galba</i> , in <i>Germany</i> , are thrown down ; and on the third day <i>Vitellius</i> is saluted emperor by the army ; and on the fifteenth day of the same month <i>Galba</i> is slain by the partisans of <i>Otho</i> , seven months after the death of <i>Nero</i> ; upon which <i>Otho</i> is proclaimed emperor. Civil war betwixt <i>Vitellius</i> and <i>Otho</i> . Engagement in an island in the <i>Po</i> , betwixt the troops of <i>Otho</i> and <i>Vitellius</i> , wherein the latter have the advantage. Battle of <i>Bedriacum</i> , in which <i>Otho's</i> army is defeated ; upon which <i>Otho</i> kills himself, after a reign of three months. He is succeeded by <i>Vitellius</i> . <i>Dolabella</i> put to death by order of <i>Vitellius</i> . Civil war betwixt <i>Vitellius</i> and <i>Vespasian</i> . <i>Cremona</i> sacked by <i>Primus</i> . <i>Junius Blæsus</i> poisoned by order of <i>Vitellius</i> . <i>Vespasian</i> acknowledged emperor by a great part of <i>Italy</i> , and all the western provinces The capitol besieged and taken by <i>Vitellius's</i> soldiers. The temple of <i>Jupiter Capitolinus</i> destroyed by fire. <i>Vitellius</i> is killed, after a reign of eight months and a few days, and <i>Vespasian</i> succeeds him in the empire.

TABLE III. *Continued.*

A. M.	A. U. C.	A. D.	
4073	822	69	The Batavians, under <i>Civilis</i> , revolt from the Romans, over whom they obtain two great victories.
4074	823	70	Vespasian orders the capitol to be rebuilt, the first stone of which was laid on the 21st of June. Titus, son of Vespasian, sent by the emperor to besiege Jerusalem. The Jewish temple burnt, notwithstanding the endeavours of Titus to preserve it. Jerusalem taken Sept. 7, and destroyed by Titus, which ends the Jewish war. Josephus reckons that not less than <i>eleven hundred thousand</i> persons perished in this siege, by fire, sword, misery, and famine. If to this number be added all that were killed in the several battles fought out of Jerusalem, and in the taking of the several towns which the Romans stormed, it will be found that the Jews lost in the whole course of the war, <i>one million three hundred and fifty-seven thousand six hundred and sixty men</i> . The number of prisoners during the war, according to the same historian, amounted to <i>ninety-seven thousand</i> ! See on Matt. xxiv. 31.
4075	824	71	Magnificent triumph of Vespasian for his victories over the Jews. Peace being re-established in the world, the temple of Janus is shut. This is the sixth time of its being shut according to Orosius.
4076	825	72	Commagena is made a Roman province. Vologeses, king of Parthia, molested by the Alans, a Scythian people, who over-run Media and Armenia.
4077	826	73	Rhodes, Samos, and the neighbouring islands, formed into a province, under the name of the Cyclades, or island province.
4078	827	74	Vespasian, who had made his son Titus his colleague in the censorship, celebrates with him the ceremony of closing the <i>lustrum</i> ; and of numbering the Roman citizens.
4079	828	75	Dedication of the Temple of Peace. Vespasian places in it the golden vessels belonging to the temple of Jerusalem, and a great number of the finest performances of the best painters and sculptors. Nero's colossus, erected by his order at the entrance of the golden palace, is dedicated to Apollo, or the sun, by Vespasian.
4080	829	76	Three cities in the island of Cyprus, destroyed by an earthquake.
4081	830	77	Dreadful plague in Rome, through which <i>ten thousand</i> persons are said to have died in one day !
4082	831	78	Agricola appointed governor of Britain.
4083	832	79	<i>Vespasian</i> dies, after a reign of nine years, eleven months, and twenty-four days, and is succeeded in the Roman empire by his son <i>Titus</i> . Dreadful eruption of Mount Vesuvius, which devastated a considerable part of Campania. Death of the elder Pliuy, who was suffocated by the smoke and ashes from the mountain, while employed in examining this dreadful phenomenon.
4084	833	80	Dreadful pestilence. Terrible fire at Rome, which raged with great violence for three days and three nights. Many of the public buildings were destroyed, among which were the <i>pantheon</i> , the Octavian library, and the capitol, which had not been long rebuilt. Dedication of the amphitheatre begun by Vespasian, and finished by Titus.
4085	834	81	<i>Titus</i> dies on Sept. 13, after a reign of two years, two months and twenty days ; and is succeeded in the Roman empire by his brother <i>Domitian</i> .
4087	836	83	Domitian's expedition against the Catti, a people of Germany. The emperor returns without having seen the enemy, and causes triumphal honours to be decreed him. It is supposed that about this time he received the surname of <i>Germanicus</i> .
4088	837	84	Sabinus is made colleague with Domitian in the consulate : his prænomen is not known ; but he is supposed to be the same with Oppius Sabinus, who lost his life soon after in the Dacian war. The Caledonians defeated by Agricola, with the loss of 10,000 men. The ornaments of triumph are decreed the victor. The fleet of Agricola sailed round Great Britain : before this circumnavigation was made, the Romans were not sure that Britain was an island.
4089	838	85	Domitian orders the nativity of all the great men in Rome to be cast ; and such as were said to be born for empire, he destroyed. Philosophers banished from Rome by Domitian. The Nasamonians revolt from the Romans, but are subdued by Flaccus.

TABLE III. *Concluded.*

A. M.	A. U. C.	A. D.	
4089	838	85	Fulvius is made colleague with the emperor this year in the consulate: his prænomen is not known. This Fulvius is supposed to be either T. Aurelius Fulvius, or Fulvius, the grand-father of the emperor Titus Antoninus.
4090	839	86	Institution of the Capitoline games. The Dacian war began this year, according to Eusebius. The Dacians enter the Roman provinces, and make great depredations; but are at last completely overthrown by Julianus.
4092	841	88	The secular games celebrated at Rome this year, not because it was the termination of an even century, from the building of the city; but through the mere caprice of the emperor.
4093	842	89	Domitian banished the astrologers from Rome.
4094	843	90	The Marcomans, &c. having defeated the emperor, the latter makes peace with Decebalus, king of the Dacians, and allow him a yearly pension, which is never demanded. He assumes the surname of <i>Dacicus</i> .
4095	844	91	Domitian changes the names of the months of September and October, and calls them Germanicus and Domitianus; which continued only during his life. About this time the temple of Janus is again shut. Cornelia, chief of the vestals, accused by the emperor of incontinence, is buried alive.
4096	845	92	About this time happened the revolt of L. Antonius, who commanded on the Upper Rhine. He is defeated and killed. The kingdom of Chalcis united to the Roman empire.
4097	846	93	Death of Agricola, the governor of Britain, on the 23d of August, in the year when Collega and Priscus were consuls. The Sarmatians revolt, but are soon quelled by Domitian; in consequence of which he carries a laurel crown to the capitol, and consecrates it to Jupiter.
4098	847	94	Philosophers and scientific men banished Rome by an order of the senate. Epictetus, the famous stoic philosopher, was among the number of the exiles.
4099	848	95	Commencement of the second persecution against the Christians. About this time, St. John was thrown into a cauldron of boiling oil, near the Latin gate at Rome; but, being miraculously preserved, is afterwards banished to Patmos, where he is supposed to have written his Revelation some time in the course of this or the following year. Acilius Glabrio, who had been consul A. U. C. 844, is put to death by order of the emperor.
4100	849	96	Domitian killed in his palace by some of his freedmen, after a tyrannical reign of fifteen years and five days. He was the last of the twelve Cæsars, and is succeeded in the empire by Nerva.
4101	850	97	Death of Virginius, the consul, in the 83d year of his age. Tacitus, who was at this time consul by subrogation, pronounces his funeral oration. Trajan, who commanded the army in Lower Germany, adopted by Nerva.
4102	851	98	Nerva dies, Jan. 21, after having reigned one year, four months, and eight days, and is succeeded in the empire by Trajan, a Spaniard. The Chamavians and Angrivarians defeat the Bructerians, with the loss of 60,000 men.
4103	852	99	Trajan, who was in Germany when he was proclaimed emperor, enters Rome without the least parade.
4104	853	100	Adrian, afterwards emperor, married to Sabina, daughter of Trajan's nephew. The death of St. John, the apostle and evangelist, is generally supposed to have happened about this time.

PREFACE

TO THE

EPISTLE TO THE ROMANS.

THAT St. PAUL was the author of this Epistle, and that it possesses every evidence of *authenticity* that any work of the kind can possess ; or that even the most fastidious scepticism can require ; have been most amply proved by Dr. W. Paley, Archdeacon of Carlisle, in his work entitled "*Horæ Paulinæ* ; or, the Truth of the Scripture History of St. Paul evinced, by a comparison of the Epistles which bear his name, with the Acts of the Apostles, and with one another."

Of this Apostle I have spoken at large in the notes on the preceding Book ; and especially in the observations at the close of the ninth chapter ; to which I beg leave to refer the Reader. It will be sufficient to state here, that *Saul*, (afterwards called *Paul*,) was born in Tarsus, a city of Cilicia, of Jewish parents, who possessed the right of Roman citizens : (see the note on Acts xxii. 28.) that when young, he was sent to Jerusalem for the purpose of receiving a Jewish education ; that he was there put under the tuition of the famous Rabbi *Gama-hel*, and was incorporated with the sect of the Pharisees, of whose system he imbibed all the pride, self-confidence, and intolerance ; and distinguished himself as one of the most inveterate enemies of the Christian cause ; but, being converted by a most singular interposition of Divine Providence and grace, he became one of the most zealous promoters and successful defenders of the cause, which he had before so inveterately persecuted.

Though this Epistle is directed *to the Romans*, yet we are not to suppose that *Romans*, in the proper sense of the word, are meant ; but rather those who *dwelt at Rome*, and composed the Christian church in that city : that there were among these, *Romans* properly such, that is, heathens who had been converted to the Christian faith, there can be no doubt : but the principal part of the church in that city, seems to have been formed from *Jews*, sojourners at Rome ; and from such as were *proselytes* to the Jewish religion.

When, or by *whom* the Gospel was first preached at Rome, cannot be ascertained. Those who assert that St. *Peter* was its founder, can produce no solid reason for the support of their opinion. Had this Apostle first preached the Gospel in that city ; it is not likely that such an event would have been unnoticed in the *Acts of the Apostles* ; where the labours of St. *Peter* are particularly detailed with those of St. *Paul*, which indeed form the chief subject of this Book. Nor is it likely that the author of this Epistle should have made no reference to this circumstance, had it been true. Those who say that this church was founded by these two Apostles conjointly, have still less reason on their side ; for it is evident from chap. i. 8, &c. that St. *Paul* had *never been at Rome*, previously to his writing this Epistle. It is most likely that no *apostle* was employed in this important work ; and that the Gospel was first preached there by some of those persons who were converted at Jerusalem on the day of Pentecost ; for, we find from Acts ii. 10. that there were then at Jerusalem, *strangers of Rome, Jews, and proselytes* ; and these, on their return, would naturally declare the wonders they had witnessed ; and proclaim

that truth by which they themselves had received salvation. Of ROME itself, then the metropolis of the world, a particular account has been given in the note on Acts, chap. xxviii. 16. to which the Reader is requested to refer.

The *occasion* of writing this Epistle, may be easily collected from the Epistle itself. It appears that St. Paul had been made acquainted with all the circumstances of the Christians at Rome, by Aquila and Priscilla, (see chap. xvi. 3.) and by other Jews who had been expelled from Rome, by the decree of Claudius, (mentioned Acts xviii. 2.) and finding that it was composed partly of *heathens*, converted to Christianity; and partly of *Jews*, who had, with many remaining prejudices, believed in Jesus as the true Messiah; and that many contentions arose from the claims of the Gentile converts to equal privileges with the Jews; and, from the absolute refusal of the Jews to admit these claims, unless the Gentile converts became circumcised, he wrote to adjust and settle these differences.

Dr. Paley, with his usual perspicuity, has shewn that the principal object of the argumentative part of the Epistle, is, "To place the Gentile convert upon a parity of situation with the Jewish, in respect of his religious condition, and his rank in the Divine favour." The Epistle supports this point by a variety of arguments; such as, that no man, of either description, was justified by the works of the law—for this plain reason, that no man had performed them; that it became therefore necessary to appoint *another medium*, or condition of justification, in which *new medium* the Jewish peculiarity was merged and lost; that Abraham's own justification was *antecedent* to the law, and *independent of it*; that the Jewish converts were to consider the law as now dead, and themselves as married to another; that what the law in truth could not do, in that it was weak through the flesh, God had done by sending his Son; that God had rejected the unbelieving Jews, and had substituted in their place, a society of believers in Christ; collected indifferently from *Jews* and *Gentiles*.—Therefore, in an Epistle directed to Roman believers, the point to be endeavoured after by St. Paul, was to reconcile the Jewish converts to the opinion that the Gentiles were admitted by God to a parity of religious situation with themselves; and that, without their being obliged to keep the law of Moses. In this Epistle, though directed to the Roman church in general, it is in truth, a Jew writing to Jews. Accordingly, as often as his argument leads him to say any thing derogatory from the Jewish institution; he constantly follows it by a softening clause. Having, chap. ii. 28, 29. pronounced "that he is not a Jew who is one outwardly; nor that circumcision, which is outward in the flesh," he adds immediately, "What advantage then hath the Jew? or what profit is there in circumcision? *Much every way.*" Having, in the third chap. ver. 28. brought his argument to this formal conclusion, "that a man is justified by faith, without the deeds of the law," he presently subjoins, ver. 31. "Do we then make void the law through faith? God forbid! *Yea, we establish the law.*" In the *seventh* chap. when in ver. 6. he had advanced the bold assertion, "that now we are delivered from the law, that being dead wherein we were held;" in the next verse he comes in with this healing question, "What shall we say then? Is the law sin? God forbid! Nay, I had not known sin but by the law." Having, in the following words more than insinuated the inefficacy of the Jewish law, chap. viii. 3. "for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh;" after a digression indeed, but that sort of a digression, which he could never resist, a rapturous contemplation of his Christian hope, and which occupies the latter part of this chapter: we find him in the next, as if sensible that he had said something which would give offence, returning to his Jewish brethren in terms of the warmest affection and respect; "I say the truth in Christ Jesus, I lie not: my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ *for my brethren, my kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers; and of whom, as concerning the flesh, Christ came.*" When in the 31st and 32d verses of the *ninth* chapter, he represented to the Jews the error of even the best of their nation, by telling them that "Israel, which followed after the law of righteousness, had not attained to the law of righteousness, because they sought it not by faith, but as it were by the works of the

law, for they stumbled at that stumbling stone;" he takes care to annex to this declaration, these conciliating expressions; "Brethren, my heart's desire, and prayer to God for Israel is, that they might be saved; for I bear them record, that they have a zeal of God, but not according to knowledge." Lastly, having, chap. x. 20, 21. by the application of a passage in Isaiah, insinuated the most ungrateful of all propositions to a Jewish ear, the rejection of the Jewish nation as God's peculiar people; he hastens, as it were, to qualify the intelligence of their fall by this interesting exposition: "I say then, hath God cast away his people, (i. e. wholly and entirely?) God forbid! for I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. *God hath not cast away his people which he foreknew;*" and follows this thought throughout the whole of the eleventh chapter, in a series of reflections calculated to soothe the Jewish converts, as well as to procure from their Gentile brethren, respect to the Jewish institution. Dr. Paley, drawing an argument from this manner of writing in behalf of the *genuineness* of this Epistle, adds, "Now, all this is perfectly natural. In a *real* St. Paul, writing to *real* converts, it is, what anxiety to bring them over to his persuasion, would naturally produce; but there is an *earnestness* and a *personality*, if I may so call it, in the *manner*, which a cold forgery, I apprehend, would neither have conceived nor supported." *Horæ Paulinæ*, p. 49, &c.

From a proper consideration of the *design* of the Apostle in writing this Epistle; and from the *nature* and *circumstances* of the persons to whom it was directed; much light may be derived for a proper understanding of the Epistle itself. When the Reader considers that the church at Rome was composed of *heathens* and *Jews*, that the latter were taught to consider themselves the only people on earth, to whom the Divine favour extended: that *these* alone had a right to all the blessings of the Messiah's kingdom; that the giving *them* the law and the prophets, which had not been given to any other people, was the fullest proof that these privileges did not extend to the nations of the earth; and, that though it was possible for the Gentiles to be saved, yet it must be *in consequence* of their becoming *circumcised*, and taking on them the *yoke of the law*.—When, on the other hand, the Reader considers the Roman Gentiles, who formed the other part of the church at Rome, as educated in the most perfect contempt of *Judaism*, and of the *Jews*, who were deemed to be haters of all mankind, and degraded with the silliest superstitions; and now evidently rejected and abandoned by that God, in whom they professed to trust; it is no wonder if, from these causes, many contentions and scandals arose; especially at a time when the spirit of Christianity was but little understood; and among a people too who do not appear to have had any apostolic authority established among them, to compose feuds, and settle religious differences.

That the Apostle had these things particularly in his eye, is evident from the Epistle itself. His first object is to confound the *pride* both of the *Jews* and the *Gentiles*; and this he does by shewing the *former* that they had *broken their own law*, and consequently *forfeited* all the privileges which the obedient had a right to expect:—he shews the *latter*, that however they might boast of eminent men, who had been an honour to their country; nevertheless, the *Gentiles as a people*, were degraded by the basest of crimes, and the lowest idolatry:—that, in a word, the *Gentiles* had as little cause to boast in their *philosophers* as the *Jews* had to boast in the faith and piety of their *ancestors*; *for all had sinned, and come short of the glory of God*. This subject is particularly handled in the *five* first chapters; and often referred to in other places.

Concerning the *time* in which this Epistle was written, there is not much difference of opinion: it is most likely that it was written about A. D. 58. when Paul was at Corinth, see chap. xvi. 29. conferred with 1 Cor. i. 14. and Rom. xvi. 1. conferred with 2 Tim. iv. 20. It appears from chap. xvi. 22. that Paul did not write this Epistle with his *own* hand, but used a person called *Tertius*, as his amanuensis; and that it was sent by the hands of *Phæbe*, a deaconess, (*οὐραν διακονοῦ*), of the church of Cenchrea, which was the eastern Port, on the Isthmus of Corinth.

From *internal* evidence, Dr. Paley has demonstrated the authenticity of this Epistle, and its existence in the ancient *Antichronymian* versions, and the *Syriac*, as well as its being mentioned by the *Apostolic Fathers*, *Barnabas*, chap. xii. 13. *Clemens Romanus*, Ep. i. c. i. 30, 32, 35, 46. *Ignatius*, Epist. ad Ephes. 20. ad Smyrn. 1. ad Trall. 8. and *Polycarp*. 3 and 6. and by all *succeeding* writers, put it beyond all dispute.

Of the fourteen Epistles attributed to St. Paul, (thirteen only of which bear his name,) this has been reckoned the *first* in importance, though certainly not in *order of time*; for there is every reason to believe that both the Epistles to the *Thessalonians*, that to the *Galatians*, those to the *Corinthians*, the first to *Timothy*, and that to *Titus*, were all written before the Epistle to the Romans. See the dates of the books of the New Testament, at the end of the Introduction to the Gospels, &c.

In the *arrangement* of the Epistles, nothing seems to have been consulted besides the *length* of the Epistle, the character of the writer, and the importance of the *place* to which it was sent. ROME, being the mistress of the world, the Epistle to that city was placed first. Those to the *Corinthians*, because of the great importance of their city, next: *Galatia*, *Ephesus*, *Philippi*, *Colosse*, and *Thessalonica*, follow in graduated order. *Timothy*, *Titus*, and *Philemon*, succeed in the same way: and the Epistle to the *Hebrews*, because the author of it was long in dispute, was placed at the end of the Epistles of Paul, as being *probably* written by him. *James*, as Bp. of Jerusalem, precedes *Peter*; *Peter* precedes *John*, as the supposed chief of the apostles; and *John* the beloved disciple, *Jude*. The book of the *Revelation*, as being long disputed in the Christian church, was thrown to the *conclusion* of the New Testament Scriptures. The *surats*, or chapters of the *Koran*, were disposed in the same sort of order; the *longest* being put first, and all the *short ones* thrown at the end, without any regard to the *times* in which it was pretended, they were revealed.

There have been some doubts concerning the *language* in which this Epistle was written. *John Adrian Bolten* endeavoured to prove that St. Paul wrote it in *Syriac*, and that it was translated into *Greek* by *Tertius*: but this supposition has been amply refuted by *Griesbach*. Others think that it must have been written originally in *Latin*, the language of the people to whom it was addressed; "for although the Greek tongue was well known in Rome, yet it was the language of the *great* and the *learned*; and it is more natural to suppose that the Apostle would write in the language of the *common people*, as those were most likely to be his chief readers, than in that of the *great* and the *learned*." This argument is more specious than solid. 1. It is certain that at this time, the Greek language was very *generally* cultivated in Rome, as it was in most parts of the Roman empire. *Cicero pro Arch.* 10. says *Græca leguntur in omnibus fere gentibus: Latina, suis finibus, exiguis sane continentur*. "The Greek writings are read in almost all nations: those of the *Latin*, within their own narrow limits." *Tacitus*, Orator. 29. observes, *Nunc natus infans delegatur Græculæ alicui ancillæ*. "Now the new-born child is put under the care of some Greek maid;" and this undoubtedly for the purpose of its learning to speak the Greek tongue. And *Juvenal*, Sat. vi. ver. 184. ridicules this affectation of his countrymen, which in his time appears to have been carried to a most extravagant excess.

*Nam quid rancidius, quàm quòd se non putat ulla
Formosam, nisi quæ de Tusçâ Græcula facta est?
De Sulmonensi mera Cecropis? OMNIA GRÆCÆ,
Cum sit turpe magis nostris nescire Latinè.
Hòc sermone pavent, hòc Iram, Gaudia, Curas,
Hòc cuncta effundunt animi secreta. Quid ultra?—*

“ For what so nauseous and affected too,
As those that think they due perfection want
Who have not learned to lisp the *Græcian cant*?
In *Greece* their whole accomplishments they seek:
Their fashion, breeding, language, must be *Greek*.
But raw in all that does to *Rome* belong,
They scorn to cultivate their *mother-tongue*.
In *Greek* they flatter, all their fears they speak,
Tell all their secrets, nay, they scold in *Greek*.”

DRYDEN.

From these testimonies, it is evident, that the Greek was a common language in Rome in the days of the Apostle; and that, in writing in this language, which he probably understood better than he did Latin, he consulted the

taste and propensity of the Romans; as well as the probability of his Epistle being more extensively read, in consequence of its being written in *Greek*.

2. But were these arguments wanting, there are others of great weight, that evince the propriety of chusing this language in preference to any other. The sacred writings of the Old Testament were, at that time, confined to two languages, the *Hebrew* and the *Greek*. The former was not known out of the confines of Palestine; the latter over the whole Roman empire: and the *Latin* tongue appears to have been as much confined to *Italy* as the *Hebrew* was to *Judea*. The Epistle, therefore, being designed by the Spirit of God, to be of general use to the Christian churches, not only in *Italy*, but through *Greece*, and all *Asia Minor*, where the Greek language was spoken and understood; it was requisite that the instructions to be conveyed by it should be put in a language the most generally known; and a language too which was then in high, and in daily increasing credit.

3. As the Jews were the principal objects of this Epistle, and they must be convinced of the truth of Christianity, from the evidence of their *own Scriptures*; and as the *Greek version* of the *Septuagint* was then their universal text-book, in all their dispersions; it was absolutely requisite that the Epistle should be written in a tongue with which *they* were best acquainted; and in which their acknowledged Scriptures were contained. These arguments seem conclusive for a *Greek* and not a *Latin* original of this Epistle.

From the *manner* in which this Epistle has been interpreted and applied, various most discordant and conflicting opinions have originated. Many commentators, forgetting the *scope* and *design* of it, have applied that to men in *general*, which most obviously belongs to the *Jews*, as distinguished from the Gentiles, and to them only. From this one mistake, the principal controversies that have agitated and divided the Church of Christ, concerning the doctrines of unconditional *reprobation* and *election*, have arisen. Men, eminent for their talents, learning and piety, have interpreted and applied the whole on this mistaken ground. They have been opposed by others, not at all their inferiors either in religion or learning, who, not attending properly to the scope of the Apostle, have rather argued from the perfections of the Divine Nature, and the general concurrent sense of Scripture, and thus proved that such doctrines cannot comport with those perfections, nor with the analogy of faith; and that the Apostle is to be interpreted according to *these*, and not according to the apparent grammatical import of the phraseology which he employs. On both sides the disputes have run high; the cause of truth has gained little, and Christian charity and candour have been nearly lost. Dispassionate men, on seeing this, have been obliged to exclaim—

———— *tantænc animis cœlestibus iræ!*

Can such fierce zeal in heavenly bosoms dwell?

To compose these differences, and do justice to the Apostle, and set an important portion of the word of God in its true and genuine light; Dr. John Taylor, of Norwich, a divine who yielded to few in command of temper, benevolent feeling, and deep acquaintance with the Hebrew and Greek Scriptures, undertook the elucidation of this much controverted Epistle. The result of his labours was a paraphrase and notes on the whole book, to which is prefixed, "A KEY to the Apostolic Writings; or an Essay to explain the Gospel Scheme, and the principal words and phrases, the apostles have used in describing it." 4to. 1769. fourth edition. This KEY, in the main, is a most invaluable work; and has done great justice to the subject. Christians, whether advocates for *general* or *particular* redemption, might have derived great service from this work, in explaining the Epistle to the Romans: but the author's creed, who was an *Arian*, (for he certainly cannot be ranked with modern unitarians,) has prevented many from consulting his book.

To bring the subject of this Epistle before the Reader, into the fairest and most luminous point of view, in my power, I think it right to make a large extract from this *Key*, steering as clear as possible of those points in which my own creed is certainly at variance with that of my author; especially in the articles of *Original Sin*, the *Atonement*, and *Deity of Christ*: but as these points are seldom *directly* touched in this introductory Key, the Reader need be under no apprehension that he shall meet with any thing in hostility to the orthodoxy of his own creed.

A Key to the Apostolic Writings: or, an Essay to explain the Gospel Scheme, and the principal Words and Phrases which the Apostles have used in describing it.

§ 1. *On the Original and Nature of the Jewish Constitution of Religion.*

1. God, the Father of the Universe, who has exercised his boundless wisdom, power and goodness, in producing various beings of different capacities; who created the earth, and appointed divers climates, soils, and situations in it, hath, from the beginning of the world, introduced several schemes and dispensations for promoting the virtue and happiness of his rational creatures; for curing their corruption, and preserving among them the knowledge and worship of himself, the true God, the possessor of all being, and the fountain of all good.

2. In pursuance of this grand and gracious design, when, about four hundred years after the flood, the generality of mankind were fallen into idolatry, (a vice which, in those times, made its first appearance in the world,) and served *other gods*, thereby renouncing allegiance to the one God, the maker and governor of Heaven and earth; He, to counteract this new and prevailing corruption, was pleased, in his infinite wisdom, to select *one family* of the earth, to be a repository of true knowledge, and the pattern of obedience and reward among the nations. That, as mankind were propagated, and idolatry took its rise and was dispersed from one part of the world into various countries; so also the knowledge, worship, and obedience of the true God, might be propagated and spread from nearly the same quarter; or, however, from those parts which then were most famous and distinguished. To this family he particularly revealed himself, visited them with several public and remarkable dispensations of Providence; and at last formed them into a *nation*, under his special protection; and governed them by laws delivered from himself; placing them in the open view of the world, first in *Egypt*, and afterwards in the land of *Canaan*.

3. The head, or root of this family was *Abraham*, the son of *Terah*, who lived in *Ur* of the *Chaldees*, beyond *Euphrates*; his family was infected with the common contagion of idolatry, as appears from *Joshua* xxiv. 2, 3. *And Joshua said unto all the people, Thus saith the Lord God of Israel, your fathers dwell on the other side of the flood, (or river Euphrates,) in old time; even Terah the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, &c. And the apostle Paul intimates as much, Rom. iv. 3, 4, 5. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Abraham* is the person he is discoursing about; and he plainly hints, though he did not care to speak out, that even *Abraham* was chargeable with not paying due reverence and worship to God; as the word $\Lambda\text{ΣΕΒΗ}\Sigma$, which we render *ungodly*, properly imports.

4. But, though *Abraham* had been an idolater; God was pleased, in his infinite wisdom and goodness, to single him out to be the head, or root of that family or nation which he intended to separate to himself from the rest of mankind, for the fore-mentioned purposes. Accordingly, he appeared to him in his native country, and ordered him to leave it, and his idolatrous kindred; and to remove into a distant land, to which he would direct and conduct him; declaring, at the same time, his covenant, or grant of mercy to him, in these words, *Gen. xii. 1, 2, 3. I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.* So certainly did God make himself known to *Abraham*, that he was satisfied this was a revelation from the one true God; and that it was his duty to pay an implicit obedience to it. Accordingly, upon the foot of this faith, he went out, though he did not know whither he was to go. The same covenant, or promise of blessings, God afterwards, at sundry times, repeated to him; particularly when it is

said, *Gen. xv. 5.* And the Lord brought him forth abroad, and said, look now towards Heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be. Here again, he believed in the Lord, and he counted it to him for righteousness. Also, *Gen. xvii. 1—8,* he repeats and established the same covenant for an everlasting covenant to be a God unto him and his seed after him; promising them the land of Canaan for an everlasting possession; and appointing circumcision as a perpetual token of the certainty and perpetuity of this covenant. Thus Abraham was taken into God's covenant, and became intitled to the blessings it conveyed; not because he was not chargeable before God with impiety, irreligion, and idolatry; but because God, on his part, freely forgave his prior transgressions; and because Abraham, on his part, believed in the power and goodness of God; without which belief or persuasion, that God was both true and able to perform what he had promised, he could have paid no regard to the divine manifestations; and consequently must have been rejected as a person altogether improper to be the head of that family, which God intended to set apart to himself.

5. And as Abraham, so likewise his seed, or posterity, were at the same time, and before they had a being, taken into God's covenant, and intitled to the blessings of it. (*Gen. xvii. 7.* I will establish my covenant between me and thee, and thy SEED AFTER THEE, &c.) Not all his posterity, but only those whom God intended in the promise; namely, first the nation of the Jews, who hereby became particularly related to God, and invested in sundry invaluable privileges; and after them the believing Gentiles, who were reckoned the children of Abraham, as they should believe in God as Abraham did.

6. For about two hundred and fifteen years, from the time God ordered Abraham to leave his native country, he and his son Isaac, and grand-son Jacob, sojourned in the land of Canaan, under the special protection of Heaven, till infinite wisdom thought fit to send the family into Egypt, the then head-quarters of idolatry; with a design they should there increase into a nation; and there, notwithstanding the cruel oppression they long groaned under, they multiplied to a surprising number. At length God delivered them from the servitude of Egypt, by the most dreadful displays of his Almighty power; whereby he demonstrated himself to be the one true God, in a signal and complete triumph over idols, even in their metropolis; and in a country of fame and eminence among all the nations round about. Thus freed from the vilest bondage, God formed them into a kingdom, of which he himself was king; gave them a revelation of his nature and will; instituted sundry ordinances of worship, taught them the way of truth and life; set before them various motives to duty, promising singular blessings to their obedience and fidelity, and threatening disobedience and apostasy, or revolt from his government, with very heavy judgments; especially that of being expelled from the land of Canaan, and scattered among all people, from one end of the earth unto the other, in a wretched persecuted state, *Deut. xxviii. 63—68. Lev. xxvi. 3, 4, &c.* Having settled their constitution, he led them through the wilderness, where he disciplined them for forty years together; made all opposition fall before them; and, at last, brought them to the promised land.

7. Here I may observe, that God did not choose the Israelites out of any partial regard to that nation, nor because they were better than other people, (*Deut. ix. 4, 5.*) and would always observe his laws. It is plain he knew the contrary. (*Deut. xxxi. 29. xxxii. 5, 6, 15.*) It was indeed with great propriety that, among other advantages, he gave them also that of being descended from progenitors illustrious for piety and virtue; and that he grounded the extraordinary favours they enjoyed, upon Abraham's faith and obedience, *Gen. xxii. 16, 17, 18.* But it was not out of regard to the moral character of the Jewish nation that God chose them; any other nation would have served as well on that account; but as he thought fit to select one nation of the world, he selected them out of respect to the piety and virtue of their ancestors. *Exod. iii. 15. vi. 3, 4, 5. Deut. iv. 37.*

8. It should also be carefully observed, that God selected the Israelitish nation, and manifested himself to them by various displays of his power and goodness; not principally for their own sakes, to make them a happy and flourishing people; but to be subservient to his own high and great designs with regard to all mankind. And we shall entertain a very wrong, low, and narrow idea of this select nation, and of the dispensations of God towards it; if we do not consider it as a beacon, or a light set upon a hill, as raised up to be a public voucher of the being and providence of God, and of the truth of the revelation delivered to them in all ages, and in all parts

of the world ; and consequently, that the Divine scheme, in relation to the *Jewish* polity, had reference to other people, and even to *us* at this day, as well as to the *Jews* themselves. The situation of this nation, lying upon the borders of *Asia*, *Europe*, and *Africa*, was very convenient for such a general purpose.

9. It is further observable, that this scheme was wisely calculated to answer great ends under all events. If this nation continued *obedient*, their visible prosperity under the guardianship of an extraordinary Providence, would be a very proper and extensive instruction to the nations of the earth. And no doubt so ; for as they were obedient, and favoured with the signal interpositions of the Divine power ; their ease was very useful to their neighbours. On the other hand, if they were *disobedient*, then their *calamities*, and especially their *dispersions*, would nearly answer the same purpose ; by spreading the knowledge of the true God and of revelation, in the countries where before they were not known. And so wisely was this scheme laid at first, with regard to the laws of the nation ; both civil and religious ; and so carefully has it all along been conducted by the Divine providence ; that it still holds good, even at this day, full 3600 years from the time when it first took place ; and is still of public use for confirming the truth of revelation. I mean, not only as the Christian profession spread over a great part of the world, has grown out of this scheme ; but as the *Jews* themselves, in virtue thereof, after a dispersion of about 1700 years, over all the face of the earth, every where in a state of ignominy and contempt have, notwithstanding, subsisted in great numbers, distinct and separate from all other nations. This seems to me a *standing miracle* ; nor can I assign it to any other cause, but the will and the extraordinary interposal of Heaven ; when I consider that, of all the famous nations of the world, who might have been distinguished from others with great advantage, and the most illustrious marks of honour and renown, as the *Assyrians*, *Persians*, *Macedonians*, *Romans*, who all, in their turns, held the empire of the world, and were, with great ambition, the lords of mankind ; yet *these*, even in their own countries, the seat of their ancient glory, are quite dissolved, and sunk into the body of mankind ; nor is there a person upon earth can boast he is descended from those renowned and imperial ancestors. Whereas a small nation generally despised, and which was both by *Pagans* and *pretended Christians*, for many ages, harrassed, persecuted, butchered and distressed, as the most detestable of all people upon the face of the earth ; (according to the prophecy of Moses, *Deut.* xxviii. 63, &c. see Dr. Patrick's commentary upon that place,) and which, therefore, one would imagine, every soul that belonged to it should have gladly disowned ; and have been willing the odious name should be entirely extinguished : yet, I say, this hated nation has continued in a body quite *distinct* and *separate* from all other people, even in a state of dispersion and grievous persecution, for about 1700 years ; agreeably to the prediction, *Isai.* xlvi. 28. *I will make a full end of all the nations whither I have driven thee ; but I will not make a full end of thee.* This demonstrates that the wisdom which so formed them into a peculiar body, and the providence which has so preserved them ; that they have almost, ever since the *deluge*, subsisted in a state divided from the rest of mankind, and are still likely to do so, is not *human* but *divine*. For, no human wisdom nor power could form, or however could execute, such a vast extensive design. Thus the very being of the *Jews*, in their present circumstances, is a standing public proof of the truth of Revelation.

§ II. *The peculiar Honours and Privileges of the Jewish Nation, while they were the peculiar People of God : and the Terms signifying those Honours, explained.*

10. The nature and dignity of the foregoing scheme, and the state and privileges of the *Jewish* nation, will be better understood, if we carefully observe the particular *phrases* by which their relation to God, and his favours to them, are expressed in Scripture.

11. As God, in his infinite wisdom and goodness, was pleased to prefer them before any other nation, and to single them out for the purposes of revelation, and preserving the knowledge, worship, and obedience of the true God ; God is said to *choose* them, and they are represented as his *chosen* or *elect* people : *Deut.* iv. 37. vii. 6. x. 15. *The Lord had a delight in thy fathers—and he chose their seed after them, even you above all people.* *1 Kings* iii. 8. *Thy servant is in the midst of thy people which thou hast chosen, a great people that cannot be*

numbered. 1 Chron. xvi. 13, *O ye seed of Israel: his servant, ye children of Jacob his chosen ones.* Paul. cv. 6. xxxiii. 12, *Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance;* cv. 43. ovi. 5, *That I may see the good of thy chosen or elect, that I may rejoice in the goodness of thy nation;* cxxxv. 4. Isai. xli. 8, 9. xliii. 20. xlv. 1, 2. xlv. 4, *For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name;* Ezek. xx. 5, *Thus saith the Lord, in the day when I choose Israel, and lifted my hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt—* Hence, reinstating them in their former privileges, is expressed by choosing them again. Isai. xiv. 1, *For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land,* Zech. i. 17. ii. 12.

12. The first step he took in execution of his purpose of election, was to rescue them from their wretched situation, in the servitude and idolatry of *Egypt*; and to carry them, through all enemies and dangers, to the liberty and happy state to which he intended to advance them. With regard to which, the language of Scripture is—1. that he delivered—2. saved—3. bought, or purchased—4. redeemed them. Exod. iii. 8. *And I am come down to deliver them out of the hand of the Egyptians, and to bring them unto a good land.* So Exod. xviii. 8, 9, 10. Judg. vi. 8, 9. Exod. vi. 6, *I am the Lord, and I will bring you from under the burthens of the Egyptians, and I will rid, (deliver,) you out of their bondage.* So Exod. v. 23. 1 Sam. x. 18.

13. As God brought them out of *Egypt*, invited them to the honours and happiness of his people, and by many express declarations, and acts of mercy, engaged them to adhere to him, as their God; he is said to call them, and they were his called. Isai. xli. 8, 9, *But thou, Israel, art my servant,—thou whom I have taken from the ends of the earth, and called thee from the chief men thereof.* See ver. 2. chap. ii. 2. Hos. xi. 1, *When Israel was a child, then I loved him, and called my son out of Egypt.* Isai. xlviii. 12, *Hearken unto me, O Jacob, and Israel my called.*

14. And as he brought them out of the most sordid slavery, and advanced them to a new and happy state of being, attended with distinguishing privileges, enjoyments, and marks of honour: he is said—1. to create, make, and form them—2. to give them life—3. to have begotten them. Isai. xliii. 1, *But thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: ver. 5, Fear not, for I am with thee: I will bring thy seed from the East, and gather thee from the West: ver. 7, Even every one that is called by my name; for I have created him for my glory; I have formed him; yea, I have made him: ver. 15, I am the Lord, your Holy One, the creator of Israel, your King.* Deut. xxxii. 6, *Do ye thus requite the Lord, O foolish people?—Hath he not made thee, and established thee?* Ver. 15, Psal. cxlix. 2. Isai. xxvii. 11, *It is a people of no understanding; therefore, he that made them will have no mercy on them; and he that formed them will shew them no favour.* xliii. 21. xlv. 1, 2, *Yet hear now, O Jacob, my servant, and Israel whom I have chosen, thus saith the Lord that made thee, and formed thee from the womb.* Ver. 21, 24, *Thus saith the Lord thy Redeemer, and he that formed thee from the womb, &c.*

15. Thus, as God created the whole body of the Jews, and made them to live, they received a being or existence; Isai. lxiii. 19, *We are; thou hast never ruled over them, (the heathen,) they are not called by thy name.* Or rather thus; *We are of old; thou hast not ruled over them; thy Name hath not been called upon them.* It is in the Hebrew, *היינו מעולם לא משלתם בהם hayinu me-olam, la mashalta bam*; and are therefore called by the Apostle things that ARE in opposition to the Gentiles, who, as they were not formerly created in the same manner, were the things which ARE NOT; 1 Cor. i. 28, *God has chosen things which ARE NOT, to bring to nought things that ARE.* Further—

16. As he made them live, and begot them, (1) He sustains the character of a Father, and (2) they are his children, his sons and daughters, which were born to him. Deut. xxxii. 6, *Do ye thus requite the Lord, O foolish people?—Is he not thy father, that hath bought thee?* Isai. lxiii. 16, *Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, &c.* Jer. xxxi. 9, *For I am a Father to Israel, and Ephraim is my first-born.* Mal. ii. 10, *Have we not all one father? hath not one God created us?*

17. And, as the whole body of the Jews were the children of one father, even of God, this naturally esta-

blished among themselves the mutual and endearing relation of *brethren*, (including that of *sisters*,) and they were obliged to consider, and to deal with each other accordingly. Lev. xxv. 46. Deut. i. 16. iii. 8. xv. 7, *If there be among you a poor man of one of thy brethren, thou shalt not harden thy heart, nor shut thy hand against thy poor brother*, xvii. 15. xviii. 15. xix. 19. xxii. 1. xxiii. 19. xxiv. 14. Judg. xx. 13. 1 Kings, xii. 24. [Acts xxiii. 1.] And in many other places.

18 And the relation of God, as a *father* to the Jewish nation, and they his *children*, will lead our thoughts to a clear idea of their being, as they are frequently called, the *house* or *family* of God. Num. xii. 7, *My servant Moses is not so, who is faithful in all my house*. 1 Chron. xvii. 14, *I will settle him in my house, and in my kingdom for ever*. Jer. xii. 7, *I have forsaken my house, I have left my heritage*. Hos. ix. 15, *For the wickedness of their (Ephraim's,) doings, I will drive them out of my house, I will love them no more: all their Princes are revolters*, Zech. ix. 8. Psal. xciii. 5. And in other places, and perhaps frequently in the *Psalms*, xxiii. 6. xxvii. 4, &c.

19. Further; the Scripture directs us to consider the land of Canaan as the *estate* or *inheritance* belonging to this *house* or *family*. Num. xxvi. 53, *Unto these, (namely all the children of Israel,) the land shall be divided for an inheritance*. Deut. xxi. 23, *That thy land be not defiled which the Lord thy God giveth thee for an inheritance*. See the same in many other places.

20. Here it may not be improper to take notice that the land of *Canaan*, in reference to their trials, wanderings, and fatigues in the wilderness is represented as their *rest*. Exod. xxxiii. 14, *My presence shall go with thee, and I will give thee REST*. Deut. iii. 20. xii. 9, *For ye are not yet come to the rest, and to the inheritance which the Lord your God giveth you*, ver. 10. xxv. 19. Psal. xc. 11, *Unto whom I swear in my wrath that they should not enter into my REST*.

21. Thus the *Israelites* were the *house*, or *family* of God. Or we may conceive them formed into a nation, having the Lord *Jehovah*, the true God, at their head; who, on this account, is styled their God, governor, protector, or king; and they his people, *subjects* or *servants*. Exod. xix. 6, *Ye shall be unto me a kingdom of priests, and a holy nation*. Deut. iv. 34, *Hath God essayed to go and take him a nation from the midst of another nation?* Isai. li. 4, *Hearken unto me, my people, and give ear unto me, my NATION*.

22. And it is in reference to their being a society peculiarly appropriated to God, and under his special protection and government, that they are sometimes called *the city*, *the holy city*, *the city of the Lord*, of *God*. Psal. xlvi. 4, *There is a river, the streams whereof shall make glad the city of our God: the holy place of the tabernacles of the Most High*. Ci. 8, *I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord*. Isai. xlvi. 1, 2, *Hear ye this, O house of Jacob, which are called by the name of Israel: for they call themselves of the holy city, and stay themselves upon the God of Israel*.

23. Hence the whole community, or church, is denoted by the *city Jerusalem*, and sometimes by *Zion*, *Mount Zion*, the *city of David*. Isai. lxii. 1, 6, 7, *I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace—and give him no rest, till he establish, and till he make Jerusalem a praise in the earth: lxvi. 18, 19, I will rejoice in Jerusalem, and joy in my people: lxvi. 10. Ezek. xvi. 3, 13. Joel iii. 17. Zech. i. 14. viii. 3. &c. xiii. 1. Isai. xxviii. 16, Thus saith the Lord God, Behold I lay in Zion for a foundation, &c.: lxi. 3. Joel, ii. 32. Obad. 17, But upon Mount Zion shall be deliverance, &c. ver. 21.*

24. Hence also they are said to be *written*, or *enrolled* in the book of God, as being citizens invested in the privileges and immunities of his kingdom. Exod. xxxii. 32, *Yet now, if thou wilt, forgive their sin; and, if not, blot me: I pray thee, out of the book thou hast written*. Ver. 33, *And the Lord said—Whosoever hath sinned against me, him will I blot out of my book*. Ezek. xiii. 9.

25. And it deserves our notice; that as the other nations of the world did not belong to this *city*, *commonwealth*, or *kingdom* of God, and so were not his *subjects*, and *people*, in the same peculiar sense as the *Jews*; for these reasons; they are frequently represented as *strangers* and *aliens*, and as being *not a people*. And as they served other gods, and were generally corrupt in their morals, they have the character of *enemies*. Exod. xx. 10. Lev. xxv. 47, *And if a sojourner, or a stranger, wax rich by thee, and thy brother sell himself to*

the stranger. Deut. xiv. 21, *Thou mayest sell it to an alien.* Isai. lxi. 5, *And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen.* And in many other places. Deut. xxxii. 21, *I will move them to jealousy with those which are not a people.* Isai. vii. 8. Hos. i. 10. ii. 23, *I will say to them which were not my people, Thou art my people : And they shall say, Thou art my God.* Psal. lxxiv. 4, *Thine enemies roar in the midst of thy congregation :* lxxviii. 66. lxxxiii. 2. lxxxix. 10. Isai. xlii. 13. lix. 18.—Rom. v. 10, *When we were enemies, we were reconciled to God.* Col. i. 21.

26. The kind and particular regards of God for the *Israelites*, and their special relation to him, is also signified by that of *husband* and *wife* ; and his making a covenant with them, to be their God, is called *espousals*. Jer. xxxi. 32, *Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, (which my covenant they broke, although I was an husband unto them saith the Lord,)* iii. 20. Ezek. xvi. 31, 32. Hos. ii. 2, *Plead* (ye children of *Judah*, and children of *Israel*, chap. i. 2.) *with your mother; plead, for she is not my wife, neither am I her husband ; that is, for her wickedness I have divorced her,* (Isai. lxii. 4, 5.) Jer. ii. 2, *Go and cry in the ears of Jerusalem, saying, thus saith the Lord, I remember thee the kindness of thy youth, the love of thine espousals ; when thou wentest after me in the wilderness, in the land that was not sown ;* iii. 14, *Turn, O backsliding children, saith the Lord, for I am married unto you,* Isai. lxii. 4, 5.

27. Hence it is that the *Jewish church*, or community, is represented as a *mother* ; and particular members as her children. Isai. l. 1, *Thus saith the Lord, where is the bill of your mother's divorcement, &c. ?* Hos. ii. 2, 5, *For their mother hath played the harlot ?* Isai. xlix. 17, *Thy children, (O Zion,) shall make haste, &c.* Ver. 22, 25. Jer. v. 7. Ezek. xvi. 35, 36. Hos. iv. 6, *My people are destroyed for lack of knowledge—seeing thou hast forgotten the law of God, I will also forget thy children.*

28. Hence also, from the notion of the *Jewish church* being a *wife* to God, her *husband* ; her idolatry, or worshipping of strange gods, comes under the name of *adultery* and *whoredom*, and she takes the character of a *harlot*. Jer. iii. 8, *And I saw, when for all the causes whereby backsliding Israel committed adultery : ver. 9, And it came to pass, through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks :* xiii. 27. Ezek. xvi. 15. xxiii. 43. Jer. iii. 6, *Backsliding Israel is gone up upon every high mountain, and under every green tree, and there has played the harlot.*

29. As God exercised a singular providence over them in supplying, guiding, and protecting them, as he was their *shepherd*, and they his *flock*, his *sheep*. Psal. lxxvii. 20. lxxviii. 52. lxxx. 1, *Give ear, O shepherd of Israel :* Isai. xl. 11, *He shall feed his flock like a shepherd :* Psal. lxxiv. 1, *O God, why hast thou cast us off for ever ? Why doth thine anger smoke against the sheep of thy pasture ?* Lxxix. 13. xc. 7. Jer. xiii. 17, *Mine eye shall weep sore—because the Lord's flock is carried captive.* See Ezek. xxxiv. throughout ; and in many other places.

30. Upon nearly the same account, as God established them, provided proper means for their happiness, and improvement in knowledge and virtue ; they are compared to a *vine* and a *vineyard*, and God to the *husbandman*, who planted and dressed it ; and particular members of the community are compared to *branches*. Psal. lxxx. 8, *Thou hast brought a vine out of Egypt ; thou hast cast out the heathen and planted it :* ver. 14, *Return, we beseech thee, O Lord of Hosts ; look down from Heaven, behold and visit thy vine ; and the vineyard which thy right hand has planted.* Isai. v. 1, *Now will I sing to my well-beloved a song, touching his vineyard : my well-beloved has a vineyard in a very fruitful hill :* ver. 2, *And he fenced it, &c. :* ver. 7, *For the vineyard of the Lord—is the house of Israel :* Exod. xv. 17. Jer. ii. 21. Psal. lxxx. 11, *She sent out her boughs unto the sea, and her branches unto the river :* Isai. xxvii. 9, 10, 11, *By this shall the iniquity of Jacob be purged, —yet the defenced city shall be desolate,—there shall the calf feed,—and consume the branches thereof. When the boughs thereof are withered, they shall be broken off : the women come, and set them on fire : for it is a people of no understanding ; therefore, he that made them will have no mercy on them :* Jer. xi. 16, *The Lord hath called thy name a green olive tree, fair and of goodly fruit, &c. :* Ezek. xvii. 6. Hos. xiv. 5, 6. Nahum ii. 2. : and in many

other places. (Rom. xi. 17, *And if some of the branches were broken off, &c.*: ver. 18, 19, *Thou wilt say then, the branches were broken off that I might be grafted in.*)

31. As they were, by the will of God, *set apart*, and appropriated in a special manner to his honour and obedience, and furnished with extraordinary means and motives to holiness; so God is said to *sanctify* or *hallow* them. Exod. xxxi. 13, *Speak unto the children of Israel, saying, verily my sabbaths ye shall keep; for it is a sign between me and you, throughout your generations; that ye may know that I am the Lord, that doth sanctify you*: Ezek. xx. 12. Lev. xx. 8, *And ye shall keep my statutes, and do them; for I am the Lord which sanctify you*: xxi. 8. xxii. 9, 16, 32. Ezek. xxxvii. 28.

32. Hence it is that they are styled a *holy nation*, or *people*, and *saints*: Exod. xix. 6, *And ye shall be to me—a holy nation*: Deut. vii. 6, *For thou art a holy people unto the Lord thy God*: xiv. 2. xxvi. 19. xxxiii. 3. 2 Chron. vi. 41, *Let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness*. Psal. xxxiv. 9, *O fear the Lord, ye his saints*: i. 5, *Gather my saints together unto me*: ver. 7, *Hear, O my people, &c.* lxxix. 2. clxviii. 14, *He also exalteth the horn of his people, the praise of his saints; even of the children of Israel, &c.*

33. Further, by his presence among them, and their being consecrated to him, they were made his *house*, or *building*, the sanctuary, which he built. And this is implied by his *dwelling* and *walking* amongst them. Psal. cxiv. 2, *Judah was his sanctuary, and Israel his dominion*: Isai. lvi. 3, *Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, the Lord hath utterly separated me from his people*: ver. 4, *for thus saith the Lord*; ver. 5, *Even unto them will I give in my house, and within my walls, a place and a name*. Jer. xxxiii. 7, *And I will cause the captivity of Judah, and of Israel to return, and will build them as at the first*. Amos ix. 11, *I will raise up the tabernacle of David—I will raise up its ruins, and I will build it as in the days of old*. Exod. xxv. 8, *And let them, the children of Israel, make me a sanctuary; that I may dwell among them*, xxix. 45, 46, *And I will dwell among the children of Israel, and will be their God, &c.* Lev. xxxvi. 11, 12, *And I will set my tabernacle among you:—And I will walk among you, and will be your God, and ye shall be my people*. Numb. xxxv. 34. 2 Sam. vii. 7. Ezek. xliii. 7, 9, *And he said unto me—the place of my throne, and the place of the soles of my feet, where I dwell in the midst of the children of Israel, &c.* Hence we may gather, that *dwell*, in such places, imports to *reign*; and may be applied figuratively to whatever governs in our hearts, Rom. vii. 17, 20. viii. 9, 11.

34. And not only did God, as their king, dwell among them as in his *house*, *temple*, or *palace*; but he also conferred upon them the honour of *kings*, as he redeemed them from servitude, made them *lords* of themselves, and raised them above other nations to reign over them: and of priests too, as they were to attend upon God, from time to time continually, in the solemn offices of religion, which he had appointed. Exod. xix. 6, *And ye shall be unto me a kingdom of priests, or a kingly priesthood*. Deut. xxvi. 19, *And to make thee high above all nations—in praise, and in name, and in honour, and that thou mayest be a holy people unto the Lord thy God*: xxviii. 1. xv. 6, *For the Lord thy God blesseth thee—and thou shalt reign over many nations*. Isai. lxi. 6, *But ye, (the seed of Jacob,) shall be named the priests of the Lord; men shall call you the ministers of our God:—*

35. Thus the whole body of the Jewish nation were separated unto God. And as they were more nearly related to him than any other people, as they were joined to him in covenant, and felt access to him in the ordinances of worship, and in virtue of his promise, had a particular title to his regards and blessings, he is said to be near unto them, and they unto him. Exod. xxxiii. 16. Lev. xx. 24, *I am the Lord your God, who have separated you from other people*. Ver. 26. 1 Kings, viii. 52, 53. Deut. iv. 7, *For what nation is there so great that hath God so near unto them, as the Lord our God is in all things that we call upon him for?* Psal. cxlviii. 14, *The children of Israel, a people near unto him*.

36. And here I may observe; that as the *Gentiles* were not then taken into the same peculiar covenant with the *Jews*, nor stood in the same special relation to God, nor enjoyed their extraordinary religious privileges, but lay out of the commonwealth of *Israel*, they are, on the other hand, said to be *far off*. Isai. lvii. 19, *I create*

the fruit of the lips : peace, peace to him that is far off, and to him that is near, saith the Lord, and I will heal him. Zech. vi. 15, *And they that are far off shall come and build in the temple.* Eph. ii. 17, *And came and preached to you, (Gentiles,) which were afar off, and to them that were nigh, (the Jews).*

37. And, as God had, in all these respects, distinguished them from all other nations, and sequestered them unto himself, they are styled his peculiar people : Deut. vii. 6, *The Lord has chosen thee to be a special, (or peculiar,) people, unto himself :* xiv. 2, *The Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth ;* xxvi. 18.

38. As they were a body of men particularly related to God, instructed by him in the rules of wisdom, devoted to his service, and employed in his true worship, they are called his congregation, or church. Num. xvi. 3. xxviii. 17. Josh. xxii. 17. 1 Chron. xxviii. 8, *Now therefore, in the sight of all Israel the congregation, the church, of the Lord.* Psal. lxxiv. 2.

39. For the same reason, they are considered as God's possession, inheritance, or heritage. Deut. ix. 26, *O Lord, destroy not thy people, and thine inheritance.* Ver. 29, *Psal. xxxiii. 12. cxvi. 40. Jer. x. 16. xii. 7, I have forsaken my house, I have left my heritage. I have given the dearly beloved of my soul into the hands of her enemies.* And in many other places.

§ III. Reflections on the foregoing Privileges and Honours.

40. Whether I have ranged the foregoing particulars in proper order, or given an exact account of each, let the studious of Scripture knowledge consider. What ought to be specially observed is this ; that all the fore-mentioned privileges, benefits, relations and honours, did belong to ALL the children of Israel without exception. The Lord Jehovah, was the God, King, Saviour, Father, Husband, Shepherd, &c. to them ALL. He sowed, bought, redeemed ; he created, he begot, he made, he planted, &c. them ALL. And they were ALL his people ; nation, heritage ; his children, spouse, flock, vineyard, &c. They all had a right to the ordinances of worship, to the promises of God's blessing, and especially to the promise of the land of Canaan. ALL enjoyed the protection and special favours of God in the wilderness, till they had forfeited them : ALL ate of the manna, and ALL drank of the water out of the rock, &c. That these privileges and benefits belonged to the whole body of the Israelitish nation, is evident from all the texts I have already quoted ; which he, who observes carefully, will find do all of them speak of the whole nation, the whole community without exception.

41. And that all these privileges, honours and advantages were common to the whole nation, is confirmed by this further consideration ; that they were the effect of God's free Grace, without regard to any prior righteousness of theirs ; and therefore they are assigned to God's love as the spring from whence they flowed ; and the donation of those benefits is expressed by God's loving them : they are also assigned to God's mercy, and the bestowing of them is expressed by God's shewing them mercy. Deut. ix. 4, 5, 6, *Speak not thou in thy heart, after that the Lord has cast them out before thee, saying, for my righteousness the Lord hath brought me in to possess this Land.—Not for thy righteousness or the uprightness of thy heart dost thou go to possess their land, &c. Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness ; for thou art a stiff-necked people.*

42. Deut. vii. 7, *The Lord did not set his love upon you, nor choose you, because ye were more in number than any people.* Verse 8, *But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers ; hath the Lord brought you out (of Egypt,) xxxiii. 3, He loved the people.* Isai. xliii. 3, 4. Jer. xxxi. 3. Hos. vii. 1. ix. 15.

43. It is on account of this general love to the Israelites, that they are honoured with the title of Beloved. Psal. lx. 5, *That thy beloved may be delivered, save with thy right hand, and hear me.* Psal. cviii. 6. Jer. xi. 15, *What hath my beloved to do in my house, seeing she hath wrought lewdness with many ?* xii. 7, *I have forsaken my house, I have given the dearly beloved of my soul into the hands of my enemies ;* (and in their present

condition at this day the Jews are still, in a sense, beloved, Rom. xi. 28.) 43. Exod. xv. 13, *Thou, in thy mercy, hast led forth the people which thou hast redeemed, &c.* Psal. xcvi. 3. Isai. liv. 10. Mic. vii. 20, *Thou shalt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.* Luke i. 54, 55, *He hath holpen his servant Israel, in remembrance of his mercy, as he spake to our fathers, to Abraham and his seed for ever.* Agreeably to this, he shewed them mercy as he continued them to be his people, when he might have cut them off. Exod. xxxiii. 19, *I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy.* And when, after their present state of rejection, they shall again be taken into the church, this too is expressed by their obtaining mercy. Rom. xi. 31.

45. In these texts, and others of the same kind, it is evident the *love* and *mercy* of God hath respect not to particular persons among the Jews, but to the whole nation; and therefore is to be understood of that general love and mercy whereby he singled them out to be a peculiar nation to himself, favoured with extraordinary blessings.

46. And it is with regard to this sentiment and manner of speech, that the GENTILES, who were not distinguished in the same manner, are said, not to have obtained mercy. Hos. ii. 23, *And I will sow her unto me in the Earth, and I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, Thou art my people; and they shall say, thou art my God.*

47. Further; it should be noted, as a very material and important circumstance, that all this mercy and love was granted and confirmed to the Israelites under the sanction of a Covenant; the most solemn declaration and assurance, sworn to and ratified by the oath of God. Gen. xvii. 7, 8, *And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.* Gen. xxii. 16, 17, 18, *By myself have I sworn, saith the Lord, for because thou hast done this thing, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.* This covenant with Abraham was the *Magna Charta*, the basis of the Jewish constitution, which was renewed afterwards with the whole nation; and is frequently referred to as the ground and security of all their blessings. Exod. vi. 3, 7, *I appeared unto Abraham, Isaac, &c. And I have also established my covenant with them, to give them the land of Canaan. I have also heard the groaning of the children of Israel, and I have remembered my covenant, and will take you to me for a people; and I will be to you a God.* Deut. vii. 8. Psal. cv. 8, 9, 10, *He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting COVENANT.* Jer. xi. 5. Ezek. xvi. 8. xx. 5.

48. But, what most of all deserves our attention is this; that the Jewish constitution was a scheme for promoting *Virtue*, true religion, or a good and pious life. In all the forementioned instances they were very happy. But were they to rest in them? Because these blessings were the gift of love and mercy, without respect to their righteousness or obedience; was it therefore needless for them to be obedient? or were they, purely on account of benefits already received, secure of the favour and blessing of God for ever? by no means. And that I may explain this important point more clearly, I shall distinguish their blessings into *antecedent* and *consequent*, and shew, from the Scriptures, how both stand in relation to their duty.

49. *Antecedent blessings* are all the benefits hitherto mentioned, which were given by the mere grace of God, antecedently to their obedience, and without respect to it; but yet so that they were intended to be motives to obedience. Which effect if they produced, then their *Election*, *Redemption* and *Calling* were confirmed, and they were entitled to all their blessings, promised in the covenant; which blessings I therefore call *Consequent*, because they were given only in consequence of their obedience. But, on the other hand, if the *antecedent* blessings did not produce obedience to the will of God; if his chosen people, his children did not obey his voice, then

they forfeited all their privileges, all their honours and relations to God, all his favours and promises, and fell under the severest threatenings of his wrath and displeasure. Thus life itself may be distinguished into I. *Antecedent*, which God gives freely to all his creatures of his mere good will and liberality, before they can have done any thing to deserve it. II. *Consequent* life; which is the continuance of life in happy circumstances, and has relation to the good conduct of a rational creature. As he improves life *antecedent*, so he shall through the favour of God, enjoy life *consequent*.

50. And that this was the very *end* and *design* of the dispensation of God's extraordinary favours to the *Jews*, namely, to engage them to duty and obedience; or that it was a *scheme for promoting Virtue*, is clear beyond all dispute from every part of the Old Testament. Note, I shall make *ANT.* stand for *antecedent* love or motives; *CONS.* for *consequent* love or reward; and *THR.* for *threatening*. (*Ant.*) Gen. xvii. 1, *I am God, All-sufficient, (Duty) walk thou before me, and be thou perfect.* Verse 4, 8, (*Ant.*) *I will be a God unto thee, and thy seed after thee. And I will give unto thee and unto thy seed, the land of Canaan, and I will be their God.* Verse 9. (*Duty*) *Thou shalt keep my covenant therefore, thou and thy seed after thee.* Gen. xxii. 16, 18, (*Duty*) *Because thou hast done this thing, and hast not withheld thy son, thine only son, because thou hast obeyed my voice,* Verse 16, 17, (*Cons.*) *By myself have I sworn, saith the Lord, that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed.*

51. (Here let it be noted, that the same blessings may be both *consequent* and *antecedent* with regard to different persons. With regard to *Abraham*, the blessings promised in this place, (Gen. xxii. 16, 17, 18,) are *consequent*, as they were the reward of his obedience, *because thou hast obeyed my voice*. But with regard to his posterity these same blessings were of the *antecedent* kind; because, though they had respect to *Abraham's* obedience; yet, with regard to the *Jews*, they were given freely or *antecedently* to any obedience they had performed. So the blessings of redemption, with regard to our Lord's obedience, are *consequent*; but with regard to us, they are of *free grace* and *antecedent*, not owing to any obedience of ours, though granted in consequence of *Christ's* obedience. Phil. ii. 8, 9, &c. Eph. i. 7. Heb. v. 8, 9. Nor doth the donation of blessings upon *many*, in consequence of the obedience of *one*, at all diminish the grace, but very much recommends the wisdom that bestows them.

52. Isai. xliii. 7, 21, (*Ant.*) *This people have I made for myself, (Duty) they shall shew forth my praise.* Jer. xiii. 11. Lev. xx. 7, 8.

(*Ant.*) *I am the Lord your God, I am the Lord which sanctify you. (Duty) Sanctify yourselves therefore, and be ye holy, and ye shall keep my statutes and do them.* Deut. iv. 7, 8.

(*Ant.*) *What nation is there so great, who hath God so nigh them, as the Lord our God is? And what nation is there so great, that hath statutes and judgments so righteous, &c.* Verse 9, (*Duty*) *Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen,* Verse 20.

(*Ant.*) *The Lord hath taken you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are at this day,* Verse 23; (*Duty*) *Take heed unto yourselves, lest ye forget the covenant of the Lord your God,* Verse 24. (*Thr.*) *For the Lord thy God is a consuming fire,* Verse 25, *When ye shall corrupt yourselves, and do evil in the sight of the Lord thy God,* Verse 26, *I call heaven and earth to witness, that ye shall soon utterly perish from off the land,* Verse 34.

(*Ant.*) *Hath God essayed to go, and take him a nation from the midst of another nation, by signs and wonders, &c. &c.* Verse 39, (*Duty*) *Know therefore this day, and consider it in thy heart, that the Lord he is God in heaven above, &c. Thou shalt keep, therefore, his statutes and his commandments, (Cons.) that it may go well with thee, and with thy children after thee, &c.* Deut. v. 6.

(*Ant.*) *I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,* Verse 7, (*Duty*) *Thou shalt have no other gods before me, &c.* Verse 29, *O that there were such an heart in them that they would fear me and keep all my commandments always, (Cons.) that it might be well with them, and with their children for ever.* Verse 33. (*Duty*) *You shall walk in all the ways which the Lord your God hath commanded you, (Cons.) that ye may live, and that it may be well with you, &c.* chap. vi. 21.

(Ant.) *We were Pharaoh's bondmen, and the Lord brought us out of Egypt, &c. Verse 21, (Duty) And the Lord commanded us to do all these statutes, to fear the Lord our God, (Cons.) for our good always that he might preserve us alive, &c. chap. vii. 6, 7, 8.*

(Ant.) *Thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself; the Lord loved you and redeemed you out of the house of bondmen. Verse 9. (Duty) Know therefore that the Lord thy God he is God, &c. Verse 11. Thou shalt therefore keep the commandments and the statutes and the judgments which I command thee this day, to do them. Verse 12, 13, 18. (Cons.) Wherefore it shall come to pass, if ye hearken to these judgments and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers. And he will love thee, and bless thee, and multiply thee, &c. chap. viii. 2.*

(Ant.) *Thou shalt remember all the way which the Lord thy God led thee, &c. Verse 5, Thou shalt also consider in thy heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee. Verse 6. (Duty) Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him, Verse 11, Beware that thou forget not the Lord thy God, &c. Verse 19. (Thr.) And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, I testify against you this day, that ye shall surely perish. chap. x. 15.*

(Ant.) *The Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, Verse 12, 16, (Duty) Circumcise therefore the foreskin of your heart, &c. Verse 23.*

(Ant.) *Thy fathers went down into Egypt, with threescore and ten persons, and now the Lord thy God hath made thee as the stars of heaven for multitude. chap. xi. 1. (Duty) Therefore shalt thou love the Lord thy God, and keep his charge, &c. Verse 13. And it shall come to pass, if ye shall hearken diligently unto my commandments, &c. Verse 14, (Cons.) That I will give you the rain of your land, &c. Verse 26. Behold I set before you this day a blessing and a curse. A blessing, if you obey the commandments of the Lord; and a curse, if ye will not obey, &c. chap. xii. 28, (Duty) Observe and hear all these words which I command thee, (Cons.) that it may go well with thee and thy children after thee for ever, when thou hast done that which is good and right in the sight of the Lord thy God. Chap. xiii. 17, 18. xv. 4, 5. xxvii. 9.*

(Ant.) *Take heed and hearken, O Israel, this day thou art become the people of the Lord thy God. Verse 10. (Duty) Thou shalt therefore obey the voice of the Lord thy God, and do his commandments, &c. chap. xxviii. 1. And it shall come to pass, if thou hearken diligently unto the voice of the Lord thy God, to observe and to do his commandments, (Cons.) That the Lord will set thee on high above all nations, of the earth. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, &c. Verse 15. (Thr.) But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe and to do all his commandments and his statutes, that all these curses shall come upon thee and overtake thee, &c. Verse 45, Moreover, all these curses shall come upon thee till thou be destroyed, because thou hast hearkened not unto the voice of the Lord thy God. Chap. xxix. 2, 10. xxx. 15, 18, (Duty) See I have set before you this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes, and his judgments, (Cons.) that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it. (Thr.) But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away and worship other gods, and serve them, I denounce unto you this day that ye shall surely perish.*

59. Whosoever peruses the first sixteen, and the 28th, 29th, 30th, 31st, and 32nd chapters of *Deuteronomy* will clearly see, that all the privileges, honours, instructions, protections, &c. which were given them as a select body of men, were intended as motives to obedience; which, if thus wisely improved, would bring upon them still further blessings. Thus God drew them to duty and virtue by his loving kindness. Jer. xxxi. 3. *He drew them with cords of a man, such considerations as are apt to influence the rational nature, and with the bands of love, Hos. xi. 4.* But if they were disobedient, and did not make a right use of God's benefits and favours, then they were subjected to a curse, and should perish. And this is so evident from this single

book that I shall not need to heap together the numerous quotations which might be collected from other parts of scripture, particularly the prophetic writings. Only I may further establish this point by observing—that, in fact, though all the Israelites in the wilderness were the people, children, and chosen of God; all entitled to the Divine blessing, and partakers of the several instances of his goodness; yet, notwithstanding all their advantages and honours, when they were disobedient to his will, distrustful of his power and providence, or revolted to the worship of idol gods, great numbers of them fell under the Divine vengeance; *Exod. xxxii. 8, 27, 28. Num. xi. 4, 5, 6, 33. xvi. 2, 3, 32, 35, 41, 49. xxi. 5, 6.* And though they had all a promise of entering into the land of Canaan, yet the then generation, from twenty years old and upwards, for their unbelief, were, by the righteous judgment of God; excluded from the benefit of that promise; they forfeited their inheritance, and died in the wilderness, *Num. xiv. 28—36. Heb. iii. 7, &c.*

53. From all this it appears, that all the high privileges of the Jews, before-mentioned, and all the singular relations, in which they stood to God, as they were saved, bought, redeemed by him; as they were his called and elect; as they were his children whom he begot, created, made, and formed, his sons and daughters, born to him; his heritage, church, house, and kingdom; his saints, whom he sanctified; his vine or vineyard, which he planted; his sheep and flock: I say these, and such like honours, advantages and relations, as they are assigned to the whole body, do not import an absolute, final state of happiness and favour of any kind; but are to be considered as displays, instances, and descriptions of God's love and goodness to them, which were to operate as a mean, a moral mean, upon their hearts. They were, in truth, motives to oblige and excite to obedience; and only, when so improved, became final and permanent blessings; but neglected, or misimproved, they were enjoyed in vain, they vanished and came to nothing; and wicked Israelites were no more the objects of God's favour, than wicked heathens: *Amos ix. 7, speaking of corrupt Jews, Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord.*

54. And, upon the whole, we may from the clearest evidence conclude, that the selecting the Jewish nation from the rest of the world, and taking them into a peculiar relation to God; was a scheme for promoting true religion and virtue in all its principles and branches, upon motives adapted to rational nature; which principles and branches of true religion are particularly specified in their law. And to this end; no doubt, every part of their constitution, even the ceremonial, was wisely adapted, considering their circumstances, and the then state of the world.

55. The love of God, as it was the foundation and original of this scheme, so it was the prime motive in it. God begun the work of salvation among them, antecedently to any thing which they might do, on their part, to engage his goodness. They did not first love God, but God first loved them: their obedience did not first advance towards God; but his mercy first advanced towards them; and saved, bought, redeemed them, took them for his people, and gave them a part in the blessings of his covenant. And as for his displeasure, they were under that only consequentially; or after they had neglected his goodness, and abused the mercy and means, the privileges and honors which they enjoyed. This, I think, must appear very evident to any one, who closely and maturely deliberates upon the true state of the Jewish church.

Thus, and for those ends, not excluding others before or afterwards mentioned, the Jewish constitution was erected.

§ IV. *The Jewish Peculiarity not prejudicial to the rest of Mankind—The Jewish Economy being established for the Benefit of the World in general.*

56. But although the Father of mankind was pleased, in his wisdom, to erect the foregoing scheme, for promoting virtue, and preserving true religion in one nation of the world, upon which he conferred particular blessings and privileges; this was no injury nor prejudice to the rest of mankind. For, as to original favours, or external advantages, God, who may do what he pleases with his own, bestows them in any kind or degree, as

he thinks fit. Thus he makes a variety of creatures; some *angels* in a higher sphere of being, some *men* in a lower. And among men, he distributes different faculties, stations and opportunities in life. To one he gives *ten talents*, to another *five*, to another *two*, and to another *one*, severally as he pleases; without any impeachment of his justice, and to the glorious display and illustration of his wisdom. And so he may bestow different advantages, and favours upon different nations, with as much justice and wisdom, as he has placed them in different climates, or vouchsafed them various accommodations and conveniences of life. But, whatever advantages some nations may enjoy above others, still God is the God and *Father of all*; and his extraordinary blessings to some are not intended to diminish his regards to others. He erected a scheme of polity and religion for promoting the knowledge of God, and the practice of virtue in one nation; but not with a design to withdraw his goodness or providential regards from the rest. God has made a variety of soils and situations; yet he cares for every part of the globe; and the inhabitants of the *North Cape*, where they conflict a good part of the year with *night* and extreme *cold*, are no more neglected by the universal Lord, than those who enjoy the perpetual summer and pleasures of the *Canary Isles*. At the same time, God chose the children of *Israel* to be his peculiar people, in a special covenant; he was the God of the rest of mankind; and regarded them as the objects of his care and benevolence. Exod. xix. 5, *Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: כי לי כל הארץ, ALTHOUGH all the earth is mine.* So it should be rendered. Deut. x. 14, 15, *Behold the Heaven, and the Heaven of Heavens is the Lord's thy God, the earth with all that therein are. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.* Ver. 17, 18, *For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, (or is no respecter of persons, (Acts x. 34. through partiality to one person, or one nation more than another,) nor taketh reward. He doth execute the judgment of the Fatherless and Widow, and LOVETH THE STRANGER, in giving him food and raiment. A Stranger was one who was of any other nation beside the Jewish. Psal. cxlvi. 9, The Lord preserveth the STRANGERS. viii. 1. xix. 1, 2, 3, 4. xxiv. 1. xxxiii. 5, The EARTH is full of the goodness of the Lord. Ver. 8, Let ALL the earth fear the Lord; let ALL the inhabitants of the world stand in awe of him. Ver. 12, Blessed is the nation, whose God is the Lord, and the people whom he has chosen for his own inheritance. Ver. 13, The Lord looketh from Heaven; He beholdeth all the sons of men. From the place of his habitation he looketh upon ALL the inhabitants of the earth. He fashioneth their hearts alike; He considereth all their works. xlvii. 2, 8, The Lord most high is a great king over ALL the earth. God reigneth over the heathen. lxvi. 7. cvii. 8, 15, 21. cxlv. 9, The Lord is good to ALL, and his tender mercies are over ALL his WORKS. Many more passages might be brought out of the Scriptures of the Old Testament to shew that all the nations of the earth were the objects of the divine care and goodness; at the same time that he vouchsafed a particular and extraordinary providence towards the Jewish nation.*

57. And agreeably to this, the *Israelites* were required to exercise all benevolence to the *Gentiles*, or *Strangers*, to abstain from all injurious treatment, to permit them to dwell peaceably and comfortably among them, to partake of their blessings, to incorporate into the same happy body, if they thought fit; and to join in their religious solemnities. Exod. xxii. 21, *Thou shalt neither vex a stranger nor oppress him.* xxii. 9, 12. Lev. xix. 10, *Thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger; I am the Lord your God.* xxiii. 22. xxx. 33, 34, *And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you, shall be unto you as one born amongst you; and thou shalt love him as thyself.* xxv. 35, *And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him: yea, though he be a stranger or a sojourner; that he may live with thee.* Num. xv. 14, 15, *And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire of a sweet savour unto the Lord; as ye do so shall he do. One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations; as ye are, so shall the stranger be, before the Lord.* Deut. xxvi. 11, 12, *And thou shalt rejoice in every good thing, which the Lord thy God hath given unto thee, and unto thy house, thou, and the Levite, and the stranger that is among you.* Ezek. xxii. 7, 29.

58. And not only were they required to treat *strangers*, or men of other nations, with *kindness* and *humanity*; but it appears from several parts of Scripture, that the whole *Jewish* dispensation had respect to the nations of the world. Not, indeed, to bring them all into the *Jewish* church, (that would have been impracticable, as to the greatest part of the world,) but to spread the knowledge and obedience of God in the earth. Or, it was a scheme which was intended to have its good effects beyond the pale of the *Jewish* inclosure, and was established for the benefit of all mankind. Gen. xii. 3, *And in thee (Abraham) shall all families of the earth be blessed.* xxii. 18, *And in thy seed shall all nations of the earth be blessed.* Exod. vii. 5, *And the Egyptians shall know that I am the Lord, when I stretch forth my hand upon Egypt, and bring out the children of Israel.* ix. 16, *and indeed for this very cause have I raised thee (Pharaoh) up, for to shew in thee my power, and that my name may be declared throughout all the earth.* xv. 14. Lev. xxvi. 45. Num. xiv. 13, 14, 15.

59. But though the *Jewish* peculiarity did not exclude the rest of the world from the care and beneficence of the universal Father; and though the *Jews* were commanded to exercise benevolence towards persons of other nations; yet about the time when the gospel was promulgated, the *Jews* were greatly elevated on account of their distinguishing privileges: they looked upon themselves as the only favourites of Heaven, and regarded the rest of mankind with a sovereign contempt, as nothing, as abandoned of God, and without a possibility of salvation; unless they should incorporate, in some degree or other, with their nation. Their constitution, they supposed, was established for ever, never to be altered, or in any respect abolished. They were the true and only church, out of which no man could be accepted of God; and consequently, unless a man submitted to the Law of *Moses*, how virtuous or good soever he were, it was their belief, he could not be saved. He had no right to a place in the church, nor could hereafter obtain life.

§ V. The Jewish peculiarity was to receive its perfection from the Gospel.

60. But the *Jewish* dispensation, as peculiar to that people, though *superior* to the mere light of nature, which it supposed and included, was but of a temporary duration, and of an inferior and imperfect kind, in comparison of that which was to follow, and which God from the beginning, (when he entered into covenant with *Abraham*, and made the promise to him,) intended to erect, and which he made several declarations under the Old Testament, that he would erect, in the proper time, as successive to the *Jewish* dispensation; and, as a superstructure, perfective of it. And as the *Jewish* dispensation was erected by the ministry of a much nobler hand, even that of the *Son of God*, the *Messiah*, foreordained before the world was made, promised to *Abraham*, foretold by the *prophets*, and even expected by the *Jews* themselves; though under no just conceptions of the end of his coming into the world. He was to assume, and live in a human body, to declare the truth and grace of God more clearly and expressly to the *Jews*, to exhibit a pattern of the most perfect *obedience*; and to be obedient even unto death in compliance with the will of God.* When Christ came into the world, the *Jews* were ripe for destruction: but he published a general indemnity for the transgressions of the former covenant, upon their repentance; and openly revealed a future state, as the true land of promise, even eternal life in Heaven. Thus he confirmed the former covenant with the *Jews* as to the favour and blessing of God; and enlarged, or more clearly explained it, as to the blessings therein bestowed; instead of an earthly *Canaan*, revealing the resurrection from the dead, and everlasting happiness and glory in the world to come.

61. That the gospel is the *Jewish* scheme *enlarged* and *improved*, will evidently appear, if we consider that we *Gentiles* believing in *Christ*, are said to be incorporated into the same body with the *Jews*; and that believing *Jews* and *Gentiles*, are now become *One, One Flock, One Body* in *Christ*. John x. 16, *And other sheep I have which are not of this (the Jewish) Fold; them also I must bring, and they shall hear my voice, and there*

* Yes, and thus to become a Sacrifice for sin, that those who believe in him might have redemption in his blood. This is the light in which the New Testament places the Death of Christ.

shall be one Flock, (so the word *κοίτην* signifies, and so our translators have rendered it in all the other places, where it is used in the New Testament. See Mat. xxvi. 31. Luke ii. 8. 1 Cor. ix. 7. And here also it should have been translated *flock*, not *fold*;) and one shepherd. 1 Cor. xii. 13, *By one spirit we are all baptized in one body, whether we be Jews or Gentiles.* Gal. iii. 28, *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus; that is, under the gospel dispensation.* Ephes. ii. 14, 15, 16, *For he is our peace, who has made both (Jews and Gentiles) one, and has broken down the middle wall of partition between us, (Jews and Gentiles.) Having abolished by his flesh the enmity, even the Law of Commandments, contained in ordinances, for to make in himself of twain, one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.*

62. And that this union or coalition, between believing Jews and Gentiles, is to be understood of the believing Gentiles being taken into that church and covenant in which the Jews were before the Gospel dispensation was erected; and out of which the unbelieving Jews were cast, is evident from the following considerations.

63. First, that Abraham, the head or root of the Jewish nation, is the Father of us all. Rom. iv. 16, 17, *Therefore it is of faith, that it might be by grace; to the end that the promise might be sure to all the seed; not to that only which is of the Law, (the Jews) but to that also which is of the faith of Abraham, (the believing Gentiles) who is the Father of us all, (as it is written, I have made thee a father of many nations,) before him whom he believed, that is to say, in the account and purpose of God, whom he believed, he is the Father of us ALL.* Abraham, when he stood before God and received the promise, did not, in the account of God, appear as a private person, but as the Father of us all; as the head and father of the whole future church of God, from whom we were all, believing Jews and Gentiles, to descend; as we were to be accepted, and interested in the divine blessing and covenant after the same manner as he was; namely, by faith. Gal. iii. 6, &c. *Even as Abraham believed God, and it was accounted to him for righteousness. Know ye, therefore, that they which are of faith, the same are the children of Abraham. For the scripture, foreseeing that God would justify, would take into his church and covenant, the heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed. So then they which be of faith, (of what country soever they are, heathens as well as Jews,) are blessed (justified, taken into the kingdom and covenant of God,) together with believing Abraham, (and into that very covenant which was made with him and his seed.)** In this covenant were the Jews during the whole period, from Abraham to Moses, and from Moses to Christ. For the covenant with Abraham was with him, and with his seed after him, Gen. xvii. 7, *To Abraham and his seed were the promises made,* Gal. iii. 16. And the Apostle in the next verse tells us, that (the promises or) the covenant, that was confirmed before of God in Christ, the Law which was (given by Moses) four hundred and thirty years after, could not disannul, that it should make the promise, (or covenant with Abraham) of none effect; consequently the Jews, during the whole period of the Law, or Mosaical dispensation, were under the covenant with Abraham; and into that same covenant the Apostle argues, Rom. ix. and Gal. iii, that the believing Gentiles are taken. For which reason he affirms, that they are *no more strangers and foreigners, but fellow-citizens with the Saints*, that is, the Patriarchs, &c. And that the great mystery, not understood in other ages, was this; *That the Gentiles should be fellow-heirs, and of the same body with his church and children, the Jews,* Eph. ii. 19. iii. 5, 6.

64. Secondly. Agreeably to this sentiment, the believing Gentiles are said to partake of all the spiritual privileges which the Jews enjoyed, and from which the unbelieving Jews fell; and to be taken into that kingdom and church of God, out of which they were cast. Several of the parables of our Lord are intended to point out this fact. And many passages in the Epistles, directly prove it.

65. Mat. xx. 1—16. In this parable the vineyard is the kingdom of Heaven, into which God, the householder, hired the Jews early in the morning; and into the same vineyard, he hired the Gentiles at the eleventh hour, or an hour before sun-set.

* Being justified does not merely signify being taken into covenant, so as to be incorporated with the visible church of God; it is used repeatedly by St. Paul, to signify that act of God's mercy whereby a penitent sinner, believing on Christ's sacrifice for sin, has his transgression forgiven for Christ's sake. Rom. v. 1, &c.

66. Mat. xxi. 33—41. The *Husbandmen* to whom the vineyard was first let, were the *Jews*; to whom God first sent *his servants*, the prophets, ver. 34—36, and at last he sent his Son, whom they slew, ver. 37—39. and then the vineyard was let out to *other husbandmen*; which our Saviour clearly explains, Ver. 43, *Therefore I say unto you (Jews) the kingdom of God shall be taken from you, and given to a nation (the believing Gentiles,) bringing forth the fruits thereof.* Hence it appears, that the very same *kingdom of God*, which the *Jews* once possessed, and in which the ancient prophets exercised their ministry, one after another, is now in *our* possession; for it was taken from *them*, and given to *us*.

67. Rom. xi. 17—24. The church or kingdom of God is compared to an *Olive-tree*, and the members of it to the *branches*. And if some of the *branches*, (the unbelieving *Jews*;) be broken off, and thou, Gentile Christian, wert grafted in among them, and with them partakest of the root and fatness of the *Olive-tree*; that is, the Jewish church and covenant. Ver. 24, *For if thou, Gentile Christian, wert cut out of the Olive-tree, which is wild by nature, and wert grafted, contrary to nature, into the good Olive-tree, &c.*

68. 1 Pet. ii. 7, 8, 9, 10, *Unto you, Gentiles who believe, he (Christ) is an honour, $\tau\eta\mu$, but unto them which be disobedient, (the unbelieving *Jews*;) the stone which the builders disallowed, the same is made the head of the corner, and also a stone of stumbling, and a rock of offence.* They stumble at the word being disobedient, whereunto also they were appointed. (They are fallen from their privileges and honour, as God appointed they should, in case of their unbelief.) But ye, (Gentiles are raised into the high degree from which they are fallen, and so) are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of the heathenish darkness into his marvellous light.*

69. *Thirdly*. The *Jews* vehemently opposed the admission of the uncircumcised *Gentiles* into the kingdom and covenant of God, at the first preaching of the gospel. But if the *Gentiles* were not taken into the same church and covenant, in which the *Jewish* nation had so long gloried, why should they so zealously oppose their being admitted into it? Or why so strenuously insist that they ought to be circumcised in order to their being admitted? For what was it to them, if the *Gentiles* were called, and taken into another kingdom and covenant, distinct, and quite different from that which they would have confined wholly to themselves, or to such only as were circumcised? it is plain the *Gentiles* might have been admitted into *another* kingdom and covenant, without any offence to the *Jews*; as they would still have been left in the sole possession of their ancient privileges. And the apostles could not have failed of using this as an argument to pacify their incensed brethren, had they so understood it. But seeing they never gave the least intimation of this, it shews they understood the affair as the unbelieving *Jews* did, namely, that the *Gentiles*, without being circumcised, were taken into the kingdom of God, in which they and their forefathers had so long stood.

70. *Fourthly*, It is upon this foundation, namely, that the believing *Gentiles* are taken into that church and kingdom in which the *Jews* once stood, that the Apostles drew parallels, for caution and instruction, between the state of the ancient *Jews*, and that of the Christians. 1 Cor. x. 1—13, *Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized into Moses, and did all eat of the same spiritual meat, and did all drink of the same spiritual drink; but with many of them God was not well pleased; for they were overthrown in the wilderness. Now those things were our examples, to the intent we should not lust after evil things as they also lusted. Neither be ye idolaters, as were some of them; neither let us provoke Christ, as some of them provoked, &c.* Heb. iii. 7, &c. *Wherefore as the Holy Ghost saith to Davy,† when or while you hear his voice, harden not your hearts*

* We render this passage thus, a stone of stumbling and rock of offence, even to them which stumble at the word, being disobedient, &c. as if it were one continued sentence. But thus, violence is done to the text, and the Apostle's sense is thrown into obscurity and disorder, which is restored by putting a period after *offence*, and beginning a new sentence, thus, they stumble at the word, &c. For observe, the Apostle run a double *Antithesis* between the unbelieving *Jews* and believing *Gentiles*.

† Σπυριτου ἁγίου τῆς φωνῆς αὐτοῦ ἀκούοντες. EAN, if, should here have been rendered *When*; as it is rendered 1 John iii. 2, and it should have been rendered John xii. 32. xiv. 3. xvi. 7. 2 Cor. v. 1. In like manner the particle $\alpha\upsilon\tau\omicron\iota$ Psal. xc. 7, (whence the place is quoted,) should have been translated *When* or *While*. For it is translated *When*, 1 Sam. xv. 17. Prov. iii. 24. iv. 12. Job vii. 4. xvii. 16. Psal. l. 18; and might here have been so translated in other places.

as in the day of temptation in the wilderness, when your fathers tempted me, wherefore I was grieved with that generation, and swore in my wrath, they shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief. Chap. iv. 1, *Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.* Ver. 2, *For unto us hath the Gospel been preached, as well as to them, that is, we have the joyful promise of a happy state, or of entering into rest, as well as the Jews of old.* Ver. 11, *Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief.*

71. *Fifthly.* Hence also the Scriptures of the Old Testament are represented as being written for our use and instruction, and to explain our dispensation as well as theirs. Mat. v. 17, *Think not that I am come to destroy the law and the prophets; I am not come to destroy but to fulfil.* And when our Saviour taught his disciples the things pertaining to his kingdom, he opened to them the Scriptures, which were then no other than the Old Testament. Luke iv. 17—22. xviii. 31. xxiv. 27, *And beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures, the things concerning himself.* Ver. 45, *Then opened he their understanding, that they might understand the Scriptures.* Thus the Apostles were instructed in the things pertaining to the Gospel dispensation. And always in their sermons in the Acts, they confirm their doctrine from the scriptures of the Old Testament. And in their Epistles they not only do the same, but also expressly declare, that those scriptures were written as well for the benefit of the Christian as the Jewish church. Rom. xv. 4, *After a quotation out of the Old Testament, the Apostle adds, for whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the Scriptures might have hope.* 1 Cor. ix. 9, *It is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn.* Ver. 10, *For our sakes, no doubt, this is written.* 1 Cor. x. 11, *Now all these things, (namely, the before-mentioned privileges sins and punishments of the ancient Jews,) happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the earth are come.* 2 Tim. iii. 16, 17, *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.*

72. *Sixthly.* Agreeably to this notion, that the believing Gentiles are taken into that church or kingdom, out of which the unbelieving Jews are cast, the Christian church considered in a body, is called by the same general names, as the church under the Old Testament. *Israel* was the general name of the Jewish church, so also of the Christian. Gal. vi. 16, *As many as walk according to this rule peace be on them, and mercy, and upon the Israel of God.* Rev. vii. 3, 4, *Speaking of the Christian church, the angel said, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them that were sealed: and there were sealed a hundred and forty-four thousand, of all the tribes of the children of Israel.* Rev. xxi. 10—13, *He shewed me that great city, the holy Jerusalem, (the Christian church,) having the glory of God,—and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of Israel, (as comprehending the whole church.)* Ver. 14, *And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb.* *Jews* was another running title of the church in our Saviour's time, and this is also applied to Christians. Rev. ii. 8, 9, *And unto the angel of the (Christian) church in Smyrna, write, I know thy works, and tribulation, and poverty; and I know the blasphemy of them who say they are Jews, (members of the church of Christ,) and are not, but are the synagogue of Satan.* And again, chap. iii. 9.

§ VI. The particular honours and privileges of Christians; and the terms signifying these honours explained.

73. *Seventhly.* In conformity to this sentiment, (namely, that the believing Gentiles are taken into that church, covenant, and kingdom, out of which the unbelieving Jews were cast,) the state, membership, privileges, honours, and relations of professed Christians, particularly of believing Gentiles, are expressed by the

same phrases with those of the ancient Jewish church; and therefore, unless we admit a very strange abuse of words, must convey the same general ideas of our *present* state, membership, privileges, honours and relations to God, as we are professed Christians. For instance,

74. I. As God *chose* his ancient people the *Jews*, and they were his *chosen* and *elect*, so now the whole body of Christians, *Gentiles*, as well as *Jews*, are admitted to the same honour; as they are selected from the rest of the world, and taken into the kingdom of God, for the knowledge, worship, and obedience of God, in hopes of eternal life. Rom. viii. 33, *Who shall lay any thing to the charge of God's elect? &c.* Eph. i. 4, *According as he hath chosen us, (Gentiles, chap. ii. 11.) in him before the foundation of the world, that we should be holy, and without blame before him in love.* Col. iii. 12, *Put on, therefore, (as the elect of God, holy and beloved,) bowels of mercies, &c.* 2 Thes. ii. 13, *But we are bound to give thanks to God always for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation; through sanctification of the Spirit, and belief of the truth.* Tit. i. 1, *Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness.* 2 Tim. ii. 10, *Therefore I endure all things for the elect's sake, that they, also, may obtain the salvation which is in Christ Jesus, with eternal glory.* 1 Pet. i. 1, 2, *Peter to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience.* ii. 9, *Ye (Gentiles) are a chosen generation, &c.* v. 13, *The church that is at Babylon, elected together with you, saluteth you.*

75. II. The first step which the goodness of God took in execution of his purpose of *Election*, with regard to the *Gentile world*, was to rescue them from their wretched situation in the sin and idolatry of their heathen state, (by sending his Son Jesus Christ into the world to die for mankind and, thus) to bring them into the light and privileges of the gospel. With regard to which, the language of Scripture is, 1st. that he delivered, 2nd. saved, 3rd. bought or purchased, 4th. redeemed them. i. 4, *Who gave himself for our sins, that he might deliver us from this present evil world, the vices and lusts in which the world is involved.* Col. i. 12, 13, *Giving thanks to the Father who has delivered us from the power of (heathenish) darkness, (Acts xxvi. 18. 1 Pet. ii. 9. Eph. iv. 18. v. 8.) and translated us into the kingdom of his dear Son. And thus consequentially, we are delivered from the wrath to come.* 1 Thes. i. 10.

76. 1 Cor. i. 18, *For the preaching of the cross is to them that perish, foolishness, but unto us which are saved it is the power of God.* vii. 16, *What knowest thou, O Wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?* that is, convert her to the Christian faith. x. 33, *even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.* Eph. ii. 8, *For by grace are you saved through faith.* 1 Thes. ii. 16, *The Jews forbid us to speak to the Gentiles that they might be saved, 1 Tim. ii. 4, Who will have all men to be saved, and to come unto the knowledge of the truth.* 2 Tim. i. 9, *Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace.* In this general sense, *saved* is in other places applied to both *Jews* and *Gentiles*; particularly to the *Jews*. Rom. ix. 27. x. 1. xi. 26. Hence God is styled *our Saviour*. Tit. iii. 4, 5, *But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us.* 1 Tim. i. 1, *Paul, an apostle of Jesus Christ by the commandment of God our Saviour.* ii. 3. Tit. i. 3. Rom. xi. 11, *Through their (the Jews') fall, salvation is come to the Gentiles.* And as this salvation is by *Jesus Christ*, he also is frequently called *our Saviour*.

77. Acts xx. 28, *Feed the church of God, which he has purchased with his own blood.* 1 Cor. vi. 20, *And ye are not your own; for ye are bought with a price.* vii. 23, *Ye are bought with a price.* 2 Pet. ii. 1, *False prophets shall bring in damnable heresies, even denying the Lord that bought them.* Rev. v. 9, *Thou wast slain, and hast redeemed (bought) us to God by thy blood out of every kindred, and tongue, and people, and nation.*

78. Tit. iii. 14, *Who gave himself for us, that he might redeem us from all iniquity.* 1 Pet. i. 18, *Ye were not redeemed with corruptible things as silver and gold, from your vain (heathenish) conversation, received by tradition from your fathers; but with the precious blood of Christ. And at the same time he redeemed or bought*

us from death, or the curse of the law. Gal. iii. 13. And the Jews, in particular, from the law, and the condemnation to which it subjected them. Gal. iv. 5. Hence frequent mention is made of the redemption, which is in Jesus Christ, Rom. iii. 24. 1 Cor. i. 30. Eph. i. 7. Col. i. 14. Heb. ix. 12, 15. Hence also Christ is said to give himself a ransom for us. Matt. xx. 28. Mark x. 45. 1 Tim. ii. 6, *Who gave himself a ransom for all.*—That is, that he might redeem them unto God by the sacrificial shedding of his blood.

79. III. As God sent the Gospel to bring *Gentiles, Christians*, out of heathenism, and invited and made them welcome to the honours and privileges of his people, he is said to call them, and they are his called. Rom. i. 6, 7, *Among whom are ye also called of Jesus Christ. To all that are at Rome called saints*—viii. 28. 1 Cor. i. 9, *God is faithful, by whom ye were called into the fellowship of his son*—viii. 20. Gal. i. 6, *I marvel that ye are so soon removed from him that called you*—v. 13. Eph. iv. 1, *I beseech you, that ye walk worthy of the vocation wherewith ye are called*, iv. 4. 1 Thes. ii. 12, *That ye walk worthy of God, who hath called you unto his kingdom and glory*—iv. 7, *God hath not called us unto uncleanness, but unto holiness.* 2 Tim. ii. 9, *Who hath saved us, and called us with a holy calling; not according to our works, &c.* 1 Pet. i. 15, *But as he which hath called you is holy, so be ye holy in all manner of conversation*—ii. 9, *Ye (Gentile Christians,) are a chosen generation—to shew forth the praises of him who hath called you out of darkness into his marvellous light.*

80. Note—The Jews also were called. Rom. ix. 24, *Even us, whom he has called not of the Jews only, but also of the Gentiles.* 1 Cor. i. 24. vii. 18, *Is any man called being circumcised*—Heb. ix. 15. But the calling of the Jews must be different from that of the Gentiles. The Gentiles were called into the kingdom of God as *strangers and foreigners*, who had never been in it before. But the Jews were then subjects of God's kingdom under the old form; and therefore could be called only to submit to it, as it was now modelled under the *Messiah*. Or they were called to repentance, to the faith, allegiance, and obedience of the Son of God, and to the hope of eternal life through him; whom rejecting, they were cast out of God's peculiar kingdom.

81. IV. And as we stand in the relation of children to the God and Father of our Lord *Jesus Christ*; hence it is that we are his brethren, and he is considered as the First Born among us. Mat. xxviii. 10. John xx. 17, *Jesus saith—Go to my Brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.* Heb. ii. 11, 17. Rom. viii. 29, *That he might be the first-born among many brethren.*

82. V. And the relation of God, as a father, to us *Christians*, who are his children, will lead our thoughts to a clear idea of our being, as we are called, the house or family of God, or of Christ. 1 Tim. iii. 15, *But if I tarry long, that thou mayest know how to behave thyself in the house of God, which is the church of the living God.* Heb. iii. 6, *But Christ, as a Son over his own house; whose house are we, (Christians,) if we hold fast the confidence and rejoicing of the hope firm unto the end.* Heb. x. 21, *And having a great high-priest over the house of God, &c.* 1 Pet. ix. 17, *For the time is come that judgment must begin at the house of God; (that is, when the Christian church shall undergo sharp trials and sufferings;) and if it first begin at us, (Christians, who are the house or family of God,) what shall the end be of them that obey not the Gospel? (that is, of the infidel world, who lie out of the church: See Rom. i. 5. xv. 18. 1 Pet. i. 22.)* Eph. ii. 19, *We are of the household, (domestics,) of God*—iii. 14, 15, *I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named, &c.*

83. VI. Further; as the land of Canaan was the estate, or inheritance belonging to the Jewish family, or house; so the heavenly country is given to the Christian house, or family, for their inheritance. Acts xx. 32, *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* Col. ii. 24, *Knowing that of the Lord ye shall receive the reward of the inheritance.* Heb. ix. 15, *He is the mediator of the New Testament; that they which are called might receive the promise of eternal inheritance.* 1 Pet. i. 4, *God has begotten us again,—to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for us.* Hence we have the title of heirs. Tit. iii. 7, *That being justified by his grace, we should be made heirs according to the hope of eternal life.* Jam. ii. 5, *Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom, which he has promised to them that love him?* See Rom. viii. 17. 1 Pet. iii. 7.

84. And as *Canaan* was considered as the *rest* of the *Jews*, so, in reference to our trials and afflictions in this world, Heaven is considered as the *rest* of *Christians*. 2 Thes. i. 7, *And to you who are troubled, (he will give) rest with us, when the Lord Jesus shall be revealed from Heaven.* Heb. iv. 1, *Let us therefore, fear, lest a promise being left us, of entering into his rest, any of you should seem to come short of it.* For unto us hath the Gospel been preached, as well as to them; that is, we have the joyful promise of *entering into rest*, as well as the *Jews* of old. Ver. 9, *There remains, therefore, a rest for the people of God;* that is, for *Christians* now in this world, as well as for the *Jews* formerly in the Wilderness. Which is the point the Apostle is proving from ver. 3 to 10.

85. VII. Thus *Christians*, as well as the ancient *Jews*, are the *house* or *family* of God: or we may conceive the whole body of *Christians* formed into a nation, having God at their head; who, on this account, is stiled our God, Governor, Protector, or King; and we his people, subjects, or servants.

86. VIII. And it is in reference to our being a *society* peculiarly appropriated to God; and under his special protection and government, that we are called the *city of God*, the *Holy city*. Heb. xii. 22, *Ye are come unto—the city of the living God.* Rev. xi. 2, *And the holy city shall they tread under foot forty and two months.* This city is described in some future happy state, Rev. 21st and 22nd chapters.

87. Hence the whole *Christian* community or church is denoted by the *city Jerusalem*, and sometimes by *Mount Zion*. Gal. iv. 26, *But Jerusalem, which is above, is free, which is the Mother of us all—In her reformed, or future happy state, she is the New Jerusalem.* Rev. iii. 12. xxi. 2. Heb. xii. 22, *Ye are come unto Mount Zion, &c.* Rev. xiv. 1.

88. Hence also we are said to be *written*, or *enrolled* in the *Book of God*, or, which comes to the same thing, of the *Lamb*, the Son of God. Rev. iii. 5, *He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life—xxii. 19, And if any man take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, &c.* which shews, that the names of such as are in the *Book of Life* may be blotted out; consequently, that to be enrolled there, is the privilege of all professed *Christians*.

89. And whereas the believing *Gentiles* were once *strangers, aliens, not a people, enemies; now* (Eph. ii. 19.) *they are no more strangers and foreigners, but fellow-citizens, with the saints.* 1 Pet. ii. 10, *Which in time past were not a people, but are now the people of God. Now we are at peace with God, Rom. v. 1. Now we are reconciled, and become the servants of God, the subjects of his kingdom, Rom. v. 10. 1 Thes. i. 9. 2 Cor. v. 18, 19.*

90. On the other hand; the body of the *Jewish* nation, (having through unbelief, rejected the *Messiah*, and the Gospel; and being, therefore, cast out of the city and kingdom of God,) are, in their turn, at present, represented under the name and notion of *enemies*; Rom. xi. 28, *As concerning the Gospel, they are enemies for your sake.*

91. IX. The kind and particular regards of God to the converted *Gentiles*, and their relation to *Jesus Christ*, is also signified by that of a *husband* and *wife*: and his taking them into his covenant, is represented by his *espousing* them. 2 Cor. xi. 2, *For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.*

92. Hence the *Christian* church, or community, is represented as a mother, and particular members as her children. Gal. iv. 26, *But Jerusalem, which is above, is free, which is the Mother of us all.* Ver. 27, *For it is written, rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children, than she which hath a husband.* Ver. 28, *Now we, brethren, as Israel was, are the children of promise.* Ver. 31, *So then, Brethren, we are not children of the bond-woman, but of the free.*

93. Hence also, from the notion of the *Christian* church being the *spouse* of God in *Christ*, her *corruption* and her *idolatry* come under the name of *fornication*, and *adultery*.

94. X. As God, by *Christ*, exercises a particular providence over the *Christian* church, in supplying them with all spiritual blessings, guiding them through all difficulties, and guarding them in all spiritual dangers; He

is their *shepherd*, and they his *stock*, his *sheep*. John x. 11, *I am the good shepherd*—Ver. 16, *And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one flock and one shepherd*. Acts xx. 28, 29. Heb. xiii. 20. 1 Pet. ii. 25, *For ye were as sheep going astray; but are now returned to the Shepherd and Bishop, (overseer,) of your souls*—v. 2, 3, 4, *Feed the flock of God, &c.*

95. XI. Nearly on the same account, as God, by *Christ*, has established the *Christian church*, and provided all means for our happiness and improvement in knowledge and virtue, we are compared to a *vine*, and a *vineyard*, and God to the *husbandman*, who planted and dresses it; and particular members of the community are compared to *branches*. John xv. 1, 2, *I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit he purgeth it, &c.* Ver. 5, *I am the vine, ye are the branches*. Matt. xv. 13, *Every plant which my heavenly Father hath not planted shall be rooted up*. Rom. vi. 5, *If we have been planted together in the likeness of his death; we shall be also in the likeness of his resurrection*. Matt. xx. 1, *The vineyard into which labourers were hired is the Christian as well as the Jewish church: and so chap. xxi. 33. Mark xii. 1. Luke xx. 9. 1 Cor. iii. 9, Ye are God's husbandry. Rom. xi. 17, And if some of the branches, (Jews,) be broken off, and thou being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree, &c.—See also ver. 24.*

96. XII. As *Christians* are, by the will of God, set apart and appropriated in a special manner to his honour, service, and obedience, and furnished with extraordinary means and motives to holiness, so they are said to be sanctified. 1 Cor. i. 2, *Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus*—vi. 11, *And such were some of you; but ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God*. Heb. ii. 11, *For both he that sanctifieth, and they who are sanctified, are all of one*, x. 9.

97. XIII. Further; by the presence of God in the *Christian church*, and our being by profession consecrated to him, we, as well as the antient *Jews*, are made his *house*, or *temple*, which God has built, and in which he dwells, or walks. 1 Pet. ii. 5, *Ye also, as lively stones, are built up a spiritual house, &c.* 1 Cor. iii. 9, *Ye are God's building*—Ver. 16, 17, *Know ye not that ye, (Christians,) are the temple of God, and that the Spirit of God dwelleth in you; if any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are*. 2 Cor. vi. 16, *And what agreement hath the temple of God, (the Christian church,) with idols? For ye are the temple of the living God: as God hath said I will dwell in them, and walk in them*. Eph. ii. 20, 21, 22, *And are built upon the foundation of the Apostles, &c. Christ Jesus being the chief corner-stone; in whom all the building fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together, for a habitation of God through the Spirit*. 2 Thess. ii. 4, *So that he, as God, sitteth in the temple of God, SHEWING HIMSELF that he is God*.

98. XIV. And not only does God, as our King, dwell in the *Christian church*, as in his *house* or *temple*; but he has also conferred on *Christians* the honours of *kings*; as he has redeemed us from the servitude of sin, made us lords of ourselves, and raised us above others, to sit on *thrones*, and to judge and reign over them. And he has made us *priests* too, as we are peculiarly consecrated to God, and obliged to attend upon him, from time to time continually, in the solemn offices of religion, which he has appointed. 1 Pet. ii. 4, *Ye also as lively stones are built up a spiritual house, a holy priesthood*. Ver. 9, *But ye (Gentile Christians,) are a chosen generation, a royal, (or kingly,) priesthood*. Rev. i. 5, 6, *Unto him, that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, &c.*

99. XV. Thus the whole body of the *Christian church* is separated unto God from the rest of the world. And, whereas before, the Gentile believers were *afar off*, lying out of the commonwealth of *Israel*; now, they are *nigh*, as they are joined to God in covenant, have full access to him in the ordinances of worship; and, in virtue of his promise, a particular title to his regards and blessing. 2 Cor. vi. 17, *Wherefore come out from among them, and be separate, saith the Lord, and touch not the unclean thing, and I will receive you*. Eph. ii. 13, *But now in Christ Jesus ye, who sometimes were afar off, are made nigh, by the blood of Christ*.

100. XVI. And, as God, in all these respects, has distinguished the Christian church, and sequestered them unto himself, they are stiled his *peculiar people*. Tit. ii. 14, *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* 1 Pet. ii. 9, *But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, &c.*

101. XVII. As Christians are a body of men, particularly related to God, instructed by him in the rules of wisdom, devoted to his service, and employed in his true worship; they are called his *church* or *congregation*. Acts xx. 28, *Feed the church of God.* 1 Cor. x. 32, *Giving none offence to the church of God.* xv. 9. Gal. i. 13, and elsewhere. Eph. i. 22, *Head over all things to the church:*—and particular societies are *churches*. Rom. xvi. 16, *The churches of Christ salute you*—and so in several other places.

102. XVIII. For the same reason, they are considered as God's *possession*, or *heritage*. 1 Pet. v. 3, *Neither as being lords over God's heritage, but being ensamples to the flock.* The reader cannot well avoid observing, that the words and phrases, by which our *Christian* privileges are exprest in the *New Testament*, are the *very same* with the words and phrases by which the privileges of the *Jewish* church are expressed in the *Old Testament*: which makes good what St. Paul says concerning the language in which the Apostles declared the things that are *freely given to us of God*. 1 Cor. ii. 12, 13, *We, Apostles, have received, not the spirit of the World, but the spirit which is of God, that we might know the things that are given to us of God; namely, the fore-cited privileges and blessings. Which things we speak, not in the words which man's wisdom teacheth, not in philosophic terms of human invention, but which the Holy Spirit teacheth in the writings of the Old Testament, the only Scriptures from which they took their ideas and arguments, comparing spiritual things under the Gospel.*

Whence we may conclude—1. That the Holy Scriptures are admirably calculated to be understood in those things, which we are most of all concerned to understand. Seeing the same language runs through the whole, and is set in such a variety of lights, that one part is well adapted to illustrate another. An advantage I reckon peculiar to the sacred writings above all others—2. It follows, that to understand the sense of the Spirit in the *New*, it is essentially necessary that we understand its sense in the *Old Testament*.

§ VII. Reflections on the foregoing Honours and Privileges of the Christian Church.

From what has been said it appears—

103. I. That the believing *Gentiles* are taken into that kingdom and covenant, in which the *Jews* once stood, and out of which they were cast for their unbelief, and rejection of the Son of God; and that we *Christians* ought to have the same general ideas of our present religious state, membership, privileges, honours and relations to God, as the *Jews* had, while they were in possession of the kingdom. Only in some things the kingdom of God, under the Gospel dispensation, differs much from the kingdom of God, under the Mosaical—As, 1. For, that it is now so constituted, that it admits, and is adapted to, men of *all nations* upon the earth, who believe in *Christ*—2. That the *law*, as a *ministration of condemnation*, which was an appendage to the Jewish dispensation, is removed and annulled under the Gospel, [but the *moral law*, as a rule of life, is still in force.]—3. And so is the polity, or civil state of the *Jews*, which was interwoven with their religion; but has no connection with the Christian religion—4. The *ceremonial* part of the Jewish constitution, is likewise abolished, for we are taught the spirit and duties of religion, not by figures and symbols, as sacrifices, offerings, watchings, &c. but by express and clear precepts—5. The kingdom of God is now put under the special government of the Son of God, who is the head and king of the church, to whom we owe faith and allegiance.*

104. II. From the above-recited particulars, it appears that the Christian church is happy, and highly honoured with privileges of the most excellent nature; of which the *Apostles*, who well understood this new

* Add to this, that all the privileges under the Gospel are abundantly more *spiritual* than they were under the law—THAT being the shadow, THIS the substance. Hence, while we consider these privileges, the same in kind, we must view them as differing widely in degree.—A. C.

constitution, were deeply sensible. Rom. i. 16; *I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believes.* v. 1, 2, 3, &c. *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access, by faith, into this grace wherein we stand, and rejoice (glory) in hope of the glory of God. And not only so, but we glory in tribulation also, &c.* Ver 11, *And not only so, but we also joy (glory) in God through our Lord Jesus Christ, &c.* chap. xiii. 31. &c. *What shall we then say to these things? if God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how should he not, with him, also freely give us all things? Who shall lay any thing to the charge of God's elect? who is he that condemneth? Who shall separate us from the love of Christ? Chap. ix. 23, 24, He has made known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even on us whom he has called, not of the Jews only, but also of the Gentiles.* 2 Cor. iii. 18, *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, as by the Spirit of the Lord.* Eph. i. 3, 4, &c. *Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ, according as he has chosen us in him, &c. &c.*

105. And it is the duty of the whole body of Christians to rejoice in the goodness of God, to thank and praise him for all the benefits conferred upon them in the Gospel. Rom. xv. 10., *Rejoice ye Gentiles, with his people.* Phil. iii. 1, *My Brethren, rejoice in the Lord.* iv. 4, *Rejoice in the Lord alway; again I say rejoice.* 1 Thes. v. 16, *Rejoice evermore.* Jam. i. 9, 1 Pet. i. 6, 8. Col. i. 12, *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.* ii. 7, *Rooted and built up in him, and established in the faith, abounding therein with thanksgiving.* 1 Thes. v. 18. Heb. xiii. 15, *By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.* Eph. i. 6, *To the praise of the glory of his grace, wherein he has made us accepted in the Beloved.* Ver. 12, 14.

106. Further, it is to be observed, that all the foregoing privileges, benefits, relations, and honours, belong to all professed Christians without exception. God is the God, King, Saviour, Father, Husband, Shepherd, &c. to them all. He created, saved, bought, redeemed, he begot, he made, he planted, &c. them all. And they are all as created, redeemed, and begotten by him; his people, nation, heritage; his children, spouse, flock, vineyard, &c. We are all enriched with the blessings of the gospel. Rom. xi. 12, 13, 14, *all reconciled to God.* Ver. 15, *all the seed of Abraham, and heirs according to the promise;* Gal. iii. 29, *all partake of the root and fatness of the good olive, the Jewish church;* all the brethren of Christ and members of his body, all are under grace, all have a right to the ordinances of worship, all are golden candlesticks in the temple of God, Rev. i. 12, 13, 20; even those who by reason of their misimprovement of their privileges, are threatened with having the candlestick removed out of its place, ii. 5; either every professed Christian is not in the church, or all the forementioned privileges belong to every professed Christian; which will appear more evidently if we consider,

107. III. That all the forementioned privileges, honours, and advantages are the effects of God's free grace, without regard to any prior righteousness, which deserved or procured the donation of them. It was not for any goodness or worthiness which God found in the heathen world, when the gospel was first preached to them; not for any works of obedience or righteousness which we, in our Gentile state, had performed; whereby we had rendered ourselves deserving of the blessings of the Gospel, namely, to be taken into the family, kingdom, or church of God; by no means. It was not thus of ourselves that we are saved, justified; &c. So far from that, that the Gospel, when first preached to us Gentiles, found us sinners, dead in trespasses and sins, enemies through wicked works, disobedient; therefore, I say, all the fore-mentioned privileges, blessings, honours, &c. are the effects of God's free grace or favour, without regard to any prior works, or righteousness in the Gentile world, which procured the donation of them. Accordingly, they are always in Scripture assigned to the love, grace, and mercy of God, as the sole spring from whence they flow. John iii. 16, *For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.* Rom. v. 8, *But God commendeth his love to us, in that while we were sinners Christ died for us.* Eph. ii. 4-9, 10, *But God, who is rich in mercy, for his great love wherewith he has loved us, even when we were dead in sins,*

hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in ages to come he might shew the exceeding riches of his grace in his kindness towards us, through Jesus Christ. For by grace are ye saved, through faith, and that (salvation is) not of yourselves, it is the gift of God; not of works, so that* no man, (nor Gentile nor Jew,) can boast. For we, (Christians converted from heathenism,) are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.

108. It is on account of this general love that Christians are honoured with the title of *beloved*. Rom. i. 7, To all that are in Rome, beloved of God, called Saints. ix. 25, I will call her, (the Gentile church,) beloved, which was not beloved. Col. iii. 12, Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, &c.

109. Rom. iii. 23, 24, For all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption which is in Christ Jesus. v. 2. 1 Cor. i. 4, I thank my God for the grace of God which is given you by Jesus Christ. Eph. i. 6, 7, To the praise of the glory of his grace, whereby he has made us accepted in the beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Col. i. 6. 2 Thes. i. 12. 2 Tim. i. 9, Who has saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Jesus Christ before the world began. Tit. ii. 11. Heb. xii. 15. Hence grace and the grace of God, is sometimes put for the whole gospel, and all its blessings, as Acts xiii. 43, Paul and Barnabas persuaded them to continue in the grace of God. 2 Cor. vi. 1. 1 Pet. v. 12, Testify that this is the true grace of God in which we stand. 1 Cor. i. 4. Rom. v. 2. 2 Cor. vi. 1. Tit. ii. 11. Jude 4. Rom. xii. 1, I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies, &c. xv. 9, And that the Gentiles might glorify God for his mercy. 1 Pet. i. 3, Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy hath begotten us again to a lively hope, &c.

110. In these texts, and others of the same kind, it is evident that the love, grace, and mercy of God hath respect, not to particular persons in the Christian church, but to the whole body or whole societies; and therefore are to be understood of that general love, grace, and mercy, whereby the whole body of Christians is separated unto God, to be his peculiar people, favoured with extraordinary blessings. And it is with regard to this sentiment and mode of speech, that the Gentiles, who before lay out of the church, and had not obtained mercy, are said now to have obtained mercy. Rom. xi. 30.

111. Hence also we may conclude that all the privileges and blessings of the Gospel, even the whole of our redemption and salvation, are the effect of God's pure, free, original love and grace, to which he was inclined of his own motion, without any other motive besides his own goodness, in mere kindness and good will to a sinful, perishing world. These are the things that are FREELY given to us of God, 1 Cor. ii. 12.

§ VIII. All the grace of the Gospel is dispensed to us by, in, or through Christ Jesus.

112. Nevertheless, all the fore-mentioned love, grace, and mercy, is dispensed, or conveyed to us in, by, or through the Son of God, Jesus Christ, our Lord. To quote all the places to this purpose, would be to transcribe a

* *ἵνα μη τις κωχόμενος*, lest any man should boast. So we render it; as if the Gospel salvation were appointed to be not of Works, to prevent our boasting; which supposes, we might have boasted, had not God taken this method to preclude it. Whereas, in truth, we had nothing to boast of. Neither Jew nor Gentile could pretend to any prior righteousness, which might make them worthy to be taken into the house and kingdom of God under his Son; therefore the Apostle's meaning is, "We are not saved from heathenism, and translated into the church and kingdom of Christ, for any prior goodness, obedience, or righteousness we had performed. For which reason, no man can boast, as if he had merited the blessing, &c." This is the Apostle's sense; and the place should have been translated, so that no man can boast: For *μη* signifies so that. See Rom. iii. 19. 1 Cor. vii. 29. 2 Cor. i. 17. vii. 9. Gal. v. 17. Heb. ii. 17. vi. 18. Mark iv. 12.

great part of the New Testament. But it may suffice, at present, to review the texts under the numbers 107 and 109. From which texts it is evident, that *the grace, or favour of God is given unto us BY Jesus Christ: that he has shewn the exceeding riches of his grace in his kindness to us, THROUGH Jesus Christ: that he has sent his Son into the world that we might live THROUGH him; to be the propitiation, (or mercy seat,) for our sins: that he died for us: that we who were afar off are made nigh BY his blood: that God has made us accepted IN the Beloved, (in his beloved Son,) IN whom we have redemption THROUGH his blood, the forgiveness of sins: that we are his workmanship created IN Christ Jesus: that before the world began, the purpose and grace of God, relating to our calling and salvation, was given us IN Christ Jesus: before the foundation of the world God chose us IN Christ, Eph. i. 4. We have peace with God THROUGH our Lord Jesus Christ, BY whom also we have access into this grace wherein we stand, Rom. v. 1, 2. God hath given to us eternal life, and this life is IN his Son, 1 John v. 11. Nothing is clearer from the whole current of Scripture, than that all the mercy and love of God, and all the blessings of the Gospel, from first to last, from the original purpose and grace of God, to our final salvation in the possession of eternal life, is IN, BY, or THROUGH Christ; and particularly BY HIS BLOOD, by the redemption which is in him, as he is the propitiation, or atonement, for the sins of the whole world, 1 John ii. 2. This can bear no dispute among Christians. The only difference that can be must relate to the manner, how these blessings are conveyed to us in, by, or through CHRIST. Doubtless they are conveyed through his hands, as he is the minister, or agent, appointed of God to put us in possession of them. But his blood, death, cross, could be no ministering cause of blessings assigned to his blood, &c. before we were put in possession of them—See Rom. v. 6, 8, 10, 19. Eph. ii. 13, 16. Col. i. 20, 21, 22. Nor truly can his blood be possibly considered as a ministering or instrumental cause in any sense at all; for it is not an agent, but an object, and therefore, though it may be a moving cause, or a reason for bestowing blessings, yet it can be no active, or instrumental cause, in conferring them. His blood and death is indeed to us an assurance of pardon: but it is evidently something more; for it is also considered as an offering and sacrifice to God, highly pleasing to him, to put away our sin, and to obtain eternal redemption, Heb. ix. 12, 14, 26. Eph. v. 2.*

113. *But why should God choose to communicate his grace in this mediate way, by the interposition, obedience, and agency, of his Son, who again employs subordinate agents and instruments under him?* I answer; for the display of the glory of his nature and perfections. The sovereign Disposer of all things may communicate his blessings by what means, and in any way, he thinks fit. But whatever He effects by the interposition of means, and a train of intermediate causes, He could produce by his own immediate power. He wants not clouds to distil rain; nor rain nor human industry to make the earth fruitful; nor the fruitfulness of the earth to supply food; nor food to sustain our life. He could do this by his own immediate power; but He chooses to manifest his providence, power, wisdom, and goodness, in a variety of ways and dispositions, and yet his power and goodness are not only as much concerned and exercised in this way, as if he produced the end without the intervention of means; but even much more, because his power, wisdom, and goodness, are as much exerted and illustrated in every single intermediate step, as if he had done the thing at once, without any intermediate step at all. There is as much power and wisdom exercised in producing rain, or in making the earth fruitful, or in adapting food to the nourishment of our bodies; I say there is as much power in any one of these steps, as there would be in nourishing our bodies by one immediate act without those intermediate means. Therefore, in this method of procedure, the displays of the Divine providence and perfections are multiplied and beautifully diversified, to arrest our attention, exercise our contemplation, and excite our admiration and thankfulness; for thus we see God, in a surprising variety of instances. Nor, indeed, can we turn our eyes to any part of the visible creation, but we see His power, wisdom, and goodness in perpetual exercise, every where. In like manner, in the moral world, he chooses to work by means, the mediation of the Son, the influences of his Spirit, the teachings of his word, the endeavours of Apostles and ministers; not to supply any defects of his power, wisdom, or goodness; but to multiply the instances of them; to shew himself to us in a various display of his glorious dispensations; to exercise the moral powers and virtues of all the subordinate agents employed in carrying on

his great designs, and to set before our thoughts the most engaging subjects of meditation, and the most powerful motives of action. And this method, in the *moral world*, is still more necessary; because, without the attention of our minds, the end proposed, our sanctification, cannot be obtained.*

114. But *how is it agreeable to the infinite distance there is between the Most High God, and creatures so low and imperfect, who are of no consideration when compared to the immensity of his nature, that he should so greatly concern himself about our redemption?* Answer—He who is all-present, all-knowing, all-powerful, attends to all the minutest affairs, in the whole Universe, without the least confusion or difficulty. And, if it was not below his infinite greatness to *make* mankind, it cannot be so to *take care* of them, when created. For *kind*, he can produce no beings *more excellent* than the *rational* and *intelligent*; consequently, those must be most worthy of his regard. And when they are corrupted, as thereby the end of their being is frustrated, it must be as agreeable to his *greatness* to endeavour, (when he sees fit,) their reformation, or to restore them to the true ends for which they were created, as it was originally to create them.

115. And as for mankind's being a *mean* and *inconsiderable* part of the creation, it may not be so easy to demonstrate, as we may imagine. The *sin* that is, or hath been, in the world, will not do it: for then the beings, which we know stand in a much higher, and, perhaps, in a very high rank of *natural* perfection, will be proved to be as mean and inconsiderable as ourselves; seeing they in great numbers have sinned. Neither will our *natural weakness* and *imperfection* prove, that we are a mean and inconsiderable part of God's creation: for the Son of God, when cloathed in our flesh, and encompassed with all our infirmities and temptations, lost nothing of the real excellency and worth he possessed, when in a state of glory with the Father, before the world was. Still he was the beloved Son of God, in whom he was well pleased. Besides, since God may bestow honours and privileges, as he pleases; who will tell me, what *pre-eminence*, in the purpose of God, this world may possibly have, above any other part of the Universe? Or what relation it bears to the rest of the creation? We know that even *angels* have been ministering spirits to some part, at least, of mankind. Who will determine, how far the scheme of *redemption* may exceed any scheme of Divine wisdom, in other parts of the Universe? Or how far it may affect the improvement and happiness of other beings, in the remotest regions. Eph. iii. 10, *To the intent that now unto the principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord.* 1 Pet. i. 12, *Which things that are reported by them that have preached the Gospel, the angels desire to look into.* It is therefore the sense of Revelation, that the heavenly principalities and powers study the wisdom and grace of redemption; and even increase their stock of wisdom from the displays of the Divine love in the Gospel. Who can say how much our virtue is, more or less, severely proved, than in other worlds? Or, how far our virtue may excel that of other beings, who are not subjected to our long and heavy trials; may not a virtue, firm and steady under our present clogs, inconveniences, discouragements, persecutions, trials, and temptations, possibly *surpass* the virtue of the *highest angel*, whose state is not attended with such embarrassments? Do ye know how far such, as shall have honourably passed through the trials of this life, shall hereafter be dispersed through the creation? How much their capacities will be enlarged? How highly they shall be exalted? What power and trusts will be put into their hands? How far their influence shall extend, and how much they shall contribute to the *good order and happiness of the Universe*? Possibly, the faithful soul, when disengaged from our present incumbrances, may *blaze out into a degree of excellency* equal to the *highest honours*, the most important and extensive services. Our Lord has made us *kings* and *priests* unto God and the Father, and we shall sit together in *heavenly places*, and *reign with him*. *To him that overcomes* the trials of this present state, he will give to sit with him in his throne. True, many from among mankind shall perish among the vile and

* But it certainly was not merely to display the various operations of Divine Providence, and to multiply the displays of the Divine perfections, that God required the sacrifice and death of his Son: as he was a sacrifice for sin, and the true notion of sacrifice, is redeeming the life of a guilty creature, by the death of one that is *innocent*; therefore Christ died, the just for the unjust, that he might bring us to God, 1 Pet. iii. 18. Consequently the justice and righteousness of God required this sacrifice: and *justice* must have required it; else such a sacrifice could not have taken place: for had not *justice* required it, no attribute of God could, without injustice, have demanded it. A. C.

worthless, for ever: and so shall many of the angels. These considerations may satisfy us; that possibly mankind are not so despicable as to be below the interposition of the Son of God. Rather the surprising condescensions and sufferings of a being so glorious, should be an argument that the scheme of redemption is of the utmost importance; and that, in the estimate of God, who alone confers dignity, we are creatures of very great consequence. Lastly, God by Christ created the world; and if it was not below his dignity to create, it is much less below his dignity to redeem the world; which, of the two, is the more honourable.

116. It is further to be observed; that the whole scheme of the Gospel in Christ, and as it stands in relation to his blood, or obedience unto death, was formed in the council of God, before the calling of Abraham, and even before the beginning of the world. Acts xv. 18, *Known unto God are all his works, (the dispensations which he intended to advance,) from the beginning of the world.* Eph. i. 4, *According as he hath chosen us in him, (Christ,) before the foundation of the world: (προ καταβολης κοσμου)* 2 Tim. i. 9, *Who hath saved us and called us—according to his own purpose and grace which was given us in Christ Jesus, before the world began.* 1 Pet. i. 20, *Who, (Christ,) verily was fore-ordained before the foundation of the world, (προ καταβολης κοσμου,) but was manifest in these last times for you, (Gentiles.)* Hence it appears, that the whole plan of the Divine mercy in the Gospel, in relation to the method of communicating it, and the person, through whose obedience it was to be dispensed, and by whose ministry it was to be executed, was formed, in the mind and purpose of God, before this earth was created. God, by his perfect and unerring knowledge, fore-knew the future state of mankind; and so, before-appointed the means, which he judged proper for their recovery: which fore-knowledge is fully confirmed by the promise to Abraham, and very copiously by the repeated predictions of the prophets, in relation to our Lord's work, and particularly to his death, with the end and design of it.

117. Again; it is to be noted, that all the fore-mentioned mercy and love, privileges and blessings, are granted and confirmed to the Christian church, under the sanction of a covenant; which is a grant or donation of blessings confirmed by a proper authority. The Gospel covenant is established by the promise and oath of God, and ratified by the blood of Christ, as a pledge and assurance, that it is a reality, and will certainly be made good. Matt. xxvi. 28, *This is my blood in the New Testament, or COVENANT.* Luke xxii. 26, *This cup is the New Testament, (covenant,) in my blood.* 2 Cor. iii. 6, *Made us able ministers of the New Testament, (covenant.)* Heb. vii. 22, *Jesus made a surety of a better Testament.* Heb. viii. 6, *He is the mediator of a better covenant, established upon better promises—viii. 8. ix. 15. xii. 24. xiii. 20.—*Here observe, 1. Jesus is the surety, (Εγγυος,) sponsor, and mediator, (Μεσιτης,) of the New Covenant, as he is the great agent appointed of God to negotiate, transact, secure, and execute all the blessings which are conferred by this covenant. Obs. 2. That as the covenant is a donation or grant of blessing, hence it is, that the promise, or promiser, is sometimes put for the covenant; as, Gal. iii. 17, *The covenant that was confirmed before, to Abraham, of God in Christ, the law, which was 430 years after, cannot disannul, that it should make the promise of none effect: for if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise; and so ver. 19: again ver. 21, Is the law then against the promises of God. Ver. 22—*Obs. 3. That the Gospel covenant was included in that made with Abraham, Gen. xvii. 1, &c. xxii. 16, 17, 18. As appears from Gal. iii. 17, and from Heb. vi. 13, *When God made the promise to Abraham, because he could swear by no greater, he swore by himself, &c. Ver. 17, He confirmed, (εμεσπευεν, he mediator'd,) it by an OATH; that by two immutable things, the promise and oath of God, we (Christians,) might have strong consolation, who have fled for refuge to ldy hold on the hope set before us.*

118. But what should carefully and specially be observed is this, that the Gospel-constitution is a scheme, and the most perfect and effectual scheme, for restoring true religion, and for promoting virtue and happiness, that the world has ever yet seen. Upon faith in Christ, men of all nations were admitted into the church, family, kingdom, and covenant of God by baptism; were all numbered among the justified, regenerate or born again, sanctified, saved, chosen, called, saints, and beloved; were all of the flock, church, house, vine and vineyard of God; and were entitled to the ordinances and privileges of the church; had exceeding great and precious promises given unto them, especially that of entering into the rest of Heaven. And in all these blessings and

honours we are certainly very happy, as they are *the things which are freely given to us of God*, 1 Cor. ii. 12. But because these things are *freely* given, without respect to any *obedience* or *righteousness*, of ours, prior to the donation of them; is our *obedience* and *personal righteousness*, therefore, unnecessary? Or are we, on account of benefits already received, secure of the favour and blessing of God, in a future world, and for ever? By no means.

117. To explain this important point more clearly, I shall proceed as before, and shew that these privileges and blessings, given in general to the Christian church, are *ANTECEDENT* blessings; given indeed *freely*, without any respect to the prior obedience of the *Gentile* world, before they were taken into the church; but intended to be motives to the most upright obedience for the future, after they were joined to the family and kingdom of God. Which effect, if they produce, then our election, and *calling*, our *redemption*, *adoption*, &c. are made good: upon which account I shall call them *CONSEQUENT* blessings; because they are secured to us, and made ours for ever, only in consequence of our obedience. But on the other hand, if the *antecedent* blessings do not produce obedience to the will of God; if we, his *chosen* people and *children*, do not obey the laws and rules of the Gospel, then we, as well as any other wicked persons, may expect *tribulation and wrath*; then we forfeit all our privileges, and all our honours and relations to God; all the favour and promises given freely to us are of no avail; we *receive the grace of God in vain*, and everlasting death will certainly be our wretched portion.

118. That this is the great end of the dispensation of God's grace to the *Christian* church—namely, to engage us to duty and obedience; and, that it is a *scheme for promoting virtue* and true religion, is clear from every part of the New Testament, and requires a large and particular proof: not because the thing in itself is difficult or intricate; but because it is of great importance to the right understanding of the Gospel, and the Apostolic writings; and serves to explain several points which stand in close relation to it. As particularly; that all the fore-mentioned privileges belong to all professed *Christians*, even to those that shall perish eternally. For—

1. If the Apostles affirm them of all Christians, to whom they write:
2. If they declare some of those *Christians*, who were favoured with those privileges, to be wicked, or suppose they might be wicked:
3. If they declare those privileges are conferred by mere grace, without regard to prior *works of righteousness*:
4. If they plainly intimate, those privileges are conferred in order to produce true holiness:
5. If they exhort all to use them to that purpose, as they will answer it to God at the last day:
6. If they declare they shall perish, if they do not improve them to the purifying their hearts, and the right ordering of their conversation; then it must be true that these privileges belong to all *Christians*, and are intended to induce them to a holy life. And the truth of all those six particulars will sufficiently appear, if we attend to the Gospels and Epistles.

§ IX. *Conclusions from the preceding Discourse.*

119. Though, in the foregoing collection, I have faithfully and impartially endeavoured to give the true sense of every text; yet possibly, in some few, that are doubtful, I may have erred. But there are so many indisputably plain and full to the purpose, as will, I am persuaded, sufficiently justify the following conclusions:—

120. I. That the Gospel is a scheme for restoring true religion, and for promoting virtue and happiness.

121. II. That *election*, *adoption*, *vocation*, *salvation*; justification, *sanctification*, *regeneration*, and the other blessings, honours and privileges, which come under the head of *ANTECEDENT* blessings, do, in a sense, belong, at present, to all *Christians*, even those who, for their wickedness, may perish eternally.

122. III. That those *antecedent* blessings, as they are offered and assigned to the whole body of *Christians*, do not import an absolute final state of favour and happiness; but are to be considered as displays, instances, and

descriptions of God's love and goodness to us; which are to operate as a moral mean upon our hearts. They are a display of the love of God, who is the FATHER of the Universe, who cannot but delight in the well being of his creatures; and being perfect in goodness, possessed of all power, and the only original of all life and happiness, must be the *prime* author of all blessedness; and bestow his favours in the most free, generous, and disinterested manner. And therefore, those blessings, as freely bestowed antecedently to our obedience, and perfectly consonant to the nature and moral character of God. He has freely, in our first birth and creation, given us a distinguished and eminent degree of being, and all the noble powers and advantage of reason: are what should stop the course of his liberality, or hinder his conferring new and higher blessings, even when we could pretend no title or claim to them? And as the blessings of the Gospel are of the most noble kind, raising us to high dignity, and the most delightful prospects of immortality; they are well adapted to engage the attention of men, to give the most pleasing ideas of God, to demonstrate most clearly what nature itself discovers, that he is our FATHER, and to win and engage our hearts to him in love, who has, in a manner, so surprising, loved us. By promising the remission of sins, protection and guidance through this world, and the hope of eternal life, every cloud, discouragement and obstacle, is removed; and the *grace of God*, in its brightest glory, shines full upon our minds, and is divinely powerful to support our patience, and animate our obedience under temptations, trials and difficulties; and to inspire peace of conscience, comfort and joy.

123. IV. These principles ought to be admitted and claimed by all *Christians*, and firmly established in their hearts; as containing privileges and blessings in which they are all undoubtedly interested. Otherwise it is evident, they will be defective in the true principles of their religion, the only ground of their *Christian* joy and peace, and the proper motives of their *Christian* obedience. Now these principles, (namely, our *election, vocation, justification, regeneration, sanctification, &c.* in *Christ*, through the free grace of God,) are admitted, and duly established in our hearts, by FAITH. *Faith* then, as exercised upon the blessings which God has gratuitously bestowed upon us, is, in our hearts, the foundation of the Christian life: and retaining and exercising this *Christian* virtue of *Faith*, is called *tasting that the Lord is gracious*, 1 Pet. ii. 3.; *having**, or holding fast *grace*, Heb. xii. 28; *growing in grace*, 2 Pet. iii. 18; *being strong in the grace of Jesus Christ*, 2 Tim. ii. 1.; *holding faith*, 1 Tim. i. 19, iii. 9.; *continuing in the faith grounded and settled, and not being moved away from the hope of the Gospel*, Col. i. 23.; *holding fast the confidence and rejoicing of hope*, Heb. iii. 6.; *holding the beginning of our confidence steadfast*, Heb. iii. 14.; *having* (holding) *hope*, 1 John iii. 3.; *hoping perfectly for the grace that is to be brought unto us at the Revelation of Jesus Christ*, 1 Pet. i. 13.; *giving earnest heed to the things we have heard*, Heb. ii. 1.; *having* (holding) *the Son, or Christ*, 1 John v. 12. By these, and such like phrases, the Apostles express our being thoroughly persuaded of, and duly affected with, the blessings included in our *election, vocation, justification, &c.* Or, their being firmly established in our hearts as principles of obedience, to secure our perseverance and final happiness; *through the mighty working of God's power*, to purify our hearts, and to guard us through all our spiritual dangers and conflicts; which power will always assuredly attend every one, who holds *faith, grace, and hope*, 1 Pet. i. 5. Here note; that the *primary object* of faith is not in ourselves, but in God. Not our own obedience or goodness, but the *free grace of God*, is the primary object of Faith. But the *fruit* of Faith must be in ourselves. The grace or free gift of God is the foundation of faith; and faith is the foundation of the whole life of a true Christian. 2 Pet. i. 5, 6, 7, *Giving all diligence, add to your FAITH-virtue, &c.* Jude 20, *Building up yourselves on your most holy FAITH, &c.*

124. These antecedent blessings are the first principles of the *Christian* religion: but the first principles of religion must be free from all doubt or scruple; otherwise the religion which is built upon them, must sink, as having no foundation. The principles of *natural* religion, that I am endowed with a rational nature, that there is a God in whom I live, move, and have my being, and to whom I am accountable for my actions, are perfectly evident; otherwise the obligations of natural religion would be necessarily doubtful and uncertain. In like

* *EXIN*, to have in such passages signifies to keep, or hold, as a property or principle for use. Mat. xiii. 12. xxv. 29. John iii. 29. v. 42. vii. 12. Rom. i. 28. xv. 4. 1 Thess. iii. 6. 1 Tim. i. 19. iii. 9. Heb. vi. 9; ip. 4. 1 John-ii. 23. iii. 3. v. 19. 2 John ver. 9.

manner, the first principles of the *Christian* religion must be free from all perplexity; otherwise its obligations must be doubtful and perplexed. If it be doubtful whether ever *Christ* came into the world to redeem it, the whole Gospel is doubtful; and it is the same thing, if it be doubtful *who* are redeemed by him; for, if he has redeemed we know not *whom*, it is nearly the same thing, with regard to our improvement of redemption, as if he had redeemed no body at all.

125. Faith is the first act of the *Christian* life to which every *Christian* is obliged, and therefore it must have a *sure* and *certain* object to work upon; but if the *love of God* in our *election, calling, adoption, justification, redemption, &c.* be in itself *uncertain* to *any persons*, in the *Christian* church, then faith has no *sure* nor *certain* object to work upon with respect to some *Christians*; and consequently some *Christians* are not obliged to believe; which is false.

126. Further, the Apostles make our *election, calling, adoption, &c.* motives to obedience and holiness. And therefore these (our *election, calling, adoption, &c.*) must have an existence antecedent to our obedience; otherwise they can be no motive to it. And if only an *uncertain, unknown number* of men be elected to eternal life, no *individual* can certainly know that *he* is of that number; and so, *election* can be no motive to obedience to any person in the *Christian* church. To confine *election, adoption, &c.* to some *few*, is unchurching the greatest part of the church, and robbing them of common motives and comforts.

127. Our *election, adoption, and other antecedent blessings*, are not of *works*; consequently we are not to work for them, but upon them. They are not the effect of our good works, but our good works are the effect of them; they are not founded upon our *holiness*, but our *holiness* is founded upon them. We do not procure them by our *obedience*, for they are the effect of *free grace*, but they are *motives* and *reasons* exciting and encouraging our obedience. Therefore our *election* is not proved by our *sanctification, or real holiness*. Our real happiness proves, that our *election* is made *sure*; but our *election* itself is proved by the free grace of God.

128. From all this it follows, that *we*, as well as the *Christians* of the first times, may claim, and appropriate to ourselves all the fore-mentioned *antecedent blessings*, without any doubt or scruple. In confidence of hope and full assurance of faith we may boldly say, "the Lord is my helper," and come with boldness to the throne of grace. Our life, even eternal life, is sure to every one of us in the promise of God, and the hands of our *Lord Jesus Christ*. And the business of every *Christian* is not to perplex himself with doubts, and fears, and gloomy apprehensions; but to rejoice in the Lord, and to do the duties of his place cheerfully and faithfully, in the assured hope of eternal life through *Jesus Christ*, to him be everlasting glory and praise. Amen.*

129. V. From the preceding collection of texts we may gather; that some of the expressions, whereby the *antecedent blessings* are signified, such as *elect, justify, sanctify, &c.* may be used in a double sense; namely, either as they are applied to all *Christians* in general in relation to their being translated into the kingdom of God, and made his peculiar people, enjoying the privileges of the Gospel. Or, as they signify the *effects* of those privileges. Wherever any blessing is assigned to all *Christians* without exception; wherever it is said not to be of *works*, wherever *Christians* are expected to make a due improvement of it, and threatened with the loss of God's blessing, and of eternal life if they do not; there, the expressions which signify that blessing, are to be understood in a general sense as denoting a gospel privilege, profession or obligation. And in this general sense, *saved, elect, chosen, justified, sanctified* are *sometimes* used; and *calling, called, election* are, I think, *always* used in the New Testament. But when any blessing denotes real holiness, as actually existing in the subject, then it *may* be understood in the *special* and *eminent* sense, and always *must* be understood in this sense, when it implies the actual possession of eternal life. And in this sense, *saved, elect, chosen, justify, sanctify, born of God*, are *sometimes* used. Mat. xx. 16, *Many are called but few are chosen*, (who make a

* This is all right, when the sinner has been led by a deep knowledge of his lost estate, to seek and find redemption in the blood of the Lamb: then it is his business to rejoice in the Lord and do the duties of his place cheerfully and faithfully, in the assured hope of eternal life through *Jesus Christ*. But he must not presume, because he is in a *Christian* church, and believes the doctrines of *Christianity*, that therefore he is safe. He cannot be safe unless *Christ* be formed in his heart the hope of glory. A. C.

worthy use of their calling.) Mat. xxiv. 31, *He shall send his angels with a great sound of a trumpet, and they shall gather together his elect.* xii. 36, 37, *In the day of judgment, by thy words thou shalt be justified, and by thy words thou shalt be condemned.* 1 Thes. v. 24, *The God of peace sanctify you wholly, &c.* 1 John ii. 29, *Every one that doth righteousness is born of him.* iv. 7, *Every one that loveth is born of God, in the eminent sense.*

130. The *Faith*, which gave a person a place or standing in the Christian church, was a *profession* considered simply, and separately from the *fruits* and *effects* of it. But it included a profession of repentance, of forsaking sin and idolatry, and of bringing forth the fruits of righteousness. And it is the *continued* profession of this faith in Christ, which gives us a continued right to a place in the church. For, if we cast off our first faith, we renounce our *profession*, we cease to be *Christians*, or we no longer continue to be the *peculiar* family of God.

131. Here it should be carefully observed that it is very common, in the sacred writings, to express, not only our Christian privileges, but also the duty to which they oblige in the *present* or *preterperfect* tense; or to speak of that as *done*, which only *ought* to be *done*; and which, in fact, may possibly *never* be done. Mal. i. 6, *A son honours, (ought to honour,) his father.* Matt. v. 13, *Ye are, (ought to be,) the salt of the earth; but if the salt have lost his savour, &c.* Rom. ii. 4, *The goodness of God leads, (ought to lead,) thee to repentance.* Rom. vi. 2, 11. viii. 9. Col. iii. 3. 1 Pet. i. 6, *Wherein ye (ought) greatly (to) rejoice.* 2 Cor. iii. 18, *We all with open face, (enjoying the means of) beholding as in a glass the glory of the Lord are, (ought to be, enjoy the means of being,) changed into the same image, from glory to glory.* 1 Cor. v. 7, *Purge out the old leaven, that ye may be a new lump, as ye are (obliged by the Christian profession to be,) unleavened.* Heb. xiii. 14, *We seek, (we ought to seek, or according to our profession, we seek,) a city to come.* 1 John ii. 12, 15.—iii. 9. v. 4, 18.; and in various other places.

132. The man of true goodness, courage, and greatness of soul, is he who has that *faith which worketh by love*; who lives the life he now lives, by *faith in the Son of God*. Such a man is happy under all events. This is he, who, while he despises a vain life, has the truest and highest enjoyment of all that can be enjoyed in it. This is the man who alone properly *lives*; for he has nothing but *life* and *immortality* before him; *death* itself giving no interruption to his life. Blessed, unspeakably blessed is this man. *Such* the gospel is designed to make us all; and such we all may be, if we do not shamefully neglect the grace of God, and our own happiness. But the knowledge and sense of these things are generally lost among those called Christians; to whom the words of the Psalmist may be, too truly, applied: *They are a people that do err in their hearts, for they have not known my ways.* Psal. xcv. 10.

133. From all the preceding observations and arguments we may clearly see what is implied in *preaching Christ*. It is not teaching, that only a *small, uncertain* number among *Christians*, are *ARBITRARILY* redeemed, *elected, called, adopted, born again* or *regenerated*; and that all the rest are, by a *sovereign, absolute, and eternal DECREE, passed by, or reprobated*. These are no principles of Christianity, but stand in direct contradiction to them, and have drawn a dark veil over the grace of the Gospel, sunk the Christian world into an abject state of fear, and a false superstitious humility; and thrown ministers into endless absurdities.—It is such doctrines as these that have misrepresented the Christian religion, harrassed the Christian world endlessly, by blending and confounding men's understandings, and imbittering their spirits; and have been the reason of calling in a false kind of learning, *logic, metaphysics, and school divinity*, in order to give a colour of reason to the grossest absurdities; and to enable divines to make a plausible show of supporting and defending palpable contradictions." See Dr. Taylor's Key to the Apostolical Writings.

A GENERAL SURVEY
OF THE
EPISTLE TO THE ROMANS.

“**P**AUL had never been at *Rome* when he wrote this letter, and therefore it cannot turn upon some *particular points*, to revive the remembrance of what he had more largely taught in *person*; or to satisfy the scrupulous in some things he might not have touched upon at all. But in it, we may expect a full account of his Gospel, or those glad tidings of salvation, which he preached among the *Gentiles*; seeing this Epistle was intended to supply the total want of his preaching at *Rome*.

He understood perfectly well the system of religion he taught, for he was instructed in it by the immediate *Revelation of Jesus Christ*, Gal. i. 11. Eph. iii. 3. 1 Cor. xi. 23; and being also endowed with the most eminent gifts of the Holy Spirit, a man disinterested and quite unbiassed by any temporal considerations, we may be sure he has given us the truth, as he received it from our Lord, after his ascension. On the other hand, he was also well acquainted with the sentiments and system of religion which he opposed; for he was well skilled in *Jewish* literature, having had the best education his country could afford; and having been once a most zealous advocate for *Judaism*. Having frequently disputed with the *Jews*, he was thoroughly versed in the controversy, and knew very well what would be retorted upon every point: and therefore we may very reasonably suppose that the queries and objections, which the Apostle in this Epistle puts into the mouth of the *Jews*, were really such as *had been advanced* in opposition to his arguments.

He was a great genius and a fine writer; and he seems to have exercised all his talents, as well as the most perfect *Christian* temper, in drawing up this Epistle. The plan of it is very extensive; and it is surprising to see what a spacious field of knowledge he has comprised; and how many various designs, arguments, explications, instructions, and exhortations, he has executed in so small a compass.

This letter was sent to the world's *metropolis*, where it might be exposed to all sorts of persons, *Heathens*, *Jews*, *Christians*, *Philosophers*, *Magistrates*, and the *Emperor* himself. And I make no doubt that the Apostle kept this in view while he was writing; and guarded and adapted it accordingly.

However, it is plain enough it was designed to confute the *unbelieving*, and to instruct the *believing Jew*, to confirm the *Christian*, and to convert the idolatrous *Gentile*. Those several designs he reduces to one scheme, by opposing and arguing with the *infidel* or *unbelieving Jew*, in favour of the *Christian* or *believing Gentile*.

Upon this plan, if the *unbelieving Jew* escaped and remained unconvinced; yet the *Christian Jew* would be more inoffensively, and more effectually instructed in the nature of the Gospel, and the kind brotherly regards he ought to have to the *believing Gentiles*, than if he had directed his discourse plainly and immediately to him. But if his arguments should fail, in reference to the *believing Jew*, yet the *believing Gentile* would see his interest in the covenant and kingdom of God as solidly established, by a full confutation of the *Jewish* objections, (which were the only objections that could, with any show of reason, be advanced against it,) as if the Epistle had been written for no other purpose. And thus it is of the greatest use to us at this day.

It is also at present exceeding useful as it entirely demolishes the ingrossing pretensions, and imposing principles of the church of *Rome*. For a professed faith in *Christ*, and a subjection to *him*, is, in this Epistle, fully shewn to be the only gospel condition of a place in his church, an interest in the covenant of God, and of *Christian* fellowship. By this extensive principle God broke down the pales of his own antient inclosure, the *Jewish* church; and therefore, by the same principle, more strongly forbids the building any other partition-wall of schemes, and terms of *Christian* fellowship, devised by human wisdom, or imposed by human authority. He

then, who professes faith in *Christ*, and subjection to him, is, by the Apostle, allowed and demonstrated to be a member of the true visible church, and to have a right to all its privileges.

Both antients and moderns make heavy complaints of the obscurity of this Epistle, though all agree it is a great and useful performance. *Origen*, one of the fathers, compares our Apostle to a person who leads a stranger into a magnificent palace, but perplexed with various cross and intricate passages, and many remote and secret apartments; shews him some things at a distance, out of an opulent treasury; brings some things near to his view; conceals others from it; often enters in at one door, and comes out at another: so that the stranger is surprised, and wonders whence he came, where he is, and how he shall get out. But we shall have a tolerable idea of this princely structure, if we observe, that it consists of four grand parts or divisions. The first division contains the five first chapters: the second, the sixth, seventh, and eighth: the third, the ninth, tenth, and eleventh: the fourth, the five last chapters.

PART I.—Displays the riches of Divine grace, as free to all mankind. *Jews* and *Gentiles* are equally sinful and obnoxious to wrath; and therefore there was no way for the *Jew* to be continued in the kingdom of God, but by *GRACE*, through *FAITH*; and by grace and faith, the *Gentile* might be admitted into it.—To reject this way of justification, was to reject the very method in which *Abraham* himself was justified, or interested in the covenant made with him: in which covenant, believing *Gentiles* were included, as well as believing *Jews*; and had as great or greater privileges, to glory in.—But if the *Jew* should pertinaciously deny that, he could not deny, that all mankind are interested in the grace of God, which removes the consequence of *Adam's* offence. Through that offence all mankind were subjected to death; and through *Christ's* obedience all mankind should be restored to life at the last day. The resurrection from the dead is, therefore, a part of the grace of God in the Redeemer. And if all mankind have an interest in this part of the grace of God, why not in the whole of it? If all mankind were subjected to death through *Adam's* one offence; is it not much more reasonable that, through the opposite nobler cause, the obedience of the Son of God, all mankind should be interested in the whole of the grace, which God has established upon it?—And as for law, or the rule of right action, it was absurd for any part of mankind to expect pardon, or any blessedness upon the foot of that, seeing all mankind had broken it. And it was still more absurd, to seek pardon and life by the law of *Moses*, which condemned those that were under it to death for every transgression.

PART II.—Having proved that believing *Jews* and *Gentiles* were pardoned, and interested in all the privileges and blessings of the Gospel, through mere grace; he next shews the obligations laid upon them to a life of virtue and piety, under the new dispensation. And upon this subject he adapts this discourse to the *Gentile Christians* in the sixth chapter; and in the seventh, and part of the eighth, he turns himself to the *Jewish Christians*: then, from verse 12, to the end of the eighth chapter, he addresses himself upon the same head, to both *Christian Jews* and *Gentiles*; particularly, giving them right notions of the sufferings to which they were exposed, and by which they might be deterred from the duties required in the Gospel; and concluding with a very strong and lively assertion of the certain perseverance of all who love God, notwithstanding any infirmities or trials in this world.

PART III.—Gives right sentiments concerning the rejection of the *Jews*, which was a matter of great moment to the due establishment of the *Gentile* converts.

PART IV.—Is filled with exhortations to several instances of *Christian* duty; and concludes with salutations to and from particular persons. It will be an advantage to the reader to have this sketch of the Epistle ready in his thoughts.

Further; we cannot enter into the spirit of this Epistle, unless we enter into the spirit of a *Jew* in those times; and have some just notion of his utter aversion to the *Gentiles*; his valuing and raising himself high upon his relation to God, and to *Abraham*; upon his law, and pompous worship, circumcision, &c. as if the *Jews* were the only people in the world who had any manner of right to the favour of God.

And let it also be well noted, that the Apostle, in this Epistle, disputes with the whole body of the *Jews*, without respect to any particular sect or party among them, such as *Pharisees*, *Sadducees*, &c. For the grand

proposition or question in debate is, *Are we Jews, better than THEY, Gentiles?* (chap. iii. 9.) And one argument, in proof of the negative, which the Apostle espouses, is *this*, (chap. iii. 29.) *Is God the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.* These are the two points through which the line of the Apostle's discourse in the third chapter, and consequently in all the argumentative part of the Epistle, must necessarily run. And as, both in the *proposition* and in the *argument*, he evidently means the whole body of the *Jews*, in opposition to the whole body of the *Gentiles*, he who doth not give such a sense of the Apostle's discourse, throughout the argumentative part of the Epistle, as exactly hits and suits this general, collective notion of *Jews* and *Gentiles*, certainly misses his aim, and shoots wide of the mark.

Lastly, the whole Epistle is to be taken in connection, or considered as one continued discourse; and the sense of every part must be taken from the drift of the whole. Every sentence, or verse, is not to be regarded as a distinct mathematical proposition, or theorem; or as a sentence in the book of *Proverbs*, whose sense is absolute, and independent of what goes before or comes after: but we must remember, that every sentence, especially in the argumentative part, bears relation to, and is dependent upon, the whole discourse; and cannot be understood unless we understand the scope and drift of the *whol*e. And therefore, the whole Epistle, or at least the eleven first chapters of it, ought to be read over at *once*, without stopping.

As to the use and excellency of this epistle, I shall leave it to speak for itself, when the Reader has studied and well digested the contents of it. And methinks curiosity, if nothing else, should invite us to examine carefully the doctrine, by which (accompanied with the gifts and operations of the Spirit of God) a few men, otherwise naked, weak, and contemptible, in opposition to the power, learning, and deep rooted prejudices of the world, confronted and overthrew the *Pagan* religion and idolatry throughout the *Roman empire*. A victory far more difficult and surprising than all the achievements of *Alexander* and *Cæsar*. The fact cannot be denied. And surely the dignity and virtue of the cause must be proportionable to such an unusual and wonderful event. It is certain the world never, either before or since, has seen any thing equal to the writings of the *New Testament*. Never was the love of God, and the dignity to which he has raised the human nature, so clearly shewn and demonstrated; never were motives so divine and powerful proposed to induce us to the practice of all virtue and goodness. In short, there we find whatever enobles and adorns the mind; whatever gives solid peace and joy; whatever renders us the most excellent and happy creatures, taught, recommended, and enforced by light and authority derived from the only fountain of truth and of all good.

As to the Apostle's *manner of writing*, it is with great spirit and force, I may add, perspicuity too; for it will not be difficult to understand him if our minds are unprejudiced, and at liberty to attend to the subject he is upon, and to the current scriptural sense of the words he uses. For he keeps very strictly to the standard of Scripture phraseology. He takes great care to guard and explain every part of his subject. And I may venture to say he has left no part of it unexplained or unguarded. Never was author more exact and cautious in this than he. Sometimes he writes notes upon a sentence, liable to exception and wanting explanation, as *Rom. ii. 12—16*. Here the 13th and 15th verses are a comment upon the former part of it. Sometimes he comments upon a single word; as *Chap. x. 11, 12, 13*. The 12th and 13th verses are a comment upon *us*, every one, in the 11th.

He was studious of a perspicuous brevity. *Chap. v. 13, 14*, *For until the Law, sin was in the world; but sin is not imputed when Law is not in being. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the likeness of Adam's transgression.* Surely never was a greater variety of useful sentiments crowded into a smaller compass; and yet so skilfully, that one part very clearly explains another. Hence we learn, 1. that here *imputing* of *sin* means, men's being subject to death for sin; for it follows, *Nevertheless death reigned*. 2. That *law* is the constitution that subjects the sinner to death; for he saith, *Sin is not imputed when law is not in being*. 3. That *until the Law*, is the times before the law of *Moses* was given; for he saith, *Nevertheless death reigned from Adam to Moses. Until the law*, is the same as *until Moses*. 4. That law was not in being from *Adam* to *Moses*; for having said, *when law is not in being*, he immediately adds, *nevertheless death reigned from Adam to Moses*. 5. That *Adam* was under the law; for if the law was not in being

from *Adam*, or after the dispensation he was under, it is plain it was in being before; or, that law was the dispensation under which God placed *Adam*. 6. That the clause, *even over those that had not sinned after the likeness of Adam's transgression*, it is not to be understood only of some particular persons, as *infants*, but of all that lived from *Adam* to *Moses*, because none that lived from *Adam* to *Moses* were under the law, and so none could *sin after the likeness of Adam's transgression*. 7. That the law was in being after *Moses*, for it was not in being from *Adam* to *Moses*, which evidently supposes it was in being *afterwards*, and that the *Jews*, from that time, sinned after the likeness of *Adam's transgression*, or were by the law condemned to death for every transgression. 8. Lastly, from the whole it is evident that from *Adam* to *Moses* men did not die for their own personal transgressions, but in consequence of *Adam's one transgression*, which is the point to be proved. One shall hardly find in any other author, an *argument* so justly managed, so fully established, attended with such a variety of instructive sentiments in the compass of thirty words; for setting aside the articles there are no more in the *Greek*. It is by this unparalleled art, that the Apostle has brought such a variety of arguments, instructions, and sentiments, all stated, proved, and sufficiently guarded, explained, and defended, within the limits of this letter; which has made it a magazine of the most real, extensive, useful, and profitable knowledge.

He treats his countrymen, the *Jews*, with great caution and tenderness. He had a natural affection for them, was very desirous of winning them over to the gospel; he knew that their passions and prejudices were very strong for their own constitution; therefore, in his debates with them, he avoids every thing harsh, introduces every kind and endearing sentiment, and is very nice in choosing soft and inoffensive expressions, *so far as he honestly could*, for he never flatters, nor dissembles the truth.

His transitions and advances to an ungrateful subject, are very dextrous and apposite, as chap. ii. 1—17. viii. 17.

He often carries on a complicated design, and while he is teaching one thing, gives us an opportunity of learning one or two more. So chap. xiii. 1—8, he teaches the duty of *subjects*, and at the same time instructs *magistrates* in their duty, and shews the true grounds of their authority.

He is a nervous reasoner, and a close writer, who never loses sight of his subject, and who throws in every colour that may enliven it.

He writes under a deep and lively sense of the truth and importance of the Gospel, as a man who clearly understood it, and in whose heart and affections it reigned far superior to all temporal considerations."

See Dr. Taylor's Preface to the Romans.

There is so much good sense and sound criticism in the above remarks, that I cannot help considering them of high importance to a proper understanding of this epistle. The Apostle's *manner* of writing, is here well vindicated; and proved to be *close, nervous, and conclusive*; and such a testimony from such a man as Dr. Taylor, must, with every unprejudiced reader, out-weigh the miserable sentiment of that philosopher, who, while professing to hold the same creed with the above writer, has had the awful temerity to say, that St. Paul was "an inconclusive reasoner." By such a saying, a man fixes the broad seal to his own incompetency to judge either of the Apostle's writings or doctrine.

In the preceding pages I have borrowed largely from the work of Dr. Taylor, on a full conviction that it is the best ever written upon this subject, that it is indispensably necessary to a proper understanding of the Apostolic writings; and that I could not hope to equal it by any production of my own. Those parts of his *Key* which did not fall in with my plan, I have taken the liberty to pass by; the rest I have greatly abridged, and only added a few notes where I thought there might be any danger of misapprehending the subject.

May 21, 1814.

A. C.

THE EPISTLE OF PAUL THE APOSTLE

TO

THE ROMANS.

Year of the Constantinopolitan æra of the world, 5566—Year of the Alexandrian æra of the world, 5560—Year of the Antiochian æra of the world, 5550—Year of the Julian Period, 4768—Year of the Ussherian æra of the world, 4062—Year of the two hundred and ninth Olympiad, 2—Year from the building of Rome, according to the Roman account, 811—Year of the æra of the Seleucidæ, 370—Year of the Cæsarean æra of Antioch, 106—Year of the Julian æra, 103—Year of the Spanish æra, 96—Year from the Birth of Christ, 62—Year of the vulgar æra of Christ's nativity, 58—Year of the Dionysian Period, or Easter Cycle, 59—Year of the Grecian Cycle of nineteen years, 2, or the first embolismic—Year of the Jewish Cycle of nineteen years, 18—Year of the Solar Cycle, 11—Dominical Letter A—Epect, or the Moon's age at the commencement of the year, 11—Jewish Pass-over, Saturday, March 25—Easter Sunday, March 26—Year after Bissextile, or Leap-year, 2—Year of the reign of the Emperor Nero Cæsar, 5—Year of Claudius Felix, the Jewish Governor, 6—Year of the reign of Vologesus, King of the Parthians, 9—Year of Caius Numidius Quadratus, Governor of Syria, 8—High Priest of the Jews, Joseph—Consuls, Nero Augustus the third time, and Valerius Messala.

CHAPTER I.

St. Paul shews the Romans his divine call to the apostleship, and for what end he was thus called, 1—6. His salutation to the Church at Rome, and his commendation of their faith, 7—8 His earnest desire to see them, that he might impart to them some spiritual gifts, 9—15. His description of the Gospel of Christ, 16—17. The crimes and profligacy of the Gentile world, which called aloud for the judgments of God, 18—32.

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PAUL, a servant of Jesus Christ,
called to be an apostle, separated
unto the gospel of God,

2 (° Which he had promised afore
by his prophets in the holy scrip-
tures,)

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* Acts 22. 21. 1 Cor. 1. 1. Gal. 1. 1. 1 Tim. 1. 11. & 2. 7. 2 Tim. 1. 11.
° Acts 9. 15. & 13. 2. Gal. 1. 15.

* See on Acts 26. 6. Tit. 1. 2. — ° ch. 3. 21. & 16. 26. Gal. 3. 8.

PRELIMINARY OBSERVATIONS.

Different Interpreters have divided this Epistle into certain parts or divisions, by which they suppose its subject and matter may be the better understood. Some of these divisions have been mentioned in the preceding *preface*.

The Epistle contains *three* grand divisions.

I. The *PREFACE*. chap. i. 1—17.

II. The *TRACTATION*, or setting forth of the main subject, including two sections, 1. *Dogmatic*, or what relates to *Doctrine*. 2. *Parænetic*, or what relates to the necessity and

importance of the *virtues* and *duties* of the Christian life. The *Dogmatic* part is included in the first *eleven chapters*, the grand object of which is to shew, that eternal salvation cannot be procured by any *observation* of the *Jewish law*, and can be hoped for, *only* on the *Christian scheme*; for *by the works of the law no man can be justified*; but *what the law could not do, in that it was weak through the flesh*, God has accomplished by *sending his Son* into the world, who becoming an *offering for sin, condemned sin in the flesh*. The *Parænetic* part commences with chap. xii. 1 *I beseech*

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3 Concerning his Son Jesus Christ
our Lord, which was made of
the seed of David according to the
flesh;

Mat. 1. 6, 16. Luke 1. 92. Acts 2. 30. 2 Tim. 2. 8. John 1. 14.

you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, &c. and extends to chap. xv. 14.

III. The *Peroration* or *Epilogue*, which contains the Author's apology for writing; his commendation of his apostolical office; his promise to visit them; his request of an interest in their prayers; his commendations of certain persons, and his salutations to others. These points are contained in the succeeding parts of the Epistle, from chap. xv. 14. to chap. xvi. 24. The 25th, 26th, and 27th verses of this chapter evidently belong to another part of the Epistle, and should come in as they do in a vast majority of the best MSS. after the 23rd verse of the xiv. chapter.

For every thing necessary to a general knowledge of the Epistle itself, see the preceding *Preface*.

The inscriptions to this Epistle are various in the different MSS. and Versions. The following are the principal:—*To the Romans—The Epistle of Paul to the Romans—The Epistle of Paul the Apostle to the Romans—The Epistle of the Holy Apostle Paul to the Romans.* The word *αγιος*, *holy*, we have translated *saint*; and thus, instead of saying the *holy Paul*, &c. we say *Saint Paul*, &c. and this is now brought into general use. The older MSS. are, the more simple the appellatives given to *Apostles* and *Apostolic men*.

NOTES ON CHAP. I.

Verse 1. *Paul, a servant of Jesus Christ*] The word *δουλος* which we translate *servant*, properly means a *slave*, one who is the *entire property* of his master; and is used here by the Apostle with great propriety. He felt he was not *his own*, and that his *life* and *powers* belonged to his heavenly *owner*, and that he had no right to dispose of, or employ them but in the strictest subserviency to the will of his Lord. In this sense, and in this spirit, he is the *willing slave* of Jesus Christ: and this is, perhaps, the highest character which any soul of man can attain on this side eternity. "I am wholly the Lord's; and wholly devoted in the spirit of sacrificial obedience to the constant, complete and energetic performance of the Divine will." A *friend* of God is high; a *son* of God is higher; but the *servant*, or, in the above sense, the *slave* of God is higher than all; in a word, he is a person who feels he has no property in himself, and that God is all, and in all.

Called to be an apostle] The word *Αποστολος* *Apostle*,

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

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Gal. 4. 4. Gr, determined. Acts 13. 33. Heb. 9. 14.

from *Αποσπελλειν* to *send*, signifies simply a *messenger* or *envoy*; one sent on a confidential errand: but here it means an *extraordinary messenger*; one sent by God himself, to deliver the most important message on behalf of his Maker: in a word, one sent by the *divine authority* to preach the Gospel to the nations. The word *κλητος* *called*, signifies here the same as *constituted*, and should be joined with *Αποστολος* as it is in the Greek, and translated thus, *Paul, a servant of Jesus Christ, constituted an Apostle, &c.* This sense the word *called* has in many places of the Sacred Writings; e. g. *Behold what manner of love the Father hath bestowed on us that we should be called κληθωμεν, CONSTITUTED, or made the sons of God.* As it is likely that no Apostle had been employed in founding the church of Rome, and there was need of much *authority* to settle the matters that were there in dispute; it was necessary that he should shew them, that he derived his authority from God; and was immediately delegated by him to *preach* and *write* as he was now doing.

Separated unto the gospel] Set apart and appointed to this work, and to this only; as the Israelites were *separated* from all the people of the earth, to be the servants of God, see Levit. xx. 26. St. Paul may here refer to his former state as a *Pharisee*, which literally signifies a *separatist*, or one *separated*. *Before*, he was separated unto the service of his own *sect*; *now*, he is separated unto the gospel of God. On the word *GOSPEL*, and its meaning, see the Preface to the notes on St. Matthew; and for the meaning of the word *Pharisee*, see the same Gospel, chap. iii. at the end.

Verse 2. *Which he had promised afore*] Both in the *law* and in the *prophets*, God shewed his purpose to introduce into the world a more *perfect* and *glorious* state of things: which state was to take place by and under the influence of the Messiah; who should bring life and immortality to light by his gospel.

Verse 3. *Concerning his Son*] That is, the gospel relates every thing concerning the *Conception, Birth, Preaching, Miracles, Passion, Death, Resurrection, and Ascension* of Jesus Christ, who was of the *seed royal*, being, as far as his *humanity* was considered, the *Son of David*; and *then*, the only *rightful heir* to the Israelitish throne.

Verse 4. *And declared to be the Son of God*] See the note on Acts chap. xiii. 33. where this subject is considered at large. The word *ορισθεις*, which we render *declared*, comes from *οριζω* to *bound, define, determine, or*

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5 By whom ^a we have received grace and apostleship, ^b for ^c obedience to the faith among all nations, ^d for his name :

^a Ch. 12. 9. & 15. 15. 1 Cor. 15. 10. Gal. 1. 15. & 2. 9. Ephes. 3. 8.—^b Or, to the obedience of faith.—^c Acts 6. 7. ch. 16. 26.—^d Acts 9. 15.

limit, and hence our word *horizon*, the line that determines the farthest visible part of the earth, in reference to the heavens. In this place, the word signifies such a *manifest and complete exhibition* of the subject, as to render it *indubitable*. The resurrection of Christ from the dead, was such a *manifest proof* of our Lord's *innocence*, the *truth* of his *doctrine*, and the fulfilment of all that the Prophets had spoken, as to leave no doubt on any considerate and candid mind.

With power] *Εν δυναμει*, with a *miraculous* display of divine energy ; for, how could his body be raised again, but by the miraculous energy of God? Some apply the word here to the *proof* of Christ's *Sonship*; as if it were said, that he was most manifestly declared to be the Son of God, with such powerful evidence and argument, as to render the truth irresistible.

According to the spirit of holiness] There are many differences of sentiment relative to the meaning of this phrase in this place ; some supposing, that the spirit of holiness implies the *divine nature* of Jesus Christ ; others his *immaculate sanctity*, &c. To me it seems that the apostle simply means that the person called Jesus, lately crucified at Jerusalem, and in whose name salvation was preached to the world, was the *Son of God*, the very Messiah promised before in the Holy Scriptures ; and that he was this Messiah, was amply demonstrated. 1st, By his resurrection from the dead, the irrefragable proof of his purity, innocence, and the divine approbation ; for, had he been a *malefactor* as the Jews pretended, the miraculous power of God would not have been exerted in raising his body from the dead. 2nd, He was proved to be the Son of God, the promised Messiah, by the Holy Spirit, (called here the *Spirit of holiness*,) which he sent down upon his apostles, and not on them only, but on all that believed on his name; by whose influence multitudes were convinced of sin, righteousness, and judgment, and multitudes sanctified unto God ; and it was by the peculiar unction of this *Spirit of holiness*, that the apostles gave witness of the resurrection of the Lord Jesus, Acts iv. 33. Thus then, Christ was proved to be the *true Messiah*, the *son of David*, according to the flesh, having the *sole right* to the throne of Israel ; and God recognized this character, and this right, by his resurrection from the dead, and sending forth the various gifts and graces of the Spirit of holiness in his name.

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6 Among whom are ye also the called of Jesus Christ :

7 To all that be in Rome, beloved of God, ^c called to be saints : ^d Grace to you, and

^c Ch. 9. 24. 1 Cor. 1. 2. 1 Thes. 4. 7.—^d 1 Cor. 1. 3. 2 Cor. 1. 2. Gal. 1. 3.

Verse 5. *Grace and apostleship*] The peculiar influence, and the essential qualifications which such an *office* requires :—without the *GRACE*, *favour*, and peculiar help of God, he could not have been an Apostle : he had an extraordinary conversion ; and an extraordinary call to preach the Gospel. Probably *χαριν και Αποστολην* *grace and apostleship*, mean the same as *χαριν της Αποστολης*, the *apostolical office* ; for so the word *χαρις* means in chap. xii. 3. xv. 15. 1 Cor. iii. 10. Eph. iii. 8. See the various acceptations of the word *grace*, on verse 7.

For obedience to the faith] That by this *office*, which I have received from God, and the *power* by which it is accompanied, I might proclaim the *faith*, the Gospel of Jesus ; and shew all nations the necessity of believing in it, in order to their salvation. Here is, *first*, the Gospel of the Son of God—2. An Apostle divinely commissioned and empowered to preach it—3. The necessity of faith in the name of Jesus, as the only Saviour of the world—4. Of obedience, as the necessary consequence of genuine faith—and, 5. This is to be proclaimed among all nations ; that all might have the opportunity of believing and being saved.

Verse 6. *Ye are the called*] Ye Romans are all *invited* to believe in Christ Jesus, for the salvation of your souls ; and to you, with the rest, my apostolical mission extends. This appears to be the most obvious sense of the word *called* in this place—to be *called by the Gospel*, is to be *invited* to believe in Christ Jesus, and become his disciples. The word sometimes means *constituted*, or *made*, as in verse 1.

Verse 7. *Called to be saints*] Invited to become holy persons, by believing the gospel, and receiving the gifts of the Holy Ghost. Or here the word may have the meaning of *made or constituted* as above ; *κλητοις αγιοις*, to all that be in Rome, *CONSTITUTED Saints*, for they had already received the gospel grace ; and were formed into a Christian church.

Grace to you] *Χαρις υμιν* ; may you be partakers of the *Divine favour*, the source whence every blessing is derived.

I think it necessary, once for all, to give the several acceptations of this word *grace*, which occur in the Sacred Writings.

1. The word *χαρις* signifies in general *favour*, or *benevolence*, but especially that *favour* which is *powerful* and *active*, and loads its object with *benefits*. Luke i. 30, *Fear not, Mary, thou hast found FAVOUR, χαριν, with God*. Luke ii. 40, *And the child grew—and the GRACE of God, χαρις*

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peace from God our Father, and the Lord Jesus Christ.

8 First, *I thank my God through

*1 Cor. 1. 4. Phil. 1. 3. Col. 1. 3, 4. 1 Thes. 1. 2. Philem. 4.

Θεου, the favour of God was upon him. Ib. v. 52, And Jesus increased in FAVOUR, χαριτι, GRACE, with God and man. Acts ii. 47, Having FAVOUR, χαριν GRACE, with all the people. Acts iv. 33, And great GRACE, χαρις, FAVOUR was upon them all. The Apostles were at that time in universal favour with the multitude. In this sense the word occurs in a great variety of places, both in the Old and New Testaments.

2. Hence it is often used for the blessing which it dispenses; for if God be favourably disposed towards a person, his beneficent acts in that person's behalf, will be a necessary consequence of such favour. John i. 14, Full of GRACE and truth; accomplished in all spiritual blessings. Ib. v. 16, And GRACE upon GRACE: he who is full of the most excellent blessings, confers them liberally on all believers. Acts xi. 23, When he had seen the GRACE of God, i. e. he had the fullest evidence that they were richly endowed with heavenly gifts. 1 Cor. i. 4, For the GRACE of God which is given you, the Divine blessings conferred upon you. 2 Cor. ix. 8, God is able to make all GRACE abound towards you; i. e. to enrich you with every benediction. This also is a very common acceptation of the word; and in this sense the word grace, or favour, is now generally understood among religious people. The grace of God meaning with them some divine or spiritual blessing communicated.

3. It is sometimes taken for the whole of the Christian Religion, as being the grandest possible display of God's favour, to a lost, ruined world: and in this sense it appears to be used. John i. 17, For the LAW was given by Moses; but GRACE and truth came by Jesus Christ: where the term GRACE is evidently opposed to LAW; the latter meaning the Mosaic, the other the Christian, dispensation. Acts xiii. 43, Barnabas persuaded them to continue in the GRACE of God—i. e. to hold fast their profession of the religion of Christ. Rom. vi. 14, Ye are not under the LAW, but under GRACE: ye are no longer under obligation to fulfil the Mosaic precepts; but are under the Christian dispensation.—See also verse 15. of the same chap. and see 2 Cor. i. 10. vi. 1. Gal. i. 6. Coloss. i. 6. 2 Tim. ii. 1. Tit. ii. 11, The GRACE of God, that bringeth salvation to all men, hath appeared. The Jewish religion was restricted in its benefits to a few; but the Christian religion proposes the salvation of all men; and the Author of it has become a sacrifice for the sins of the whole world. Heb. xii. 15, Looking diligently lest any man fall from the GRACE of God; lest any man apostatize from the Christian religion, and the blessings of pardon and holiness

Jesus Christ for you all, that your faith is spoken of throughout the whole world.

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* Ch. 16. 19. 1 Thes. 1. 8.

which he has received through it. 1 Pet. v. 12, This is the true GRACE of God wherein ye stand. The Christian religion which ye have received, is the genuine religion of God.

4. It signifies all the blessings and benefits which Christ has purchased; and which he gives to true believers, both in time and eternity. See Rom. v. 15 and 17. where the grace of God is opposed to death; i. e. to all the wretchedness and misery brought into the world by Adam's transgression.—1 Cor. xvi. 23, The GRACE of the Lord Jesus Christ be with you all: may every blessing purchased by Christ's passion and death be the portion of you all. Gal. v. 4, Ye are fallen from GRACE—ye have lost the blessings of the Gospel by submitting to circumcision.

5. It signifies the apostolic and ministerial office; or the authority to propagate the Christian religion; and the unction or influence by which that office is executed: so in the 5th verse of this chapter, as has been already noted—By whom we have received GRACE and apostleship, or, the apostolic office. Rom. xii. 3, I say, through the GRACE given unto me: i. e. I command you by the authority of my apostolic office, &c. See also verse 6.

6. It signifies a gift, salary, or money collected for the use of the poor. 1 Cor. xvi. 3, Whomsoever ye shall approve—they will I send to bring your LIBERALITY, την χαριν υμων, your GRACE—i. e. the collection made for the poor saints: see ver. 1. 2 Cor. viii. 4, Praying us—that we would receive the GIFT, την χαριν, the GRACE, the contribution made in the churches of Macedonia, for the relief of the poor. In this sense it is used in Eccclus. xvii. 22, He will keep the GOOD DEEDS of man, χαριν, the same as ελεημοσυνη, alms, in the beginning of the verse, and it signifies a kind or friendly act, in the same author. Chap. xxix. 15, Forget not the FRIENDSHIP, χαριτας, of thy surety. GRACE, or χαρις, was a deity among the ancients; and the three GRACES, αι τρεις χαριτες, were called Pitho, Aglaia, and Euphrosyne: Πειθω, mild persuasion; Αγλαια, dignity; Ευφροσυνη, liberality and joyfulness; and these were always painted naked, to shew that all benefits should be gratuitous, this being essential to the nature of a gift. See Suidas, in χαριτας.

7. It sometimes signifies merely thanks or thanksgiving.—See Luke xvii. 9, Doth he THANK, μη χαριν εχει, that servant? Rom. vi. 17, But God be THANKED, χαρις δε τω Θεω. 1 Cor. x. 30, For if I by GRACE, χαριτι, THANKSGIVING, as our margin has it, and properly.

8. It signifies remuneration, wages, or reward. Luke vi.

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9 For 'God is my witness, 'whom I serve 'with my spirit in the gospel of his Son, that 'without ceasing I

make mention of you always in my prayers ;

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10 'Making request, if by any

* Ch. 9. 1. 2 Cor. 1. 23. Phil. 1. 8. 1 Thes. 2. 5.—* Acts 27. 23. 2 Tim. 1. 3.

* Or, in my spirit. John 4. 23, 24. Phil. 3. 3.—* 1 Thes. 3. 10.—* ch. 15. 23, 32. 1 Thes. 8. 10.

32, 33, and 34, *If ye love them that love you—do good to them which do good to you—lend to them of whom ye hope to receive, what THANK have ye? ποια υμιν χαρις εστι, what REWARD have ye?* This appears, from the parallel place, Matt. v. 46, to be most evidently the meaning: *τινμισθον εχετε; what REWARD have ye?* The word is used in this sense by several Greek writers.

9. It signifies whatever is the means of procuring the favour or kindness of another. 1 Pet. ii. 19, 20, *For this is THANKWORTHY, τουτο γαρ χαρις παρα Θεου,* this is the means of PROCURING FAVOUR from God.

10. It signifies joy, pleasure, and gratification, which is the meaning of χαρη, and with which it is often confounded in the New Testament. Philemon 7, *For we have great JOY, χαριν γαρ εχομεν πολλην.* Tobit vii. 18, *The Lord give thee JOY, χαριν, for this thy sorrow.* In this sense the word is used by the best Greek writers; and in this sense it appears to be used, 2 Cor. i. 15.

11. It signifies the performance of an act which is pleasing or grateful to others. Acts xxiv. 27, *Felix, willing to shew the Jews a PLEASURE, χαριτας καταθεσθαι,* to perform an act which he knew would be highly gratifying to them.

12. It signifies whatever has the power or influence to procure favour, &c. Suavity, kindness, benevolence, gentle demeanour. Luke iv. 22, *All wondered at the GRACIOUS words οι λογοι της χαριτος,* the benevolent, kind, and tender expressions; such as his text ver. 18. would naturally lead him to speak—*He hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, &c.* Eph. iv. 29. Col. iv. 6, *Let your speech be always with GRACE: i. e. gracious, kind, benevolent, savouring of the doctrine of Christ: it is thus used by several Greek writers. See Schleusner.* As the word χαρις, GRACE, most frequently signifies some blessing or benefit, calculated to promote human happiness; it is generally derived from χαιρω, *I rejoice,* because of the effect produced by the blessing.

And Peace] ειρηνη, the same as שלום shalom in Hebrew, generally signifying all kinds of blessing, but especially harmony and unity—and the bond of such unity. The most probable derivation of the word ειρηνη is from ειρω *I bind,* and εν one—because peace unites and binds those who were, by discord, before disunited. In the New Testament it signifies—1. Peace, public or private, in the general acceptation of the word, as

implying reconciliation and friendship; and to the etymology of the word the Apostle seems to allude in Eph. iv. 3, *Endeavouring to keep the UNITY of the Spirit, in the BOND of PEACE.* Acts xii. 20, *They of Tyre and Sidon, desired PEACE; they sought reconciliation with Herod, by means of Blastus, the king's chamberlain.*

2. It signifies regularity, good order. 1 Cor. xiv. 33, *God is not the God of confusion, but of PEACE.*

3. It signifies, the labour or study of preserving peace and concord; and this is supposed to be its meaning, Matt. x. 34. Luke xii. 51. and Acts vii. 26. Rom. xiv. 17, *For the kingdom of God is—righteousness and PEACE.* The Christian dispensation admits of no contention, but inculcates peace. 1 Cor. vii. 15, *God hath called us to PEACE—to labour to preserve quietness and concord.* Heb. xii. 14, *Follow PEACE—labour to preserve it.*

4. It signifies the author or procurer of peace and concord. Eph. ii. 14, *He is our PEACE—the author of concord betwixt Jews and Gentiles.*

5. It signifies the Gospel and its blessings. Eph. ii. 17, *And came and preached PEACE to you which were afar off; and to them that were nigh.*

6. It signifies all kinds of mental and corporeal happiness; and especially the happiness of Christians. Luke i. 79, *To guide our feet into the way of PEACE; to shew us the way to obtain true happiness.* Luke xix. 42, *The things which belong unto thy PEACE—that, by which thou mightest have been made truly happy.* 1 Thess. v. 23, *The very God of PEACE—God, the only source of true felicity.* John xvi. 33, *These things have I spoken unto you that in me ye might have PEACE—that ye might have confidence and happiness in believing on me as your only Saviour.*

7. It signifies good wishes and affectionate prayers. Matt. x. 13, *And if the house be worthy, let your PEACE come upon it.* Our Lord commands his disciples, ver. 12. to salute the house into which they entered; and this was done by saying *peace be unto this house!* that is, let every blessing, spiritual and temporal, be the portion of this family. See Luke x. 6. John xiv. 27. and Acts xv. 33. *they were let go in PEACE; they had the most fervent and affectionate prayers of the church.*

8. It signifies Praise. Luke xix. 38, *PEACE in Heaven, and glory in the Highest.* May all the heavenly host praise God, and give him the highest honour!

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means now at length I might have a prosperous journey ^a by the will of God to come unto you.

11 For I long to see you, that ^b I may impart unto you some spiritual gift, to the end ye may be established ;

12 That is, that I may be comforted together ^c with you by the ^d mutual faith both of you and me.

^a Jam. 4. 15.—^b ch. 15. 29.—^c Or, in you.—^d Tit. 1. 4. 2 Pet. 1. 1. ch. 15. 23.

9. It signifies *benignity, benevolence, favour*. Rom. v. 1, *Being justified by faith, we have PEACE with God*. In consequence of having our sins forgiven, we have a clear sense of the Divine *favour*. Phil. iv. 7, *The PEACE of God, which passeth all understanding*; the inexpressible blessedness of a *sense of the Divine favour*. See *Schleusner's Lexicon*.

From God our Father] The Apostle wishes them all the blessings which can flow from God, as the *fountain of grace*; producing in them all the *happiness* which a heart filled with the *peace of God* can possess; all of which are to be communicated to them through the Lord Jesus Christ. See the note on Acts xxviii. 31.

Verse 8. *First, I thank my God*] From this, to the end of ver. 17. belongs to the *preface*, in which the Apostle endeavours to conciliate the good opinion of the Christians at Rome; and to prepare their minds for his reproofs and exhortations.

Your faith is spoken] Καταγγελλεται is celebrated—*throughout the whole world*—In every place where the Christian religion is professed, through all parts of the *Roman dominions*; for in this sense we should understand the words *the whole world*.

Verse 9. *Whom I serve with my spirit*] λατρευω, whom I worship with the *profoundest religious reverence*; for so the original certainly means: I not only employ all the powers of my *body* in this service, but all those of my *soul*; being thoroughly convinced of the *absolute truth* of the religion I preach. Probably St. Paul opposes, in this place, the *spiritual worship* of the gospel, to the *external*, or what some call, the *carnal worship* of the Jews. Mine is not a religion of *ceremonies*, but one in which the *life and power* of the *eternal Spirit*, are acknowledged and experienced.

Verse 10. *Making request, &c.*] By this we see how earnestly the Apostle longed to see Rome. It had long been a subject of continual prayer to God, that he might have a prosperous journey to, or rather *meeting* with them, for so we should understand the word *συνδεδησσομαι*: that he had a prosperous *meeting* with them we cannot doubt; that he had

13 Now I would not have you ignorant, brethren, that ^e oftentimes I purposed to come unto you, (but ^f was let hitherto,) that I might have some ^g fruit ^h among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to

^e Acts 16. 7. 1 Thes. 1. 18.—^f Phil. 4. 17.—^g Or, in you.—^h Cor. 9. 16.

a disastrous journey to them, the 27th of the Acts fully proves.

Verse 11. *Some spiritual gift*] This probably means some of the *extraordinary gifts* of the Holy Spirit; which, being given to them, might tend greatly to establish their faith in the gospel of Christ; and it is very likely, that such gifts were only conferred by means of *apostles*; and as the *Apostle* had not yet been at Rome, consequently the Roman Christians had not yet received any of these miraculous gifts, and thus they differed widely from all the other churches which had been raised by the Apostles' ministry.

Verse 12. *That I may be comforted together with you*] He here, with great address, intimates that he longs for this opportunity, as well on his *own account* as on *theirs*; and to shew them that he arrogates nothing to himself, for he intimates that it will require the conjoint action of *their faith* as well as *his own*, to be the means of receiving those blessings from God to which he refers.

Verse 13. *But was let hitherto*] The word *let*, from the Anglo-Saxon, *lettan* to *hinder*, signifies *impediment*, or *hindrance* of any kind: but it is likely that the original word *εκωλυθη*, *I was forbidden*, refers to a *Divine prohibition*:—he would have visited them long before, but God did not see right to *permit* him.

Verse 14. *I am a debtor both to the Greeks, and to the Barbarians*] It has been remarked before, that all the nations of the earth, themselves excepted, were termed *barbarians* by the *Greeks*. See the origin of the word *barbarus*, in the note on Acts, chap. xxviii. 2. The Apostle considers himself, by his apostolical office and call, under obligation to preach the gospel to *all people*, as far as the providence of God might open his way; for this is implied in the Divine commission—*Go ye into all the world, and preach the Gospel to every creature; to the wise and the unwise; to the learned and cultivated, as well as to the unlearned and uncultivated*: this evidently appears to be the import of the terms.

Verse 15. *I am ready to preach*] Προθυμον; I have a *ready mind*. I was only prevented by the Providence of

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A. D. cir. 58.
An. Olymp.
cir. CCLIX. 2.
A.U.C. cir. 811.

preach the gospel to you that are at Rome also.

16 For ^aI am not ashamed of the gospel of Christ: for ^bit is the power of God unto salvation to every one that believeth; ^cto

^a Ps. 40. 9, 10. Mark 8. 38. 2 Tim. 1. 8. — ^b 1 Cor. 1. 18. & 15. 2.
^c Luke 2. 30, 31, 32. & 24. 47. Acts 3. 26. & 13. 26, 46. ch. 2. 9.

God, from visiting you long ago. His time is best: in the mean time, I write by his direction, to comfort and instruct you.

Verse 16. *I am not ashamed of the gospel of Christ*] This text is best illustrated by Isai. xxviii. 16. xlii. 23. quoted by the Apostle chap. x. 11. For the Scripture saith, *Whosoever believeth on him, shall not be ashamed*; i. e. they shall neither be *confounded*, nor *disappointed* of their hope. The *Jews*, by not believing on Jesus Christ, by not receiving him as the promised Messiah, but trusting in *others*, have been *disappointed*, *ashamed*, and *confounded*, from that time to the present day. Their expectation is cut off: and while rejecting Christ, and expecting *another* Messiah, they have continued under the displeasure of God, and are *ashamed* of their confidence. On the other hand, those who have believed on Christ, have, in and through him, all the blessings of which the prophets spoke; every promise of God being *yea* and *amen* through him. Paul, as a Jew, believed on Christ Jesus; and in believing he had life through his name; through him he enjoyed an abundance of grace, so that being filled with that happiness which an indwelling Christ produces, he could cheerfully say, *I am not ashamed of the gospel of Christ*. And why? because he felt it to be *the power of God to the salvation* of his believing soul. This appears to be the true sense of this passage, and this interpretation acquires additional strength from the consideration that St. Paul is here most evidently addressing himself to the *Jews*.

It is the power of God unto salvation] ΔΥΝΑΜΙΣ ΥΑΡ ΘΕΟΥ ΕΣΤΙΝ. The *almighty power* of God accompanies this preaching to the souls of them that believe; and the consequence is, they are *saved*; and what but the *power of God* can save a *fallen, sinful* soul?

To the Jew first] Not only the *Jews* have the *first* offer of this gospel, but they have the *greatest* need of it; being *so deeply fallen*, and having sinned against such *glorious privileges*, they are much more culpable than the *Gentiles*, who never had the light of a divine revelation.

And also to the Greek.] Though the salvation of God has hitherto been apparently *confined* to the Jewish people; yet it shall be so no longer, for the gospel of Christ is sent to the *Gentiles*, as well as the *Jews*; God having put no differ-

the Jew first, and also to the Greek.

17 For ^atherein is the righteousness of God revealed from faith to faith: as it is written, ^bThe just shall live by faith.

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A. D. cir. 58.
An. Olymp.
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^a Ch. 3. 21. — ^b Hab. 2. 4. John 3. 96. Gal. 3. 11. Phil. 3. 9. Heb. 10. 38.

ence between them; and Jesus Christ having *tasted death for every man*.

Verse 17. *For therein*] In the gospel of Christ. *Is the righteousness of God*] God's method of saving sinners.

Revealed from faith to faith] Shewn to be by *faith*, and not by the works of *any* law; for Abraham, the father and founder of the Jewish people, *was justified by faith*, before even the law was given; and from believing in reference to the spiritual object held forth in the various ordinances of the law, and now revealed under the gospel, he and all his believing descendants have been justified. And thus the faith of the old covenant led on to the faith of the new covenant; which shews that salvation has been *by faith*, from the call of Abraham to the present time. And from the beginning, all that were *just* or *righteous* in the earth, became such by *faith*, and by this principle alone, they were enabled to persevere; as it is written, *the just shall live by faith*. That ΔΙΚΑΙΟΣΥΝΗ, which we translate *righteousness* in this verse, signifies *God's method of saving mankind by faith in Christ*, is fully evident from the use of the term in chap. ix. 30. *The Gentiles which followed not after RIGHTEOUSNESS*; who had no knowledge by revelation, of *God's method of justifying and saving sinners, have attained to RIGHTEOUSNESS*; have had imparted to them *God's method of salvation by faith in Christ*, verse 31. *But Israel, the Jews, which followed after the law of righteousness*; that law, the *end* or *object* of which is *CHRIST*, and through him *Justification* to all that believe; (ch. x. 4.) *have not attained to the law of righteousness*; have not found out the genuine plan of salvation, even in that law which so strongly and generally proclaims justification by faith; and why have they not found it? verse 32, *because they sought it not by faith, but as it were by the works of the law*; they did not discern that even its works or prescribed religious observances were intended to lead to faith in that glorious Mediator, of whom they were the *types* and *representatives*; but the *Jews* trusted in the observances themselves, hoping to acquire justification and final salvation by that means. *For they stumbled at the stumbling stone*, at the doctrine of *Christ crucified*, as the only sure ground on which the expectation of future salvation can be founded. Therefore *being ignorant of God's righteousness*; *God's method of saving sin-*

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C. cir. 811.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men,

• Acts 17. 30. Eph. 5. 6. Col. 3. 6.

ners, and going about to establish their own righteousness, their own method of salvation, by the observance of those rites and ceremonies which should have led them, by faith, to Christ; they did not submit themselves to the righteousness of God; they would not submit to be saved in God's way, and therefore rejected, persecuted, and crucified the Lord Jesus, see chap. x. 3. This collation of passages most evidently shews that the word *righteousness* here means simply God's method of saving sinners, or God's way of salvation; in opposition to the ways and means invented by the fancies or prejudices of men.

There are few words in the Sacred Writings which are taken in a greater variety of acceptations, than the word *צדקה* *tsedekah* in Hebrew, and *δικαιοσυνη* in Greek, both of which we generally translate *righteousness*. Our English word was originally *rightwiseness*, from the Anglo-Saxon *riht justice, right*, and *wit to know*; and thus the *righteous* man was a person who was allowed to understand the claims of *justice* and *right*, and who knowing them, acted according to their dictates. Such a man is *thoroughly wise*, he aims at the attainment of the *best end*, by the use of the *best means*. This is a true definition of *wisdom*, and the *righteous* man is he that *knows* most and acts *best*. The Hebrew *צדק* *tsadak*, in its ideal meaning, contains the notion of a *beam* or *scales* in *equipoise*, what we call *even balance*; and it is well known, that in all the personifications of justice, both ancient and modern, she is represented as a beautiful female with a bandage on her eyes, and a beam and scales in her hand, so perfectly poised that neither end preponderates.

The Greek word *δικαιοσυνη* has been derived from *διχαζω* to *divide*; and hence *δικη* *justice*, because it is the property of this virtue to *divide* to each his *due*. With other etymologies, it is useless to trouble the Reader. Both the noun *δικαιοσυνη* and the verb *δικαιωω* have a great variety of meaning in the New Testament, but they are all reducible to this original idea, *acting* according to the requisitions of *justice* or *right*. It may not be improper to notice some of the chief of these acceptations in this place.

1. The act of *distributing* to each man his *due*, is the sense of the word. Acts xvii. 31, *He will judge the world in RIGHTEOUSNESS, i. e.* according to the principles of eternal justice and rectitude. See also Rev. xix. 2, *In RIGHTEOUSNESS doth he judge and make war.*

2. It signifies a *holy life*, as proceeding from *piety* towards

who hold the truth in unrighteousness;

19 Because that which may be

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A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
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• Acts 14. 17.

God. Luke i. 75, *Might serve him in holiness and RIGHTEOUSNESS all the days of our life.*

3. It signifies *benignity, liberality*, and particularly *alms-giving*; as justice and righteousness require us, being only *stewards* of God's bounty, to share it with the necessitous. Matt. vi, *Take heed that ye do not your ALMS, δικαιοσυνη, your RIGHTEOUSNESS, before men.* Rom iii. 5, *But if our unrighteousness commend the RIGHTEOUSNESS, the benignity of God.* 2 Cor. ix. 10, *Increase the fruits of your RIGHTEOUSNESS, i. e. of your liberality.*

4. It signifies God's *method of saving sinners*; the way which is agreeable to his *righteousness* and *liberality*. See the former part of this note, and the Scriptures there referred to.

5. It signifies the *reward, or issue of liberality*. 2 Cor. ix. 9, *He hath scattered abroad; he hath given to the poor; his RIGHTEOUSNESS, the reward of his bounty, remaineth for ever.* See Psal. cxii. 9.

6. It signifies the whole collection of *graces*, which constitute the complete Christian character. Matt. v. 6, *Blessed are they that hunger and thirst after RIGHTEOUSNESS; they who ardently long for the full salvation of God.* Ib. v. 10, 20, *If your RIGHTEOUSNESS exceed not the righteousness, &c.* Ib. vi. 33, *Seek the kingdom of God and his RIGHTEOUSNESS.*

7. It signifies the *result of faith in God*, and *submission to his will*, exemplified in a holy and useful life. Heb. xi. 7, *By faith Noah prepared an ark, and became heir of the RIGHTEOUSNESS which is by faith; he escaped the deluge and was made the instrument of re-peopling the world.*

8. It signifies an *exact observance of religious ordinances, and precepts*. Phil. iii. 6, *Touching the RIGHTEOUSNESS which is of the law, blameless; having lived in an exact conformity to all the Mosaic precepts.* In this sense it is to be understood, Matt. iii. 15, *Thus it becomes us to fulfil all RIGHTEOUSNESS; to observe every precept of the law.*

9. It signifies the *favour or pardoning mercy of God*. Rom. iv. 6, *The blessedness of the man unto whom God imputeth RIGHTEOUSNESS without works; the man is happy to whom God has granted the remission of sins, without respect to his observance of the law of Moses.*

10. In 2 Cor. v. 21, *δικαιοσυνη, righteousness*, is put for *δικαιος, righteous; that we might become the righteousness of God; that we might receive such a righteousness or holi-*

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A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

known of God is manifest * in them ;
for ^b God hath shewed it unto them.
20 For ^c the invisible things of him

* Or, to them.—^b John 1. 9.

ness, such a salvation, as is worthy of God's grace to impart ; and such as the necessities of mankind require.

A few of the leading acceptations of the verb δικαιωω, which we translate to justify, may be here properly subjoined, as this verb is so repeatedly used in this Epistle.

1. It signifies to declare or pronounce one just or righteous ; or, in other words, to declare him to be what he really is. 1 Tim. iii. 16, He was JUSTIFIED in the Spirit. By the almighty power of the Spirit, he was proved to be the TRUE MESSIAH.

2. To esteem a thing properly. Matt. xi. 19, Wisdom is JUSTIFIED of her children. Wisdom, propriety of conduct, is properly estimated by wise men.

3. It signifies to approve, praise, and commend. The publicans JUSTIFIED God, Luke vii. 29. praised him for calling them to such a state of salvation. Ib. xvi. 15, Ye are they which JUSTIFY yourselves before God ; ye are self-commended, self-applauded, and self-praised. In this sense it is often used in the Greek Apocryphal books. Ecclus. vii. 5, JUSTIFY not thyself before the Lord ; do not applaud thyself in the presence of thy Maker. Ib. x. 29, Who will JUSTIFY, (praise or applaud,) him that sinneth against his own soul. Ib. xviii. 2, The Lord only is righteous, δικαιωθησεται, shall be JUSTIFIED, i. e. praised, because there is none other but he.

4. The verb δικαιουμαι is used to clear from all sin. 1 Cor. iv. 4, For I know nothing by myself ; yet am I not hereby JUSTIFIED. A man's own consciousness of integrity, is not a proof that he is clear from all sin in the sight of God.

5. A judge is said to justify, not only when he condemns and punishes, but also when he defends the cause of the innocent. See EURIP. *Heraclid*. ver. 190. THUCYD. iii. p. 200. POLYB. iii. 31. and SCHLEUSNER on δικαιωω. Hence δικαιωσθαι, is taken in a forensic sense, and signifies to be found or declared righteous, innocent, &c. Matt. xii. 37, By thy words thou shalt be JUSTIFIED ; thou shalt be declared to be righteous. Rom. iii. 4, That thou mightest be JUSTIFIED in thy sayings ; that thou mightest be proved to be true in what thou hast said.

6. It signifies to set free, to escape from. Acts xiii. 39, And by him, all that believe are JUSTIFIED from all things from which ye could not be JUSTIFIED by the law ; by faith in Christ a man escapes those evils, which, otherwise, the law of Moses would inflict upon him. Rom. vi. 7, For he that is dead, δεδικαιωται, is JUSTIFIED, properly rendered by our translators, is FREED from sin.

from the creation of the world are clearly seen, being understood by the things that are made, even his eternal

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A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

* Ps. 19. 1, &c. Acts 14. 17. & 17. 27.

7. It signifies also to receive one into favour, to pardon sin. Rom. viii. 30, Whom he called, them he also JUSTIFIED ; he received them into favour and pardoned their sins. Luke xviii. 14, This man went down to his house JUSTIFIED ; he humbled himself, repented of his iniquity, and God forgave his sin. Rom. iii. 20, By the deeds of the law there shall no flesh be JUSTIFIED ; no soul can have his sins forgiven, through the observance of the Mozaic law. Ib. iv. 2, If Abraham were JUSTIFIED, (had his sin pardoned,) by works. 1 Cor. vi. 11, Such were some of you, but ye are JUSTIFIED ; ye are received into the divine favour, and have your sins forgiven. See Jam. ii. 21—25. Rom. iii. 24, 28. v. 1, 9. Galat. ii. 16, 17. iii. 11, 24. v. 4. Tit. iii. 7. In all these texts, the word justify is taken in the sense of remission of sins through faith in Christ Jesus ; and does not mean making the person just or righteous, but treating him as if he were so, having already forgiven him his sins.

The just shall live by faith] This has been understood two ways : 1. that the just or righteous man cannot live a holy and useful life, without exercising continual faith in our Lord Jesus : which is strictly true ; for He only, who has brought him into that state of salvation, can preserve him in it ; and he stands by faith. 2. It is contended by some able critics that the words of the original text should be pointed thus : 'Ο δε δικαιος εκ πίστεως, ζήσεται. The just by faith, shall live, that is, he alone that is justified by faith, shall be saved ; which is also true, as it is impossible to get salvation in any other way. This last meaning is probably the true one, as the original text in Hab. ii. 4. speaks of those, who believed the declarations of God when the Chaldeans besieged Jerusalem ; and having acted conformably to them, they escaped with their lives.

Verse 18. For the wrath of God is revealed] The Apostle has now finished his Preface, and comes to the grand subject of the Epistle ; namely, to shew the absolute need of the Gospel of Christ, because of the universal corruption of mankind ; which was so great as to incense the justice of God, and call aloud for the punishment of the world. 1. He shews that all the heathen nations were utterly corrupt, and deserved this threatened punishment. And this is the subject of the first chapter from verse 18 to the end. 2. He shews that the Jews, notwithstanding the greatness of their privileges, were no better than the Gentiles ; and therefore the wrath of God was revealed against them also. This subject he treats in chap. ii. and chap. iii. 1—19. 3. He returns, as it were, on both, chap. iii. 20—31. and proves that as the Jews and

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A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C. cir. 811.

power and Godhead; * so that they
are without excuse :
21 Because that, when they knew

* Or, that they may be.

Gentiles were equally corrupt, they could not be saved by the deeds of any law; that they stood equally in need of that salvation which God had provided; that both were equally entitled to that salvation, for God was the God of the *Gentiles* as well as of the *Jews*.

By *οργη Θεου*, the *wrath of God*, we are not to understand any *uneasy passion* in the Divine Being: but the *displeasure* of his righteousness, which is expressed by the punishments inflicted on the *ungodly*, those who retain not God in their knowledge; and the *unrighteous*, those whose lives are profligate.

As in the Gospel, the *righteousness of God is revealed for the salvation of the ungodly*; so is the *wrath of God revealed against the workers of iniquity*. Those who refuse to be saved in the way revealed by his *mercy*, must be consumed in the way revealed by his *justice*.

Ungodliness] *Ασεβεια*, from *α*, *negative*, and *σεβω* or *σεβομαι*, *I worship*, probably intended here to express *Atheism*, *Polytheism*, and *Idolatry* of every kind.

Unrighteousness] *Αδικια*, from *α*, *negative*, and *δικη* *justice*, every thing contrary to strict morality; all viciousness and profligacy of conduct.

Who hold the truth in unrighteousness] In what sense could it be said that the heathen *held the truth* in unrighteousness, when they really had not that truth? Some think this refers to the conduct of their best philosophers, such as *Socrates*, *Plato*, *Seneca*, &c. who knew much more of the divine nature than they thought safe or prudent to discover; and who acted in many things contrary to the light which they enjoyed. Others think this to be spoken of the *Gentiles* in general, who either *did know*, or *might have known* much of God from the works of creation, as the apostle intimates in the following verses. But *Rosenmüller* and some others contend that the word *κατεχειν* here does not signify to *hold*, but to *hinder*; and that the place should be translated *who through maliciousness hinder the truth*; i. e. prevent it from taking hold of their hearts, and from governing their conduct. This is certainly a very usual acceptance of the verb *κατεχειν*, which *Heychius* interprets *κρατειν*, *κωλυειν*, *συνεχειν*, to *retain*, *hinder*, &c. these men hindering, by their vicious conduct, the *truth of God* from being propagated in the earth.

Verse 19. *That which may be known of God*] *Dr. Taylor* paraphrases this and the following verse thus; "Although the *Gentiles* had no written revelation, yet what may be known of God is every where manifest among them, God

God, they glorified *him* not as
God, neither were thankful; but
became vain in their imaginations,

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A. D. cir. 58.
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A.U.C. cir. 811.

^b 2 Kings 17. 15. Jer. 2. 5. Eph. 4. 17, 18.

having made a clear discovery of himself to them. For his being and perfections, invisible to our bodily eyes, have been, ever since the creation of the world, evidently to be seen, if attentively considered, in the visible beauty, order, and operations observable in the constitution and parts of the universe; especially his eternal power and universal dominion and providence; so that they cannot plead *ignorance* in excuse of their idolatry and wickedness."

Verse 20. *The invisible things of him*] His invisible perfections are manifested by his visible works, and may be apprehended by what he has made; their *immensity* shewing his *omnipotence*; their vast *variety* and *contrivance*, his *omniscience*; and their *adaptation* to the most *beneficent purposes*, his infinite *goodness* and *philanthropy*.

His eternal power] *Αιδιος αυτου δυναμις*, that all-powerful energy that *ever was*, and *ever will exist*; so, that ever since there was a creation to be surveyed, there has been intelligent beings to make that survey.

And Godhead] *Θειοτης*, his acting as *God* in the government and support of the universe. His *works* prove his *being*; the *government* and *support* of these works prove it equally. *Creation* and *Providence* form a *twofold* demonstration of God, 1st. in the *perfections* of his nature, and, 2dly. in the *exercise* of those perfections.

Verse 21. *Because that when they knew God*] When they thus acquired a general knowledge of the unity and perfections of the divine nature; they glorified *him* not as *God*; they did not *proclaim* him to the people, but shut up his *glory*, (as *Bishop Warburton* expresses it,) in their *mysteries*, and gave the people in exchange for an *incorruptible God*, an *image made like to corruptible man*. Wherefore God, in punishment for their sins, thus *turning his truth into a lie*, suffered even their *mysteries* which they had erected for a school of virtue, to degenerate into an odious sink of vice and immorality; giving them up unto all uncleanness and vile affections.

They glorified him not] They did not give him that *worship* which his perfections required.

Neither were thankful] They manifested no *gratitude* for the blessings they received from his providence; but became *vain in their imaginations*; *διαλογισμοις*, in their reasonings. This certainly refers to the foolish manner, in which even the wisest of their philosophers discoursed about the divine nature, not excepting *Socrates*, *Plato*, or *Seneca*. Who can read their works without being struck with the vanity of their reasonings, as well as with the stupidity of their nonsense, when

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A. D. cir. 58. ened.
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A. U. C. cir. 811.

22 ^a Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible ^b God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 ^c Wherefore God also gave them up to uncleanness through the lusts of their own hearts, ^d to dishonour their own bodies ^e between themselves :

25 Who changed 'the truth of God' ^f into a lie, and worshipped and served the creature ^h more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto 'vile affections : for even their women did change the natural use into that which is against nature :

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another ; men with men working that which is unseemly, and receiving in them-

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^a Jer. 10. 14. — ^b Deut. 4. 16, &c. Ps. 106. 20. Isai. 40. 18, 26. Jer. 2. 11. Ezek. 8. 10. Acts 17. 29. — ^c Ps. 81. 12. Wisd. 13. 23. Acts 7. 42. Eph. 4. 18, 19. 2 Thes. 2. 11, 12.

^d 1 Cor. 6. 18. 1 Thes. 4. 4. 1 Pet. 4. 3. — ^e Lev. 18. 22. — ^f 1 Thes. 1. 9. 1 John 5. 20. — ^g Isai. 44. 20. Jer. 10. 14. & 13. 25. Amos 2. 4. — ^h Or, rather. — ⁱ Lev. 18. 22, 23. Eph. 5. 12. Jude 10.

speaking about God? I might crowd my page with proofs of this ; but it is not necessary to those who are acquainted with their writings ; and to others it would not be useful. In short, their foolish, darkened minds sought God no where but in the place in which he is never to be found ; viz. the vile corrupted and corrupting passions of their own hearts. As they did not discover him *there*, they scarcely sought him any where else.

Verse 22. *Professing themselves to be wise*] This is most strikingly true of all the ancient philosophers, whether Greeks or Romans, as their works, which remain, sufficiently testify. The word *παρουσιάζω* signifies not merely the *professing*, but the *assumption* of the philosophic character. In this sense the word *παρουσιάζω* is used by the best Greek writers. See *Kypke*. A dispassionate examination of the doctrine and lives of the most famed philosophers of antiquity, of every nation, will shew that they were darkened in their mind, and irregular in their conduct. It was from the Christian religion alone, that true philosophy and genuine philosophers sprung.

Verse 23. *They changed the glory, &c.*] The finest representation of their duties was in the *human* figure ; and on such representative figures the sculptors spent all their skill ; hence the *HERCULES* of *Farnese*, the *VENUS* of *Medicis*, and the *APOLLO* of *Belvidere*. And when they had formed their gods according to the *human shape*, they endowed them with *human passions* ; and as they clothed them with attributes of *extraordinary strength, beauty, wisdom, &c.* not having the true principles of morality, they represented them as slaves to the most disorderly and disgraceful passions ; excelling in irregularities the most profligate of men, as possessing unlimited powers of sensual gratification.

And to birds] As the *Eagle* of Jupiter among the Romans, and the *Ibis* and *hawk* among the Egyptians ; which were all sacred animals.

Four-footed beasts] As the *Apis*, or *white ox* among the Egyptians ; from which the idolatrous Israelites took their *golden calf*. The *Goat*, the *Monkey*, and the *Dog*, were also sacred animals among the same people.

Creeping things.] Such as the *crocodile* and *scarabeus*, or *beetle*, among the Egyptians.

Verse 24. *God gave them up, &c.*] They had filled up the measure of their iniquities ; and God, by permitting them to plunge into all manner of irregularities, thus, by one species of sin, inflicted punishment on another.

Dishonour their own bodies] Probably alluding here to what is more openly expressed verses 26 and 27.

Between themselves] *Ἐν ἑαυτοῖς*, of themselves, of their own free accord ; none inciting, none impelling.

Verse 25. *Changed the truth of God into a lie*] In the place of the *true worship* of God, they established *idolatry*. In various places of Scripture, *idols* are termed *lies*. Isai. xlv. 20. Jer. iii. 23. and xiii. 25. The true God *was* known among the primitive inhabitants of the earth ; those who first became *idolaters*, literally changed the truth of God into a lie ; they *did know* the true God, but they put *idols* in his place.

Verse 26. *For this cause God gave them up, &c.*] Their system of idolatry necessarily produced all kinds of *impurity*. How could it be otherwise, when the highest objects of their worship were adulterers, fornicators, and prostitutes of the most infamous kind ; such as *Jupiter*, *Apollo*, *Mars*, *Venus*, &c. Of the abominable evils with which the apostle charges the Gentiles in this and the following verse, I could produce a multitude of proofs from their own writings ; but it is needless to make the subject *plainer* than the apostle has left it.

Verse 27. *Receiving in themselves that recompence, &c.*] Both the women and men, by their unnatural prostitutions, enervated their bodies, so that *barrenness* prevailed ; and those disorders which are necessarily attendant on *prostitution*, and *sodomitical practices*.

A. M. cir. 4026. selves that recompence of their error
A. D. cir. 58. which was meet.

An. Olymp. cir. CCIX. 2. 28 * And even as they did not like
A.U.C. cir. 811. to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient ;

* Wisd. 14. 22, 23, &c. — Or, to acknowledge.

Verse 28. They did not like to retain God] It would, perhaps, be more literal to translate ουκ εδοκιμασαν, THEY DID NOT SEARCH to retain God in their knowledge. They did not examine the evidences before them (ver. 19. and 20.) of his Being and attributes ; therefore God gave them over to a REPROBATE mind, εις αδοκιμον νουν, to an UNSEARCHING, or undiscerning mind ; for it is the same word in both places. They did not reflect on the proofs they had of the divine nature, and God abandoned them to the operations of a mind incapable of reflection. How, men of such powers and learning as many of the Greek and Roman philosophers and poets really were, could reason so inconsecutively concerning things moral and divine, is truly astonishing. But here we see the hand of a just and avenging God ; they abused their powers, and God deprived them of the right use of these powers.

Verse 29. Being filled with all unrighteousness] Αδικια, every vice contrary to justice and righteousness.

Fornication] Πορνεια, all commerce between the sexes out of the bounds of lawful marriage. Some of the best MSS. omit this reading ; and others have ακαθαρσια, uncleanness.

Wickedness] Πονηρια, malignity, that which is oppressive to its possessor and to its object ; from πονος, labour, toil, &c.

Covetousness] Πλεονεξια, from πλειον more, and εγω I will have, the intense love or lust of gain ; the determination to be rich ; the principle of a dissatisfied and discontented soul.

Maliciousness] Κακια, malice, ill-will, what is radically and essentially vicious.

Full of envy] Φθονος, from φθινω, to wither, decay, consume, pine away, &c. "pain felt, and malignity conceived at the sight of excellence or happiness in another." A fine personification of this vice is found in OVID METAM. lib. ii. ver. 768 — 781. which I shall here insert, with Mr. Addison's elegant and nervous translation.

————— Videt intus edentem
Vipereas carnes, vitiorum alimenta suorum,
Invidiam : visaque oculos avertit. At illa
Surgit humo pigra : semesarumque relinquit
Corpora Serpentum, passuque incedit inert
Utque deam vidit formaque armisque decoram,
Ingemuit : vultumque ima ad suspiria duxit.
Pallor in ore sedet : macies in corpore toto :

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers,

A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A.U.C. cir. 811.

30 Backbiters, haters of God, spiteful,

* Or, a mind void of judgment. — Eph. 5. 4.

Nusquam recta acies : livent rubigine dentes :
Pectora felle virent ; lingua est suffusa veneno.
Risus abest, nisi quem visi movere dolores :
Nec fruitor somno, vigilacibus excita curis :
Sed videt ingratos, intabescitque videndo
Successus hominum ; carpiturque et carpitur una
Suppliciumque suum est.

————— A poisonous morsel in her teeth she chewed,
And gorg'd the flesh of vipers for her food.
Minerva loathing, turn'd away her eye.
The hideous monster rising heavily,
Came stalking forward with a sullen pace,
And left her mangled offals on the place.
Soon as she saw the goddess gay and bright,
She fetched a groan at such a cheerful sight.
Livid and meagre were her looks, her eye
In foul distorted glances turned awry ;
A hoard of gall her inward parts possess'd,
And spread a greenness o'er her canker'd breast ;
Her teeth were brown with rust, and from her tongue
In dangling drops the stringy poison hung.
She never smiles, but when the wretched weep ;
Nor lulls her malice with a moment's sleep :
Restless in spite ; while watchful to destroy,
She pines and sickens at another's joy ;
Foe to herself, distressing and distressed,
She bears her own tormentor in her breast.

Murder] Φονος, taking away the life of another by any means ; mortal hatred ; for he that hates his brother in his heart is a murderer.

Debate] Επισ, contention, discord, &c. Of this vile passion, the Greeks made a goddess.

Deceit] Δολος, lying, falsity, prevarication, imposition, &c. from δελω to take with a bait.

Malignity] Κακοηθεια, from κακος, evil, and ηθος a custom, bad customs, founded in corrupt sentiment, producing evil habits, supported by general usage. It is generally interpreted a malignity of mind, which leads its possessor to put the worst construction on every action ; ascribing to the best deeds the worst motives.

Whisperers] Ψιθυρισται, secret detractors ; those who un-

A.M. cir.4062.
A.D. cir.58.
An.Olymp.
cir.CCIX.2.
A.U.C.cir.811.

proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenant-breakers, ^a without natural affection, implacable, unmerciful :

^a Or, unsociable — ch. 2. 2. — ch. 6. 21.

der pretended secrecy, carry about accusations against their neighbours, whether true or false ; blasting their reputation by clandestine tittle tattle. This word should be joined to the succeeding verse.

Verse 30. *Backbiters*] Καταλαλους, from κατα against, and λαλω, I speak ; those who speak against others : false accusers, slanderers.

Haters of God] Θειστυγεις, atheists, contemners of sacred things ; maligners of Providence ; scorers, &c. All profligate deists are of this class ; and it seems to be the finishing part of a diabolic character.

Despiteful] Τετριςτας, from υεριζω, to treat with injurious insolence : stormy, boisterous ; abusing both the characters and persons of those over whom they can have any power.

Proud] Υπερηφανους, from υπερ above, or over ; and φαινω, I shew or shine. They who are continually exalting themselves and depressing others : magnifying themselves at the expense of their neighbours ; and wishing all men to receive their sayings as oracles.

Boasters] Αλαζονας from λαζομαι, to assume ; self-assuming, vain-glorious, and arrogant men.

Inventors of evil things] Εφευρετας κακων. Those who have invented destructive customs, rites, fashions, &c. such as the different religious ceremonies among the Greeks and Romans—the orgies of Bacchus, the mysteries of Ceres, the hypercalia, feasts of the Bona Dea, &c. &c. Multitudes of which evil things, destructive and abominable ceremonies, are to be found in every part of the heathen worship.

Disobedient to parents] Though filial affection was certainly more recommended and cultivated than many other virtues ; yet there are many instances on record of the grossest violation of this great branch of the law of nature.

Verse 31. *Without understanding*] Ασυνητους ; from a negative, and συνετος knowing ; persons incapable of comprehending what was spoken ; destitute of capacity for spiritual things.

Covenant-breakers] Ασυνητους, from a negative, and συντιθημι, to make an agreement. Persons who could be bound by no oath, because, properly speaking, they had no God to witness or avenge their misconduct. As every covenant, or agreement, is made as in the presence of God ; so he that opposes the being and doctrine of God, is incapable of being bound by any covenant ; he can give no pledge for his conduct.

32 Who, ^b knowing the judgment of God, that they which commit such things ^c are worthy of death, not only do the same, but ^d have ^e pleasure in them that do them.

A. M. cir.4062.
A. D. cir.58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^d Or, consent with them. — Hos. 7. 3. Ps. 50. 18.

Without natural affection] Ασοργους ; without that attachment which Nature teaches the young of all animals to have to their mothers ; and the mothers to have for their young. The heathens, in general, have made no scruple to expose the children they did not think proper to bring up ; and to dispatch their parents, when they were grown old or past labour.

Implacable] Ασπονδους, from α negative ; and σπονδη, A LIBATION. It was customary among all nations to pour out wine as a libation to their gods, when making a treaty. This was done to appease the angry gods, and reconcile them to the contracting parties. The word here, shews a deadly enmity ; the highest pitch of an unforgiving spirit ; in a word, persons who would not make reconciliation either to God or man.

Unmerciful] Ανελεημονας ; those who were incapable, through the deep-rooted wickedness of their own nature, of shewing mercy to an enemy when brought under their power ; or doing any thing for the necessitous, from the principle of benevolence or commiseration.

Verse 32. *Who, knowing the judgment of God*] Δικαιωμα the grand rule of right, which God has revealed to every man—the knowledge of which he has, less or more, given to every nation of the world, relative to honouring parents ; taking care of their own offspring ; keeping their engagements, &c. &c. In the worst states of heathenism, this great principle has been acknowledged ; but through the prevalence of corruption in the heart, this law, though acknowledged, was not obeyed ; and the corruption increased so, that those were highest in repute who had cast off all restraints of this kind ; so that they even delighted in them ; συνευδοχουσι, highly applauded, and gladly associated with those transgressors : which argues the very highest pitch of moral depravity.

1. The preceding chapter gives us one of the finest views of the Gospel of Christ, to be met with any where. It is God's method of saving a lost world ; in a way which that world could never have imagined : there is nothing human in it ; it is all truly and gloriously divine ; essentially necessary to the salvation of man ; and fully adequate to the purposes of its institution. Though it is an extension of the Old Covenant, yet it is almost wholly dissimilar ; being as different from that, as the person is from the picture which represents it ;

and as the *substance* is from the *shadow* projected by it. It is a scheme as *worthy* of *God*, as it is *necessary* for *man*; hence, there are no excluding clauses in it—it is for the *Jew* and for the *Greek*; for the *wise*, and for the *unwise*; for all the *nations* of the universe; and for all the *individuals* of those nations.

2. As *God* never does any thing that is not *fitting*, *suitable*, and *necessary* to be done; he has not made an *unnecessary* display of his mercy and goodness in the incarnation and death of his Son—all this was *necessary*, else it had not been done. But how does the necessity appear?—In the deep rooted, and widely extended, corruption and profligacy of the nations of the earth. Of these the apostle gives a most affecting and distressing picture. 1. Almost every *trace* of original righteousness had been *obliterated*. 2. The proofs of *God's* eternal power and providence, so manifest in the creation and preservation of the universe, were wholly disregarded. 3. A vain philosophy, without right, *principle*, or *end*, was substituted for those *Divine* truths which had been discovered originally to man. 4. Their hearts were contaminated with every vice which could blind the understanding, pervert the judgment, corrupt the will, and debase the affections and passions. 5. This was proved in the most unequivocal manner, by a profligacy of conduct which had debased them far, far below the beasts that perish; and the Apostle here gives a list of their crimes, every article of which can be incontrovertibly proved, from their own history, and their own writers: crimes which, even bad as the world is now, would shock common decency to describe. See the whole of the *second*, *third*, *sixth*, and *ninth* Satires of *Juvenal*.

3. So completely lost were the heathens to a knowledge of the influence of *God* on the soul, and the necessity of that influence; that they asserted, in the most positive manner, that man was the author of his own virtue and wisdom. *Cicero*, *Nat. Deor.* lib. iii. c. 36. declares it a general opinion

that, although mankind received from the gods the outward conveniences of life—*virtutem autem nemo unquam acceptam Deo retulit*—“but virtue none ever thought they received from the Deity.” And again, “this is the persuasion of all, that fortune is to be had from the gods; wisdom from ourselves.” And again, “whoever thanked the gods for his being a good man? Men pray to Jupiter, not that he would make them *just*, *temperate*, and *wise*; but rich and prosperous.”

JUVENAL, on this point, speaks thus:—

*Monstro quod ipse sibi possis dare: Semita certe
Tranquilla per virtutem patet unica vitæ.*

Sat. x. v. 363.

The path to peace is *virtue*; which I show,
Thyself may fully on *thyself* bestow.

In the same strain, *HORACE*, *EPIST.* lib. i. E. xviii. v. penult.

*Hæc satis est orare Jovem, qui donat et aufert:
Det vitam, det opes: æquum mi animum ipse parabo.*

To love for life and wealth I pray,
These *Jove* may give or take away;
But, for a *firm* and *tranquil* mind,
That *blessing* for myself I find.

Thus, they became vain in their imaginations, and their foolish heart was darkened; and professing themselves to be *wise*, they became fools. See *Madan's Juvenal*, Vol. II. p. 53.

4. By all this we see what the world was, and what it would have continued to be, had not *God* sent a *Divine* revelation of his will; and established a public ministry to proclaim and enforce it. Were man left to the power and influence of his fallen nature, he would be in all places of his dispersion on the earth, what the Apostle describes in the 29th, 30th, and 31st verses of this chapter.

Reader, magnify *God*, who has called thee from such deep darkness, to the marvellous light of the glorious Gospel of his Son; and walk as a child of the light and of the day, in whom there shall be no cause of stumbling.

CHAPTER II.

The apostle shews that the *Jew*, who condemns the *Gentiles*, and considers them utterly unworthy of the blessings of the gospel, is *inexcusable*, because he is guilty of the same crimes; and therefore shall not escape the righteous judgment of *God*, 1—3. It is an awful thing to despise the goodness and long-suffering of *God*, which lead to repentance, 4, 5. *God*, the impartial judge, will render to every man according to his works, 6—11. The *Jews* and the *Gentiles* will be judged according to their respective advantages and disadvantages, 12, 13. In some cases, the *Gentiles*, who had no law, have shewn a better disposition than the *Jews*, 14—16. The *Jews*, by their unfaithfulness, have been a stumbling-block to the *Gentiles*, 17—24. *Jewish* rites and ceremonies of no advantage, unless productive of change of heart and conduct, 25. The *Gentiles* who attend to the small light which they have received from *God*, are in a better state than the unfaithful *Jews*, with all their superior religious privileges, 26, 27. What constitutes a real *Jew* in the sight of *God*, 28, 29.

A. M. cir. 4082.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment

• Ch. 1. 20.—^b 2 Sam. 12. 5, 6, 7. Matt. 7. 1, 2. John 8. 9.

NOTES ON CHAP. II.

Dr. Taylor makes the following sensible observations at the commencement of this chapter.

“The representation of the moral state of the heathen world, in the foregoing chapter, is a demonstration of the necessity of the Gospel, for the reformation and salvation of man. And how rich is the favour wherewith God has visited the world! To have destroyed a race of apostate rebels, who had abused their understandings and every gift of a bountiful Creator, would have been justice; to have spared them would have been lenity and goodness: but to send his only begotten Son from Heaven to redeem us from all iniquity and ungodliness by his own blood; to grant us a free pardon for all our sins; to put us in a state of mercy and salvation; to take us into his kingdom and family; to give us an inheritance among his saints; to bless us with immortality, and all spiritual blessings in heavenly places, this is most wonderful and exuberant favour. Rightly is the doctrine which teaches it, called the Gospel, or glad tidings; one would think it could not possibly have met with opposition from any part of mankind. But the Jew opposed it! He abhorred the Gentile; and contradicted the grace that honoured and saved him. The Apostle pleads and defends our cause. His business is to confound the Jew, and to prove that we have as good a right as he, to all the blessings of the Messiah’s kingdom. And by his description of the vicious state of the Gentiles in the former chapter; he has wisely made his advantage of the prejudices of the Jew; for nothing could please him more than the preceding discourse, in which the Gentiles are reduced to so vile and abject a state. Thus, the Apostle gives him an opportunity to condemn the Gentiles; but he does this that he may the more effectually humble him in this chapter; in which he proves, that the Jews, having in an aggravated manner, despised the goodness, and broken the law of God, were as obnoxious to his wrath as the Gentiles; and if so, how could they, with any conscience or modesty, arrogate all the Divine mercy to themselves; or pretend that others were unworthy of it, when they had done as much or more to forfeit it? Must they not exclude themselves from being the people of God under the gospel, by the same reason that they would have the Gentiles

of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his good-

A. M. cir. 4063.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

• Ch. 9. 23. Eph. 1. 7. & 2. 4, 7.

excluded? But this was an argument highly ungrateful to the Jew; and it would be very difficult to fix any conviction upon his mind. Therefore the Apostle addresses him in a covert way, *Thou art therefore inexcusable, O man! whosoever thou art, that judgest*; not giving out expressly that he meant the Jew, that the Jew might more calmly attend to his reasoning, while he was not apprehensive that he was the man. This point secured, the Apostle very judiciously, and with great force of reasoning, turns his thoughts from his present superior advantages to the awful day of judgment, ver. 5, 6.; when God, in the most impartial equity, will render to all mankind, without exception, according to their works. Thus the Apostle grounds his following argument, very methodically and solidly, in God’s equal regards to all men, in all nations, who uprightly practise truth and godliness; and his disapproving, and at last condemning all men, in any nation, however privileged, who live wickedly. This was a blow at the root; and demolished, in the most effectual manner, the Jew’s prejudices in favour of his own nation, and the unkind thoughts he had entertained of the Gentiles. For, if a Jew could be convinced that a sober, upright heathen, might be blest with eternal salvation; he must be persuaded that it was no absurd matter that believing Gentiles should now be pardoned, and taken into the visible church. Thus the apostle advances with great skill; insinuating himself, by degrees, into the Jew’s conscience. This reasoning is well adapted to encourage the Gentile, humbled by the dismal representation in the preceding chapter; for he would here see, that he was not utterly abandoned of God, but might, upon good grounds, hope for his mercy and kindness.”

Verse 1. *Who judgest*] ‘Ο κριτης, the judge; thou who assumest the character of a judge; and, in that character, condemnest others who are less guilty than thyself.

Verse 2. *We are sure that the judgment of God, &c.*] God is impartial, and will punish sin wheresoever he finds it. Transgression in a Jew, is not less criminal than iniquity in a Gentile.

Verse 4. *Or despisest thou the riches of his goodness*] Wilt thou render of none effect that marked benevolence of

A. M. cir. 1062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

ness and ^a forbearance and ^b long-suffering; ^c not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart ^d treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 ^e Who will render to every man according to his deeds:

7 To them, who by patient continuance in

^a Ch. 3. 25. — ^b Exod. 34. 6. — ^c Isal. 30. 18. 2 Pet. 3. 9, 15. — ^d Deut. 32. 34. Jam. 5. 3. — ^e Job 34. 11. Ps. 62. 12. Prov. 24. 12. Jer. 17. 10. & 32. 19. Matt. 16. 27. ch. 14. 12. 1 Cor. 3. 8. 2 Cor. 5. 10.

God towards thee, which has given so many superior advantages; and that *forbearance* which has tolerated thy many miscarriages: and that *long-suffering*, which, after repeated provocations, still continues to bear with thee?

Not knowing] *Αγνοω*, not acknowledging, that this goodness of God, which has so long manifested itself in *forbearance* and *long-suffering*, *leadeth thee to repentance*; was designed to accomplish this blessed end; which thy want of *consideration* and *acknowledgment* has rendered, hitherto, ineffectual. This was a maxim among the Jews themselves; for, in *Synopsis Sobar* it is said, *the holy blessed God delays his anger against the wicked, to the end that they may repent and be converted*.

Verse 5. *But after thy hardness*] Occasioned by thy long course of iniquity. *And impenitent heart*; produced by thy hardness, through which thou art *callous* to the calls and expostulations of conscience. *Treasurest up*; continuest to *increase thy debt* to the Divine justice, which will infallibly inflict *wrath*, punishment, in *the day of wrath*; the judgment-day, in which he will render to every man according to his works. The word *treasure*, the Hebrew uses to express any kind of *store*, or *collection*:—*Treasure*, or plenty of *rain*. Deut. xxviii. 12, *The Lord shall open unto thee his good TREASURE, to give the RAIN unto thy land*. *Treasure*, of *punishment*. Deut. xxxii. 34, 35, *Is not this sealed up among my TREASURES? To me belongeth VENGEANCE and RECOMPENSE*. *Treasures of mines*, i. e. abundance of minerals. Deut. xxxiii. 19, *They shall seek of the ABUNDANCE of the seas, and of TREASURES hid in the sand*. So *treasures of gold, silver, corn, wine, oil, &c.* mean *collections*, or an *abundance* of such things; the word is used by the Greek writers precisely in the same sense. By *wrath* we are to understand *punishment*, as in chap. i. 18.; and is used so by the very best Greek writers. See *Kypke*.

The *treasure of wrath*, in this verse, is opposed to the

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

well doing, seek for glory and honour and immortality; eternal life:

8 But unto them that are contentious, and ^f do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish upon every soul of man that doeth evil, of the Jew ^g first, and also of the ^h Gentile;

10 ⁱ But glory, honour, and peace, to every man that worketh good, to the Jew

Rev. 2. 23. & 20. 12. & 22. 12. — ^f Job 24. 13. ch. 1. 18. 2 Thes. 1. 3. — ^g Amos 3. 2. Luke 12. 47, 48. 1 Pet. 4. 17. — ^h Gr. Greek. — ⁱ 1 Pet. 1. 7.

riches of goodness, in the preceding. As surely as thou desisest, or neglectest, to improve the *RICHES of God's GOODNESS*, so surely thou shalt share in the *TREASURES* of his *WRATH*. The *punishment* shall be proportioned to the *mercy* thou hast abused.

Verse 6. *Who will render*] Who, in the day of judgment, will reward and punish every man according as his life and conversation have been.

Verse 7. *To them, &c.*] In this manner will God, in the great day, dispense punishments and rewards: 1. He will give eternal life to them, who, in all the *trials* and *difficulties* of the present state, have *persevered* in *well-doing*; seeking for, and expecting *glory, honour, and immortality*.

Verse 8. *But unto them, &c.*] 2. He will manifest his *indignation*, and inflict *wrath*, punishment, on all who are *contentious*, who obstinately dispute against the truth, and *obey unrighteousness*; who act under the influence of the principle of sin, and not under the influence of the Spirit of God.

Verse 9. *Tribulation and anguish*] Misery of all descriptions, without the possibility of escape, will this righteous Judge inflict upon every impenitent sinner. *The Jew first*, as possessing greater privileges; and having abused greater mercies: and also on the *Gentile*, who, though he had not the same advantages, had what God saw was sufficient for his state; and having sinned against them, shall have punishment proportioned to his demerit.

Verse 10. *But glory, honour, and peace*] While the finally impenitent Jew and Gentile shall experience the fullest effects of the righteous indignation of the supreme Judge. Every man that *worketh good*, that lives in a conscientious obedience to the *known will of God*, whether he be *Jew* or *Gentile*, shall have *glory, honour, and peace*; i. e. eternal blessedness.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C.cir.811.

first, and also to the ^a Gentile :
11 For ^b there is no respect of per-
sons with God.

12 For as many as have sinned without law, shall also perish without law : and as many as have sinned in the law, shall be judged by the law ;

13 (For, ^c not the hearers of the law are just

^a Gr. Greek. — Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Acts 10. 34. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

Verse 11. *For, there is no respect of persons with God.*] The righteous Judge will not act according to any principle of *partiality* ; the *character* and *conduct* alone, of the persons, shall weigh with him. He will take no wicked man to glory, let his nation or advantages be what they may : and he will send no righteous man to perdition, though brought up in the very bosom of *Gentilism*. And as he will judge in that day, according to *character* and *conduct* ; so his judgment will proceed on the ground of the *graces, privileges, and blessings*, which they had received, improved or abused. And, as there is no respect of persons with God in judgment ; so there can be none in the *previous* administration of his *saving* blessings : he that will be condemned for his *unrighteousness*, will be condemned on the ground that he had sufficient grace afforded him for the salvation of his soul : and his condemnation will rest on the simple principle, that he *abused the grace* which was sufficient to save him ; by acting in opposition to its dictates and influence No man, in that great day, shall be brought to heaven through any *partiality* of the Judge : and no man sent to hell, because God did not afford him sufficient grace ; or because he had made a *decree*, which rendered even his use of it, *ineffectual* to his salvation. In reference to the great design of God, in the salvation of man ; it shall be said, in time, at the day of judgment, and throughout eternity, THERE IS NO RESPECT OF PERSONS WITH GOD.

Verse 12. *For, as many as have sinned without law, &c.*] They, viz. the *Gentiles*, who shall be found to have transgressed against the mere *light of nature* ; or rather, *that true light that lighteth every man that cometh into the world*, John i. ver. 9. shall not come under the same rule with those, the *Jews*, who have, in *addition* to this, enjoyed an extraordinary *revelation* ; but they shall be dealt with according to the inferior dispensation, under which they lived : whilst those, the *Jews*, who have *sinned against the law*, the positive divine revelation granted to them, *shall be judged by that law* ; and punished proportionably to the abuse of such an extraordinary advantage.

before God, but the doers of the law shall be justified.

14 For, when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves :

15 Which shew the work of the law written in their hearts, ^d their conscience also bearing

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C.cir.811.

^e Matt. 7. 21. Jam. 1. 22, 23, 25. 1 John 2. 7. — ^d Or, the conscience witnessing with them.

Verse 13. *For, not the hearers of the law, &c.*] It does not follow that because one people are favoured with a divine revelation, that therefore *they* shall be saved ; while the others, who have not had that revelation, shall finally perish : this is not God's procedure ; where he has given a *law*, a *divine revelation*, he requires *obedience* to that law ; and only those who have been *doers of that law*, who have lived according to the light and privileges granted in that revelation, *shall be justified* ; shall be finally acknowledged to be such as are fit for the kingdom of God.

Verse 14. *For, when the Gentiles, which have not the law, &c.*] Nor does it follow that the Gentiles who have not had a divine revelation, shall either perish, because they had it not ; or their unrighteous conduct pass *unpunished* ; because, not having this revelation, might be considered an excuse for their sins :—

Do by nature the things contained in the law] Do without this divine revelation, through that light which God imparts to every man, *the things contained in the law*, act according to justice, mercy, temperance and truth, the practice of which the revealed law so powerfully enjoins ; *these are a law unto themselves*, they are not accountable to any other law ; and are not to be judged by any dispensation different from that under which they live.

Rabbi Tanchum brings in the Supreme Being as saying—*When I have decreed any thing against the Gentiles, to whom I have not given laws and statutes, and they know what I have decreed, immediately they repent ; but the Israelites do not so.* Tanchum, fol. 43. 2.

Verse 15. *Which shew the work of the law*] In acting according to justice, mercy, temperance and truth ; they shew that the great object of the law, which was to bring men from *injustice, cruelty, intemperance and falsity*, is accomplished so far in them : *their conscience also bearing witness* ; that faculty of the soul, where that divine light dwells and works, shews them that they are right ; and thus they have a comfortable testimony in their own souls, of their own integrity : *their thoughts, the mean while accusing, or*

A. M. cir. 4062
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

witness, and *their* thoughts, 'the mean while, accusing or else excusing one another;');

* Or, *between themselves*.—¹ Eccles. 12. 14. Matt. 25. 31. John 12. 46. ch. 3. 6. 1 Cor. 4. 5. Rev. 20. 12.

else excusing, one another; or rather, their reasonings between one another, accusing or answering for themselves: as if the apostle had said—And this point, that they have a law, and act according to it, is farther proved from their conduct in civil affairs; and from that correct sense which they have of natural justice in their debates, either in their courts of law, or in their treatises on morality. All these are ample proofs that God has not left them without light; and that, seeing they have such correct notions of right and wrong, they are accountable to God for their conduct, in reference to these notions and principles. This seems to be the true meaning of this difficult clause. See below.

Verse 16. *In the day when God shall judge*] And all this shall be further exemplified and proved in the day that God shall judge the secrets of men by Jesus Christ; which judgment shall be according to my gospel; according to what I am now laying down before you, relative to the impartiality of God, and his righteous procedure in judging men, not according to their opinions or prejudices; not according to revelations which they never possessed; but according to the various advantages or disadvantages of their political, religious, or domestic situation in life.

Much stress has been laid on the word *φύσει*, by nature, in ver. 14. as if the apostle designed to intimate that Nature, independently of the influence of divine grace, possessed such principles as were sufficient to guide a man to glory. But certainly the term cannot be so understood here. I rather think that the sense given to it in *Suicer's Thesaurus*, Vol. II. col. 1475. *reiprá, reverá, CERTAINLY, TRULY*, is its sense here: for when the Gentiles, which have not the law, *φύσει ποιη, TRULY*, or in effect, do the things contained in the law, &c. This seems to be its sense in Galat. iv. 8, *When ye knew not God, ye did service to them which, φύσει, ΚΕΡΤΑΜΕΝΟΙ are no gods; i. e. are false gods.* *Suicer* quotes *Cyril of Alexandria*, (sub Anathematismo iii. in Actis Ephe-sinis, p. 212.) speaking of the union of the two natures in Christ, he calls this *ἕνωσις φύσεως, natural*; that is, says he, *ἀληθῆ, true, or real.* He adds, that the word should be thus understood in Eph. ii. 3, *we were by nature φύσει, children of wrath*; and says, *φύσει, ἀπὸ τοῦ, ἀληθῶς. φύσει, is here used for ἀληθῶς, TRULY; we were TRULY, INCONTESTABLY, the children of wrath, even as others.* That is, like the rest of mankind, we have all sinned, and come short of the glory of God; and consequently, are exposed to punishment. Some think that this text refers to the natural

16 'In the day when God shall judge the secrets of men 'by Jesus Christ, 'according to my gospel.

A. M. cir. 4062
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

* John 5. 22. Acts 10. 42. & 17. 31. 2 Tim. 4. 1. 8. 1 Pet. 4. 3.—⁴ ch. 16. 26. 1 Tim. 1. 11. 2 Tim. 2. 8.

corruption of man; but although it is true that man comes into the world corrupt, and that all men, since the fall, are very far gone from original righteousness, yet it is not clear that the text in Eph. ii. 3. speaks of any other thing than the effects of this degeneracy.

I prefer this sense, in the passage in question, to that which says the *light of nature*, or *natural instinct*, is here meant: for I know of no light in nature that is not kindled there by the *grace of God*. But I have no objection to this sense, "When the Gentiles, which have not the law, do, by the influence of God upon their hearts, the things contained in the law, they are a law unto themselves; that light and influence serving instead of a divine revelation." That the Gentiles did *really* do the things contained in the law, in reference to what is termed *natural justice*: and made the wisest distinctions relative to the great principles of the doctrine of civil RIGHTS and WRONGS; every man conversant with their writings will admit. And in reference to this, the word *φύσει*, may be legitimately understood thus—they *incontestably* did the things contained in the law, &c.

The passage in ver. 15, *their thoughts, accusing or excusing one another*, certainly does not refer to any expostulations or operations of conscience; for this is referred to in the preceding clause. The words *accusing, κατηγορουμένων*, and *excusing, απολογουμένων*, *answering or defending, one another; μετὰ ἑαυ αλλήλων, among themselves*; are all forensic, or law terms; and refer to the mode of conducting *suits of law* in courts of justice, where one is *plaintiff*, who produces his *accusation*; another is *defendant*, who *rebutts* the charge, and *defends* himself; and then the business is argued before the judges. This process shows that they have a law of their own; and that to this law it belongs to adjust differences; to right those who have suffered wrong; and to punish the guilty.

As to the phrase, *written in their hearts*, it is here opposed to the Jewish laws, which were *written on tables of stone*. The Jews drew the maxims by which their conduct was regulated from a *divine revelation*: the GENTILES theirs, from what God, in the course of his providence and gracious influence, had shewn them to be right, useful, and necessary. And with them this law was *well known* and *affectionately regarded*; for this is one meaning of the phrase *written in the heart*. It was from this true light, enlightening the Gentiles, that they had so many wise and wholesome laws; laws which had been among them from time immemorial; and of

A. N. chr. 4062.
A. D. chr. 58.
An. Olymp.
chr. CCIX. 2.
A. U. C. chr. 811.

17 Behold, ° thou art called a Jew, and ° restand in the law, ° and makest thy boast of God,

18 And ° knowest his will, and ° approvest ° the things that are more excellent, being instructed out of the law ;

19 And ° art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, ° which hast the form of know-

° Matt. 3. 9. John 8. 33. ch. 9. 6, 7. 2 Cor. 11. 22. — Mic. 3. 11. ch. 9. 4. — Isai. 45. 25. & 48. 2. John 8. 41. — Deut. 4. 8. Ps. 147. 19, 20. — Or, *triest the things that differ.* — Phil. 1. 10.

which they did not know the origin. Thus Sophocles, in the noble speech which he puts in the mouth of Antigone—

Ὅτι γὰρ τι νῦν γέ καχθές ἀλλ' αἰεὶ πότε
Ἐγὼ ταῦτα, κ' οὐδεὶς οἶδεν εἴ οὔτου φανή·

“ Not now, nor yesterday, but evermore
The laws have liv'd: nor know we whence they came.”
Antig. ver. 463—4.

These are the laws, Νομιμα, which the Spirit of God wrote originally on their hearts; and which, in different forms, they had committed to writing.

Verse 17. Behold, thou art called a Jew] What the apostle had said in the preceding verses, being sufficient to enforce conviction on the conscience of the Jew, he now throws off the cover, and openly argues with him in the most plain and nervous manner; asserting that his superior knowledge, privileges and profession, served only to aggravate his condemnation. And that, in fact, he who under all his greater advantages transgressed the law of God, stood condemned by the honest Gentile, who, to the best of his knowledge, obeyed it. Dr. Taylor.

And restand in the law] Thou trustest in it for thy endless salvation. The word επαναπαυη, implies the strongest confidence of safety and security. Thou reposest thy whole trust and confidence in this law.

And makest thy boast of God] That thou knowest his nature and attributes, which are not known to the Gentiles. The word καυχασαι, implies the idea of exulting in any thing, as being a proper object of hope and dependance: and, when referred to God, it points out that HE is the sure cause of hope, dependance, joy, and happiness. And that it is the highest honour to be called to know his name, and be employed in his service. As if the apostle had said, you rejoice

ledge and of the truth in the law.

21 'Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, ° dost thou commit sacrilege?

23 Thou that ° makest thy boast of the law,

° Matt. 15. 14. & 23. 16, 17, 19, 24. John 9. 34, 40, 41. — ch. 6. 17. 2 Tim. 1. 13. & 3. 5. — Ps. 50. 16, &c. Matt. 23. 3, &c. — Mal. 3. 3. — ver. 17.

in God as the object of your hope and dependance; you praise and magnify him; you account it your greatest honour that HE is your God; and that you worship him. See Taylor.

Verse 18. Knowest his will] Have been favoured with a revelation of his own will, immediately from himself.

The things that are more excellent] Τα διαφεροντα, the things that differ; that revelation which God has given of himself, makes the nicest distinctions between right and wrong; between vice and virtue; shewing how you should walk so as to please God; and, consequently, acquire the most excellent portion that human spirits can have on this side heaven: for all these blessings ye acknowledge to receive from your law, being instructed κατηχοουμενος, being catechised from your infancy in the knowledge of divine things.

Verse 19. And art confident, &c.] In consequence of all these religious advantages, ye believe that ye are able to teach others, and to be guides and lights to the bewildered, darkened Gentiles, who may become proselytes to your religion.

Verse 20. An instructor of the foolish, &c.] Ye believe the Gentiles to be babes and fools, when compared with yourselves: that ye alone possess the only true knowledge; that ye are the only favourites of heaven; and that all nations must look up to you as possessing the only form of knowledge, μορφωσιν της γνωσεως, the grand scheme and draught of all true science; of every thing that is worthy to be learned: the system of eternal truth, derived from the law. If, therefore, ye act not as becomes those who have such eminent advantages, it must be to your endless disgrace and infamy.

Verse 21. Thou therefore] Dr. Taylor has paraphrased this, and the three following verses, thus—“ What signify your pretensions to knowledge, and the office of teaching

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

through breaking the law dishonour-
est thou God?
24 For the name of God is blas-
phemed among the Gentiles through you, as it is
written.

2 Sam. 12. 14. Isai. 52. 5. Ezek. 36. 20, 23.

others; if you have no regard to your own doctrine? What are you the better for preaching against *theft*, if you are a *thief* yourself? Or for declaring *adultery* unlawful, if you live in the practice of it? Or for representing *idolatry* abominable, if you are guilty of *sacrilege*? What honours, or singular favours, do you deserve, if, while you glory in the law and your religious privileges, you dishonour God, and discredit his religion by transgressing his law, and living in open contradiction to your profession? And this is more than supposition; notorious instances might be produced of the fore-mentioned crimes, whereby the Jews of the present age have brought a reproach upon religion among the *Gentiles*; as well as those Jews of former times, of whom the prophet Ezekiel speaks, chap. xxxvi. 23, *And I will sanctify my great name, which was PROFANED among the HEATHEN; which ye have PROFANED in the midst of them.*"

That the Jewish *priesthood* was exceedingly corrupt in the time of the apostle, and that they were so, long before, is fully evident from the Sacred Writings, and from Josephus. The high-priesthood was a matter of *commerce*; and was *bought and sold* like other commodities. Of this, Josephus gives many instances. The *rapine* of Eli's sons descended to several generations. Dr. Whitby well observes, that of all these things mentioned by the apostle, the Jewish doctors were notoriously guilty; and of most of them they were accused by our Lord. 1. *They said and did not*; and *laid heavy burthens upon others, which they would not touch with their own fingers.* Matt. xxiii. 3, 4. 2. They made the house of God a den of *thieves*, Matt. xxi. 13. John ii. 16. 3. They were guilty of *adultery*, by unjust *divorces*, Matt. xix. 9. 4. Their *polygamy* was scandalous: even their rabbins, when they came to any place, would proclaim *Who will be my wife for a day?* As to *idolatry*, they were perfectly saved from it, ever since the Babylonish captivity: but to this succeeded *sacrilege*, as is most evident in the profanation of the temple, by their commerce transacted even within its courts. And their teaching the people that even their aged parents might be left to starve, provided the children made a *present to the temple*, of that which should have gone for their support. According to Josephus, *Bell. Jud. l. vi. c. 26. they were guilty of theft, treachery, adultery, sacrilege, rapine, and murder.* And he adds, that *new ways of wickedness were invented by*

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the

Gal. 5. 3. Acts 10. 34, 35.

them; and that, of all their abominations, the temple was the receptacle. In his *Antiquities* of the Jews, b. xx. c. 8. he says, *The servants of the high-priests took away, by violence, the tythes of the priests, so that many of them perished for want of food.* Even their own writers acknowledge that there were great irregularities and abominations among the rabbins.

So *Bereshith rabba*, sect. 55. fol. 54.—“Rabbi Abun proposed a parable concerning a master, who taught his disciple not to pervert justice, and yet did it himself; not to shew respect of persons, and yet did it himself; not to receive bribes, and yet received them himself; not to take usury, and yet took it himself: the disciple replied—Rabbi, thou teachest me not to take usury, and yet thou takest it thyself! Can that be lawful to thee which is forbidden to me?”

Verse 24. *For the name of God is blasphemed, &c.]* In *Debarim rabba*, sect. 2. fol. 251. it is said, “The rulers destroy the influence of their own words among the people; and this is done, when a rabbin, sitting and teaching in the academy, says—do not take usury, and himself takes it; do not commit rapine, and himself commits it; do not steal, and himself steals.” That they were exceedingly lax in their morals, the following fact proves: “Rabbi Ilai said, if a man see that his evil propensities are likely to prevail against him, let him go to some place where he is not known, and let him put on black clothes, and cover his head with a black veil; and then let him *do whatsoever he pleases*, lest the name of God should be *publicly profaned.*” *Moed katon*, fol. 17. 1. In *Sohar levit.* fol. 31. col. 122. it is said, “On three accounts the Jews are obliged to remain in captivity—1. Because they *openly reproach* the Shechinah—2. Because they *profane themselves* before the Shechinah—3. Because they *turn away their faces* from the Shechinah.”

But it would be endless to collect from their history, the proofs of the charges brought here against them by the apostle. See *Whitby, Schoettgen* and others.

Verse 25. *For circumcision verily profiteth.]* It is a blessing to belong to the church of God, and wear the sign of the covenant; provided the terms of the covenant are complied with.

But if thou be a breaker of the law] If thou do not observe the conditions of the covenant; the outward sign is both without meaning and without effect. This was a max-

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision, which is by nature, if it fulfil the law, "judge thee who by the letter and circumcision dost transgress the law?

28 For ^b he is not a Jew, which is one

* Matt. 12. 41, 42. — Matt. 9. 9. John 8. 39. ch. 9. 6, 7. Gal. 6. 15. Rev. 2. 9.

im of the Rabbins themselves; for they allowed that an apostate or ungodly Israelite must go to hell, notwithstanding his *circumcision*.

Verse 26. *Therefore, if the uncircumcision, &c.*] If the *Gentiles* be found to act according to the *spirit* and *design* of the law; his acting thus uprightly, according to the light which God has afforded him, will be reckoned to him as if he were circumcised, and walked agreeably to the law.

Verse 27. *And shall not uncircumcision, which is by nature*] And shall not the *Gentile*, who is *εξ φύσεως*, according to the custom of his country; who is by birth not obliged to be circumcised.

If it fulfil the law] If such a person act according to the spirit and design of the law; judge, κρινει, condemn thee, who, whilst thou dost enjoy the letter, the written law; and bearest in thy body the proof of the *circumcision* which it requires, dost transgress that law?

Verse 28. *For he is not a Jew*] A genuine member of the church of God, who has only an *outward* profession.

Neither is that circumcision] Circumcision is a rite which represents a *spiritual* thing, viz. the change and purification of the heart, as may be seen Jer. iv. 4, 6, 10. ix. 26. Ezek. xliv. 7, 9.

Verse 29. *But he is a Jew*] A true member of the church of God.

Which is one inwardly] Who has his heart purified, according to what God has uniformly prescribed by his prophets, see above; for *circumcision is of the heart, in the spirit* εν πνευματι, by the Spirit of God, who is the author of all *spiritual affections* and *holy purposes*: or every thing here is to be understood *spiritually* and not *literally*; for without holiness none can please God, and without holiness none can see him.

Whose praise is not of men] It has, with great probability, been conjectured, that the apostle may here refer to the signification of the name *Jew*, or *Judah*, יהודה *Yehudah*, PRAISE, from יָדָה *Yadah*, he PRAISED. Such a one is a true Israelite, who walks in a conformity to the spirit of his religion; his countrymen may praise him because he is a steady professor of the Jewish faith; but God praises him,

outwardly; neither is that *circumcision*, which is outward in the flesh:

29 But he is a Jew, 'which is one inwardly; and 'circumcision is that of the heart, 'in the spirit, and not in the letter; 'whose praise is not of men, but of God.

* 1 Pet. 3. 4. — Col. 2. 11. Phil. 3. 3. — ch. 7. 6. 2 Cor. 3. 6. 1 Cor. 4. 5. 2 Cor. 10. 18. 1 Thes. 2. 4.

because he has entered into the *spirit* and *design* of the covenant made with Abraham; and has got the end of his faith, the salvation of his soul. Sentiments like these, on the same subject, may be found in the ancient Jewish writers. *Rabbi Lipman* gives the opinion of their most ancient and pure writers in these words: "A certain Christian mocked us, saying, 'Women, who cannot be circumcised, cannot be reckoned among Jews.' Such persons are ignorant that *faith* does not consist in *circumcision*, but in the *heart*. He, who has not genuine faith, is not a partaker of the Jewish *circumcision*; but he who has genuine faith, is a *Jew*, although *not circumcised*." NIZZACHON Num. 21. p. 19. It is a curious maxim of the Talmudists, *That the Jews sit in the inmost recesses of the heart*. NIDDA fol. 20. 2. This is exactly the sentiment of St. Paul, *circumcision is of the heart, in the spirit*. In short, common sense, as well as their law and their prophets, taught every considerate man among them that God could be pleased with their rites and external performances, no further than they led to *holiness of heart* and *righteousness of life*.

1: What the apostle says in the preceding chapter concerning the *Gentiles doing by nature the things contained in the law*, if properly considered, would lead certain persons from forming erroneous judgments concerning the divine dispensations. We are not to suppose that God is not to be found, where his *written* word does not appear; nor, that the salvation of the nations yet unblessed with the light of the Gospel, is impossible. God has never confined himself to any *one particular way*, of communicating his salvation; no more than he has confined his saving grace to *one people*. His word is an indescribable blessing; but that word becomes effectual to salvation, when accompanied by the power of the *Holy Spirit*. It was that *Spirit* which gave the word *originally*; and that same Spirit can speak *without this word*. It is through *his* influence alone, that the *Gentiles* do the things contained in his own law; and it is not to be wondered at, that the work is the same, both in the *law* and in the *heart*, when it has proceeded from the *same Spirit*.

2. God therefore will judge all nations according to the

use and abuse they have made of this word, whether it was written in the *heart*, or written on tables of *stone*.

3. As he is no respecter of persons, all nations are equally dear to him; and he *has* granted and *will* grant to them such discoveries of himself, as have been, and will be sufficient for their salvation.

4. His **WORD** is an infinite blessing; and he has given it to one people that they may be the means of conveying it to another. Europe, and especially Christian Europe, has got the **BIBLE**; and God requires Europe to send the Bible throughout the earth. If this be not done through their

neglect, the Gentile nations will not be destroyed by a merciful God; yet the Europeans will have a most solemn and awful account to render to their judge, that they have hid-den the heavenly light under their own bushel. **BRITAIN** is shaking herself from the dust, and by means of the **BRITISH AND FOREIGN BIBLE SOCIETY** is sending the holy Scriptures to every kingdom, and nation, and people and tongue. The *Gentiles* are now learning from the *written law* more fully and savingly what the Spirit of God had before written on their *hearts*; and it seems as if the *kingdom of God* were now about to *come*, with all conquering *power*.

CHAPTER III.

The apostle points out the peculiar privileges of the Jews, 1—8. but shews that they also, as well as the Gentiles, had sinned, and forfeited all right and title to God's especial favour, 9. The corrupt state of all mankind, 10—18. All the world is guilty before God, and none can be justified by the works of the law, 19, 20. God's MERCY in providing redemption for a lost world, by Jesus Christ, 21—26. This excludes boasting on the part, both of Jew and Gentile; provides salvation through faith for both, and does not set aside, but establishes the law, 27—31.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
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WHAT advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that ^bunto them were committed the oracles of God.

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cir. CCIX. 2.
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* Ch. 2. 25, 26, 28, 29. Ps. 30. 9.

* Deut. 4. 7, 8. Ps. 147. 19, 20. ch. 2. 18. & 9. 4.

NOTES ON CHAP. III.

Dr. Taylor observes, "In the preceding chapter, the apostle has carried his argument to the utmost length: what remains is to keep the Jew in temper, to fix his convictions, and to draw the grand conclusion.

"He has shewn that the Jews were more wicked than the Gentiles; that their possession of the law, circumcision and outward profession of relation to God, were no ground of acceptance with him. This was, in effect, to say, that the Jews had forfeited their right to the privileges of God's peculiar people; and that they were as unworthy to be *continued* in the church, as the Gentiles were to be taken into it; and consequently, in order to their enjoying the privileges of the church under the Messiah, they stood in need of a fresh display of grace, which, if they rejected, God would cast them out of the vineyard. The apostle was sensible that the Jew would understand what he said in this sense; and that it must be very irritating to him to hear that his law, circumcision, and all his external advantages, were utterly insufficient to procure him the favour of God: This

at once stripped him of all his peculiar honours and privileges; and the apostle, who had often argued with his countrymen on these points, knew what they would be ready to say on this subject; and, therefore, introduces a *dialogue* between himself and a Jew, in which he gives him leave to answer and defend himself. In this dialogue the apostle, undoubtedly, refers to the *rejection of the Jews*, which he considers at large in the ix. x. and xi. chapters. After the dialogue is finished, he resumes his argument, and proves by their *own Scriptures*, that the Jews were guilty as well as other men; and that no part of mankind could have any right to the blessings of God's kingdom by *any works* which they had performed; but merely through the propitiatory sacrifice offered by Christ: and that this, far from destroying the law, was just the thing that the law required, and by which its claims were established.

"The sum and force of the apostle's argument is this, all sorts of men, *Jews* as well as *Gentiles*, have *sinned*; therefore, none of them can lay claim to the blessings of his kingdom on the ground of *obedience*. The *Jew*, therefore, stands

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

3 For, what if ^a some did not believe? ^b shall their unbelief make the faith of God without effect?

4 ^c God forbid: yea, let ^d God be true, but ^e every man a liar; as it is written. 'That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But, if our unrighteousness commend the

* Ch. 10. 16. Hebr. 4. 2.—Numb. 23. 19. ch. 9. 6. & 11. 29. 2 Tim. 2. 13.—Job 40. 8.—John 3. 33.

as much in need of God's *grace* to give him a title to those blessings, as the *Gentile*; and, consequently, the *Gentile* has as good a title as the *Jew*. And when *all* are in the same circumstances, it is perfectly absurd for *any* to pretend to engross it to themselves exclusively of others, who are only as bad as they.

"Thus the apostle solidly proves, that we *Gentiles*, through *faith alone*, have a good and firm title to all the blessings of the gospel *covenant*, *election*, *adoption*, *pardon*, *privileges*, *ordinances*, the *Holy Spirit*, and the *hope of eternal life*." Taylor's Notes p. 259, 260.

As the nine first verses are a *dialogue* between the *Apostle* and a *Jew*, I shall prefix the speakers to their respective questions and answers, to make the whole the more intelligible to the Reader.

Verse 1. *Jew*. [*What advantage then hath the Jew? or what profit is there of circumcision*] As if he had said, you lately allowed (chap. ii. 25.) that *circumcision* verily *profiteth*; but if *circumcision*, or our being in *covenant* with God, raises us no higher in the divine favour than the *Gentiles*; if the *virtuous* among *them* are as acceptable as any of *us*, nay, and condemn our nation too, as no longer deserving the divine regards; pray tell me, *wherein* lies the superior honour of the *Jew*; and what benefit can arise to him from his *circumcision*, and being vested in the privileges of God's peculiar people?

Verse 2. *Apostle*. [*Much every way*] The *Jews*, in reference to the *means* and *motives* of obedience, enjoy many advantages beyond the *Gentiles*, and principally, because to *them* were committed the *oracles of God*; that revelation of his will to *Moses* and the prophets, containing a treasure of excellencies, with which no other part of the world has been favoured; though they have most grievously abused these privileges.

Verse 3. *Jew*. [*For what*] *T*y *yea*, *what then? if some did not believe*, &c. If some of the Jewish nation have abused their privileges, and acted contrary to their obligations, shall their wickedness annul the promise which God made to *Abraham*, that he would, by an *everlasting* cove-

righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (^f I speak as a man.)

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

6 God forbid: for then ^g how shall God judge the world?

7 For, if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

* Ps. 62. 9. & 116. 11.—Ps. 51. 4.—ch. 6. 19. Gal. 3. 15.—Gen. 18. 25. Job 8. 3. & 94. 17.

nant, be a God to him, and to his seed after him. Gen. xvii. 7. Shall God, therefore, by stripping the Jews of their peculiar honour, as you intimate he will, falsify his promise to the *nation*, because some of the Jews are bad men?

Verse 4. *Apostle*. [*God forbid*] *Μη γενοιτο*, let it not be; far from it, by no means. *Yea, let God be true; but every man a liar*, &c. We must ever maintain that God is true, and that if in any case, his promise appear to fail, it is because the condition on which it was given has not been complied with; which is the sense of what is written, Psal. li. 4, I acknowledge my sin, and condemn myself that the truth of thy promise, (2 Sam. vii. 15, 16.) to *establish my house and throne for ever*, may be vindicated when thou shalt execute that dreadful threatening (2 Sam. xii. 10.) that *the sword shall never depart from my house*, which I own I have brought upon myself by my own iniquity. Should any man say, that the promise of God had failed toward him; let him examine his heart and his ways, and he will find, that he has departed out of that way in which alone God could, consistently with his holiness and truth, fulfil the promise.

Verse 5. *Jew*. [*But if our unrighteousness commend the righteousness of God*] May we not suppose that our unrighteousness may serve to commend and illustrate the mercy of God, in keeping and fulfilling to us the promise which he made to our forefathers? The *more wicked* we are, the *more* his *faithfulness* to his ancient promise is to be admired. And if so, would not God appear unjust in taking vengeance and casting us off?

[*I speak as a man*] I feel for the situation both of myself and my countrymen; and it is natural for one to speak as I do.

Verse 6. *Apostle*. [*God forbid*] *Μη γενοιτο*, by no means. God cannot be *unjust*; were he unjust, he could not be qualified to judge the world, nor inflict that punishment on the unfaithful Jews, to which I refer.

Verse 7. *Jew*. [*For if the truth of God, &c.*] But to resume my reasoning, (see verse 5.) If the faithfulness of God in keeping his promise made to our fathers, is, through our unfaithfulness, made far more glorious than it otherwise would have been; why should we then be *blamed* for that which must redound so much to the honour of God?

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

8 And not rather, (as we be slanderously reported, and as some affirm that we say,) ^a Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they*? No, in no wise: for we have before ^b proved both Jews and Gentiles, that ^c they are all under sin;

10 As it is written, ^d There is none righteous, no, not one:

^a Ch. 5. 20. & 6. 1, 15. — ^b Gr. charged, ch. 1. 23, &c. & 2. 1, &c. —
^c ver. 23. Gal. 3. 22.

Verse 8. APOSTLE.—*And not rather, &c.*] *And why do you not say, seeing you assume this ground, that in all cases we should do wickedly, because God, by freely pardoning, can so glorify his own grace? This is a most impious sentiment, but it follows from your reasoning; it has indeed been most injuriously laid to the charge of us apostles, who preach the doctrine of free pardon, through faith, without the merit of works; but this is so manifest a perversion of the truth, that a just punishment may be expected to fall on the propagators of such a slander.*

Verse 9. JEW—*What then?*] After all, have not we Jews a better claim to the privileges of the kingdom of God, than the *Gentiles* have?

APOSTLE—*No, in no wise*] For I have already proved that both Jews and Gentiles are under the guilt of sin; that they are equally unworthy of the blessings of the Messiah's kingdom; and that they must both, equally, owe their salvation to the mere mercy of God.—From this, to the end of the 26th verse, the apostle proceeds to prove his assertion, that both Jews and Gentiles were all under sin; and that he might enforce the conviction upon the heart of the Jew, he quotes his own scriptures, which he acknowledged had been given by the inspiration of God, and consequently true.

Verse 10. *As it is written*] See Psal. xiv. 1, 2, 3. from which this, and the two following verses, are taken.

There is none righteous] This is true, not only of the Jews, but of the Gentiles; of every soul of man considered in his natural and practical state, previously to his receiving the mercy of our Lord Jesus Christ. There is no righteous principle in them, and, consequently, no righteous act can be expected from them; see on ver. 12. God himself is represented as looking down from heaven, to see if there were any that feared and sought after him; and yet he, who cannot be deceived, could find none! And therefore, we may safely conclude there was none to be found.

Verse 12. *They are all gone out of the way*] Παντες ἐξέκλιναν; they have all diverged from the right way; they

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 ^e Their throat is an open sepulchre; with their tongues they have used deceit; ^f the poison of asps is under their lips:

^e Ps. 14. 1, 2, 3. & 53. 1. — ^f Ps. 5. 9. Jer. 5. 16. — Ps. 140. 3.

have either abandoned or corrupted the worship of God: the Jews, in forsaking the law and the prophets; and the Gentiles, in acting contrary to the law which God had written on their hearts. And the departure of both from the truth, proves the evil propensity of human nature in general.

They are together become unprofitable] Ηχρησθησαν; they are useless, good for nothing; or, as the Hebrew has it, נאלחו ne-elachu, they are putrid: he views the whole mass of mankind as slain, and thrown together, to putrify in heaps. This is what is termed the corruption of human nature; they are infected and infectious: what need of the mercy of God to save from such a state of degeneracy!

There is none that doeth good] In ver. 10. it is said, *there is none righteous*—here, *there is none that doeth good*: the first may refer to the want of a righteous principle; the 2d, to the necessary consequence of the absence of such a principle. If there be no righteousness within, there will be no acts of goodness without.

Verse 13. *Their throat is an open sepulchre*] This, with all the following verses, to the end of the 18th, are found in the Septuagint, but not in the Hebrew text; and it is most evident that it was from this Version that the apostle quoted, as the verses cannot be found in any other place with so near an approximation to the apostle's meaning and words. The verses in question however, are, not found in the Alexandrian MS. But they exist in the Vulgate, the Ethiopic, and the Arabic. As the most ancient copies of the Septuagint do not contain these verses; some contend that the apostle has quoted them from different parts of Scripture; and later transcribers of the Septuagint, finding that the 10th, 11th, and 12th verses were quoted from the xivth Psalm, imagined that the rest were found originally there too, and so incorporated them in their copies, from the apostle's text.

Their throat is an open sepulchre—By their malicious and wicked words, they bury, as it were, the reputation of all men: the whole of this verse appears to belong to their habit

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

14 ^a Whose mouth is full of cursing and bitterness :

blood :

16 Destruction and misery *are* in their ways :

17 And the way of peace have they not known :

18 ^c There is no fear of God before their eyes.

^a Ps. 10. 7. — ^b Prov. 1. 16. Isai. 59. 7, 8. — ^c Ps. 96. 1. — ^d John 10. 34. & 15. 25. — ^e Job 5. 16. Ps. 107. 42. Ezek. 16. 63. ch. 1. 20. & 2. 1.

of lying, defamation, slandering, &c. by which they wounded, blasted, and poisoned the reputation of others.

Verse 14. *Whose mouth is full of cursing, &c.*] They never speak but in *profane oaths, blasphemies* and malice.

Verse 15. *Their feet are swift to shed blood*] They make use of every means in their power, to destroy the reputation and lives of the innocent.

Verse 16. *Destruction and misery are in their ways*] DESTRUCTION is their *work*, and MISERY to themselves and to the *objects* of their malice, is the *consequence* of their impious and murderous conduct.

Verse 17. *And the way of peace have they not known*] They neither have peace in themselves, nor do they suffer others to live in quiet : they are brooders and fomenters of discord.

Verse 18. *There is no fear of God before their eyes.*] This completes their bad character : they are downright atheists, at least practically such. They fear not God's judgments ; although his eye is upon them in their evil ways. There is not one article of what is charged against the Jews and Gentiles here, that may not be found justified by the histories of both, in the most ample manner. And what was true of *them* in those primitive times, is true of them still. With very little variation, these are the evils in which the vast mass of mankind delight and live. Look especially at men in a state of *warfare* ; look at the nations of Europe, who enjoy most of the light of God ; see what has taken place among them, from 1792 to 1814 ; see what *destruction* of millions ; and what *misery* of hundreds of millions, have been the consequence of Satanic excitement in fallen ferocious passions ! O SIN, what hast thou done ! How many myriads of souls hast thou *hurried, unprepared*, into the eternal world ! Who, among men or angels, can estimate the greatness of this calamity ! this butchery of souls ! What widows, what orphans, are left to deplore their sacrificed husbands and parents ; and their own consequent wretchedness ! And whence sprang all this ? From that, whence come all *wars and fightings* ; the *evil desires* of men ;

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

19 Now we know that what things soever ^d the law saith, it saith to them who are under the law :

that ^e every mouth may be stopped, and ^f all the world may become ^g guilty before God.

20 Therefore, ^h by the deeds of the law there shall no flesh be justified in his sight : for ⁱ by the law is the knowledge of sin.

^f Ver. 9, 23. ch. 2. 2. — ^g Or, *subject to the judgment of God.* — ^h Ps. 143. 2. Acts 13. 39. Gal. 2. 16. & 3. 11. Eph. 2. 8, 9. Tit. 3. 5. — ⁱ ch. 7. 7.

the *lust of dominion* ; the insatiable thirst for money ; and the desire to be *sole* and independent. This is the sin that ruined our first parents, expelled them from Paradise ; and which has descended to all their posterity ; and proves fully, incontestibly proves, that *we* are their legitimate offspring ; the fallen progeny of fallen parents. Children in whose ways are *destruction* and *misery* ; in whose heart there is no faith ; and before whose eyes there is nothing of the fear of God.

Verse 19. *What things soever the law saith*] That the word *law*, here, does not mean the *pentateuch*, is evident from the preceding quotations, not one of which is taken from that work. Either the term *law* must here mean the *Jewish writings in general* ; or that *rule of moral conduct* which God had given to both Jews and Gentiles : to the former in their own *Scriptures* ; to the latter, in that law written in their hearts by his own Spirit, and acknowledged in their written codes, and in their pleadings in every civil case. Now, according to this great law, *this rule of moral conduct*, whether given in a *written* revelation, as to the Jews, or by the secret inspiration of his Spirit, as in certain cases, to the Gentiles ; *every mouth must be stopped, and the whole world, πας ὁ κοσμος*, both Jews and Gentiles, *stand convicted before God* : for all mankind have sinned against this law.

Verse 20. *Therefore, by the deeds of the law*] On the score of *obedience* to this moral law, *there shall no flesh, οὐ παρὰ σαρκός*, no human being, be justified ; none can be accepted in the sight of God. And why ? Because, *by the law is the knowledge of sin* : it is that which *ascertains* what sin is ; shews how men have deviated from its righteous demands ; and sentences them to death because they have broken it. Thus the law is properly considered as the *rule of right* ; and unless God had given some such means of discovering *what sin is* ; the darkened heart of man could never have formed an adequate conception of it. For, as an acknowledged *straight edge* is the only way in which the

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

21 But ^a now the righteousness of God without the law is manifested, ^b being witnessed by the law ^c and the prophets ;

22 Even the righteousness of God *which is* ^d by faith of Jesus Christ unto all and upon all them that believe : ^e for there is no difference :

^a Acts 15. 11. ch. 1. 17. Phil. 3. 9. Hebr. 11. 4, &c. — ^b John 5. 46. Acts 26. 22. — ^c ch. 1. 2. 1 Pet. 1. 10. — ^d chap. 4. throughout. — ^e ch. 10. 12. Gal. 3. 28. Col. 3. 11. — ^f ver. 9. ch. 11. 32. Gal. 3. 22.

straightness or crookedness of a line can be determined ; so, the moral obliquity of human actions can only be determined by the law of God ; that *rule of right* which proceeds from his own immaculate holiness.

Verse 21. *But now the righteousness of God*] God's method of saving sinners, is now shewn by the gospel, to be through his own mere mercy, by Christ Jesus ; *without the law*, without any right or claim which might result from obedience to the law ; and is evidently that which was intended by God from the beginning ; for *it is witnessed by the law and the prophets* ; the *rites and ceremonies of the one*, and the *preachings and predictions of the others*, all bearing testimony to the great design of God ; and to the absolute necessity there was for the sacrifice and salvation which God has provided.

Verse 22. *Even the righteousness of God*] That method of saving sinners, which is not of works, but by *faith* in Christ Jesus ; and is not restrained to any particular people, as the law and its privileges were ; but is *unto all mankind* in its intention and offer ; and becomes effectual to them that believe : for God hath now made *no difference* between the Jews and the Gentiles.

Verse 23. *For all have sinned*] And consequently are equally helpless and guilty : and, as God is no respecter of persons, all human creatures, being equally his offspring, and there being *no reason why one should be preferred before another* ; therefore, his endless mercy has embraced ALL.

And come short of the glory of God.] Καὶ υστερουνται της δόξης του Θεου. These words have been variously translated ; *failed of attaining the glory of God* : *Have not been able to bring glory to God* : *stand in need of the glory*, (that is,) *the mercy of God*. The simple meaning seems to be this ; that, as all have *sinned*, and none can enjoy God's glory, but they that are *holy* ; consequently, both Jews and Gentiles, have *failed* in their endeavours to attain it ; as, by the works of *any law*, no human being can be justified.

Verse 24. *Being justified freely by his grace*] So far from being able to attain the glory of God by their obedience, they are all guilty ; and, to be saved, must be freely pardoned by God's grace ; which is shewn to them who believe, through

23 For ^a all have sinned, and come short of the glory of God ;

24 Being justified freely ^a by his grace, ^b through the redemption that is in Christ Jesus :

25 Whom God hath ^a set forth ^b to be a propitiation, through faith ^c in his blood, to declare

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^a Ch. 4. 16. Ephes. 2. 8. Tit. 3. 5, 7. — ^b Matt. 20. 28. Ephes. 1. 7. Col. 1. 14. 1 Tim. 2. 6. Hebr. 9. 12. 1 Pet. 1. 18, 19. — ^c Or, *fore-ordained*. — ^d Lev. 16. 15. 1 John 2. 2. & 4. 10. — ^e Col. 1. 20.

the redemption, ἀπολυτρωσις, the *ransom price*, which is in the sacrifice of *Christ Jesus*. The original is compounded of ἀπο, *from* ; and λυτρωω, *I redeem* ; and properly means the *price laid down for the redemption of a captive*. Comprehendit hæc Christi, ἀπολυτρωσις, quicquid is docuit, fecit et passus est, eo concilio, ut homines malis liberati, præcipuè peccato, malorum fonte immunes, veram felicitatem adipiscerentur.—Rosenmüller. This redemption of Christ comprehends whatsoever he *taught, did, or suffered*, in order to free men from evil ; especially to free them from sin, the source of evils ; that they might attain true felicity. And that it here means the *liberation* purchased by the blood-shedding of Christ, is evident from Eph. i. 7, *We have REDEMPTION, ἀπολυτρωσιν δια του αιματος αυτου, THROUGH HIS BLOOD, the forgiveness of sins, according to the riches of his grace*. See also Coloss. i. 14. where the same words are found.

Λυτρα according to Suidas, is μισθος, η τα παρεχομενα υπερ ελευθεριας, επι τη λυτρωσασθαι βαρβαρων δουλειας. A reward ; or the *price given to be redeemed from the slavery of the barbarians*. Schleusner, under the word ἀπολυτρωσις, says, Negari quidem non potest, hanc vocem propriè notare redemptionem ejus, qui captivus detinetur, sive bello, sive alio captus sit modo, quæ fit per pretii solutionem ; quo sensu verbum, ἀπολυτρωω, legitur haud raro in Scripp. Græcis. No man certainly can deny that this word properly means the *redemption of a captive*, (whether he may have been taken in war or in any other way,) which is procured by the *payment of a price*. That the word also means *any deliverance*, even where *no price* is paid down, no body will dispute : but that it means redemption by a *price laid down* ; and the redemption of the soul by the *price of the death of Christ*, the above scriptures sufficiently prove.

Verse 25. *Whom God hath set forth*] Appointed and published ; *to be a propitiation*, ἱλαστηριον, the *mercy-seat*, or *place of atonement* ; because the blood of the sacrifice was sprinkled on and before *that*, in order to obtain remission of sin, punishment, &c. The *mercy-seat* was the *lid*, or *cover* of the ark of the *covenant*, where God was manifest in the symbol of his presence, between the cherubim ; therefore

A.M.cir.4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C.cir.811.

his righteousness ^a for the ^b remission of ^c sins that are past, through the forbearance of God ;

26 To declare, *I say*, at this time his righteousness : that he might be just, and the justifier of him which believeth in Jesus.

27 ^d Where is boasting then ? It is ex-

^a Acts 13. 38, 39. 1 Tim. 1. 15.—^b Or, *passing over*.—^c Acts 17. 90. Hebr. 9. 15.

the atonement that was made in *this place*, was properly made to God himself. See the note on Luke xviii. 13.

Through faith in his blood] This shews *what* we are to understand both by the *Απολυτρωσις*, redemption ; and the *Πασηριον*, propitiation ; viz. that they refer to the sacrificial death of Jesus Christ, as the atonement made, and the price paid down for the redemption of the souls of men.

To declare his righteousness] *Εις ενδειξιιν*, for the manifestation of his righteousness ; his mercy in saving sinners, by sending Jesus Christ to make an atonement for them ; thereby declaring his readiness to remit all past transgressions committed both by Jews and Gentiles, during the time in which his merciful forbearance was exercised towards the world ; and this applies to all who hear the gospel now : to them is freely offered, remission of all past sins.

Verse 26. To declare, *I say*, at this time] To manifest now, by the dispensation of the gospel, his righteousness, his infinite mercy ; and to manifest it in such a way, that he might still appear to be the just God, and yet the justifier, the pardoner of him who believeth in Jesus. Here we learn, that God designed to give the most evident displays, both of his justice and mercy. Of his justice in requiring a sacrifice ; and absolutely refusing to give salvation to a lost world in any other way ; and of his mercy, in providing THE sacrifice which his justice required. Thus, because Jesus was an atonement, a ransom price for the sin of the world, therefore God can, consistently with his justice, pardon every soul that believeth in Jesus. This is the full discovery of God's righteousness, of his wonderful method of magnifying his law, and making it honourable ; of shewing the infinite purity of his justice, and of saving a lost world.

Hitherto, from the 9th.verse, the apostle had gone on without interruption ; proving that Jew and Gentile were in a state of guilt and condemnation ; and that they could be saved only by the redemption that is in Christ Jesus. The Jew, finding his boasted privileges all at stake, interrupts him, and asks :

Verse 27. Jew—Where is boasting then ?] *Η καυχησις*, this glorying of ours. Have we nothing in which we can trust for our acceptance with God ? No merit of our

cluded. By what law ? of works ? Nay, but by the law of faith.

28 Therefore we conclude ^e that a man is justified by faith, without the deeds of the law.

29 Is he the God of the Jews only ? is he not also of the Gentiles ? Yes, of the Gentiles also :

^e Ch. 2. 17, 23. & 4. 2. 1 Cor. 1. 29, 31. Ephes. 2. 9.— Acts 19. 38, 39. ver. 20, 21, 22. ch. 8. 3. Gal. 2. 16.

own ? Nothing accruing to us from our circumcision, and being in covenant with God ?

APOSTLE—It is excluded] *Εξεκλεισθη*, It is shut out ; the door of heaven is shut against every thing of this kind.

Jew—By what law ?] By what rule, doctrine, or reason is it shut out ? by the law of works ? The rule of obedience which God gave to us ; and by which obedience we are accepted by him ?

APOSTLE—Nay] Not by the law of works ; glorying is not cut off, or shut out by that ; it stands in full force as the rule of life ; but you have sinned, and need pardon. The law of works grants no pardon, it requires obedience, and threatens the disobedient with death. But all glorying in the expectation of salvation, through your own obedience, is excluded by the law, the doctrine of faith : faith alone, in the mercy of God, through the propitiation made by the blood of Jesus, (ver. 25.) is that, by which you can be justified, pardoned and taken into the Divine favour.

Verse 28. Therefore we conclude, &c.] Seeing these things cannot be denied, viz. that all have sinned ; that all are guilty ; that all are helpless ; that none can deliver his own soul ; and that God, in his endless mercy, has opened a new and living way to the holiest by the blood of Jesus, Heb. x. 19, 20, &c. therefore we, apostles and Christian teachers, conclude *λογιζομεθα*, prove by fair, rational consequence, that a man, any man, is justified, has his sins blotted out, and is received into the Divine favour, by faith in Christ's blood, without the deeds of the law, which never could afford, either to Jew or Gentile, a ground for justification ; because both have sinned against the law which God has given them ; and, consequently, forfeited all right and title to the blessings which the obedient might claim.

Verse 29. Is he the God of the Jews only ?] Do not begin to suppose that because you cannot be justified by the works of the law, and God has in his mercy found out a new method of saving you ; that therefore this mercy shall apply to the Jews exclusively. Is not God the maker, preserver, and redeemer, also of the Gentiles ? Yes, of the Gentiles also, as much as of the Jews ; for all have equally sinned :

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

30 Seeing ^ait is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

^a Ch. 10. 12, 13. Gal. 3. 8, 20, 28.

and there is no reason, if God be disposed to shew mercy at all, that he should prefer the one to the other; since they are all equally guilty, sinful, and necessitous.

Verse 30. *Seeing it is one God*] *Επειπερ εις ο θεος*, this has been rendered *seeing God is one*. It however makes little difference in the sense: the apostle's meaning most evidently is, it is one and the same God who made both Jews and Gentiles, who shall *justify*, pardon the *circumcision*, the believing *Jews*, by *faith*; and the *uncircumcision*, the believing *Gentiles* by the same *faith*; as there is but *one Saviour*, and one *atonement* provided for the whole.

It is fanciful to suppose that the apostle has one meaning when he says, *εκ πισεως*, by *faith*; and a different meaning, when he says *δια της πισεως*, *THROUGH faith*. Both the prepositions are to be understood in precisely the same sense; only the addition of the article *της*, in the last case *extends*, and more pointedly *ascertains*, the meaning. It is one and the same God who shall justify the believing Jews by *faith*; and the believing Gentiles *δια της πισεως*, by *THAT SAME faith*.

Verse 31. *Do we then make void the law through faith?*]

1. By *law* here we may understand the whole of the Mosaic law, in its *rites* and *ceremonies*; of which, Jesus Christ was the *subject* and the *end*. All that law had respect to *him*; and the *doctrine* of faith in Christ Jesus, which the Christian religion proclaimed, established the very claims and demands of that law; by shewing that all was accomplished in the passion and death of Christ; for, *without shedding of blood*, the law would allow of *no remission*; and Jesus was that Lamb of God, which was slain from the foundation of the world; in whose blood we have redemption, even the remission of sins. 2. We may understand also, the *moral law*, that which relates to the regulation of the *manners* or *conduct* of men. This law also was *established* by the doctrine of salvation by faith; because this faith works by love, and love is the principle of obedience: and whosoever receives salvation through faith in Christ, receives power to live in holy obedience to every moral precept: for, such are God's workmanship, created anew in Christ Jesus, unto good works; in which they find it their duty and their interest, incessantly, to live.

1. In the notes on the preceding chapter, I have, in general, followed the *plan* of Dr. Taylor, and especially in regard to its *dialogue* form; but I have often differed much from that very learned and judicious man, in the application of many words and doctrines. He cannot allow that the

31 Do we then ^bmake void the law through faith? God forbid: yea, we establish the law.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^b Matt. 5. 17, 18. Gal. 3. 19, 23, 21.

death of Christ should be considered as a *price paid down* for the salvation of men: and, I confess, I cannot understand the apostle in *any other way*. Nor can I see the weight of many of his observations, nor the force of his conclusions on any other ground than this, that the passion and death of Christ were an atonement made to Divine justice, in the behalf of man; and that it is through the merit of that great sacrifice, that God forgives sin. Nor can I see any reason why such great stress should be laid on *faith*, but as that lays hold on, and takes up, the sacrifice of Christ as a *ransom price* for the redemption of the soul from the thralldom and misery of sin and Satan.

2. This chapter contains a fine and striking synopsis of the whole Christian system. The wretched state of man is awfully exhibited, from the 10th to the 18th verse; and the plan of salvation, in the 24th, 25th, and 26th verses. A pious writer calls these The Catechism of Christian Righteousness. The following points in this catechism are worthy of high consideration—viz. *How is God glorified in us, and we in him?*—By his *GRACE*. *What does his grace work in us?*—True holiness. *Upon what motive?*—Because it is *pleasing* to him. *By whom does he give us salvation?*—By Jesus Christ. *How has Christ obtained this for us?*—By *redeeming us*. *What price did he give?*—His *BLOOD*. *What does his blood effect?*—It *reconciles us to God*. *How is it applied?*—By *FAITH*. *Who has given this victim of reconciliation?*—God the Father. *Why did he chuse these means?*—To confound the *false righteousness* of the Gentiles; to abolish the *FIGURATIVE* righteousness of the Jews; and to establish his *own*. *What does this grace of God perform?*—It pardons sin; and purifies the heart. *For whom is this designed?*—For *all mankind*, both Jews and Gentiles. *To whom are these blessings actually communicated?*—To all who *repent, turn from their sin, and believe* on the Lord Jesus. *Why did not God make known this grand method of salvation sooner?*—1. To make it the more valued: 2. to shew his fidelity in the performance of his promises: and 3. to make known the virtue and efficacy of the blood of Christ, which sanctifies the *present*, extends its influence to the *past*, and continues the availing sacrifice, and way of salvation, to all *future* ages.

3. On considering this glorious scheme of salvation, there is great danger; lest, while we stand amazed at what was done *FOR us*, we neglect what must be done *IN us*. Guilt in the conscience, and sin in the heart, ruin the man. Pardon in the conscience, and Christ in the heart, save the soul.

Christ has done much to save us; and the way of salvation is made plain: but unless he *justify our conscience* from dead works, and *purify our hearts* from all sin, his passion and death will profit us nothing. While we *boast* in Christ Jesus, let us see that our *rejoicing*, *καυχῆσθαι*, our *boasting*; be this, *the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world*, 2 Cor. i. 12.

4. We must beware of *Antinomianism*: that is, of supposing that, because Christ has been *obedient unto death*,

there is no necessity for *our obedience* to his righteous commandments. If this were so, the grace of Christ would tend to the *destruction* of the law; and not to its *establishment*. He only is saved from his sins who has the law of God written in his heart; and he alone has the law written in his heart who lives an *innocent, holy, and useful* life. Wherever Christ *lives*, he works: and his work of righteousness will *appear* to his servants; and its effect will be *quietness and assurance* for ever. The life of God, in the soul of man, is the principle which *saves and preserves* eternally.

CHAPTER IV.

Abraham was justified by faith, and not by the works of the law; for his faith was imputed to him for righteousness, 1—5. David also bears testimony to the same doctrine, 6—8. Abraham, the father of the Jewish race, was justified by faith, even before he was circumcised; therefore salvation must be of the Gentiles as well as the Jews, 9—12. And the promise that all the nations of the earth should be blessed in him, was made to him while he was in an uncircumcised state; and therefore, if salvation were of the Jews alone, the law that was given after the promise, would make the promise of no effect, 13—17. Description of Abraham's faith, and its effects, 18—22. This account is left on record for our salvation, that we might believe on Christ, who was delivered for our offences, and raised again for our justification, 23—25.

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WHAT shall we then say that
* Abraham, our father as pertaining to the flesh, hath found?

2 For, if Abraham were ^b justified by works, he hath *whereof* to glory; but not before God.

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A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
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* Isai. 51. 2. Matt. 3. 9. John 8. 33, 39. 2 Cor. 11. 22.

^b Ch. 3. 20, 27, 28.

NOTES ON CHAP. IV.

The apostle having proved in the foregoing chapter, that neither Jews nor Gentiles have a right to the blessings of God's peculiar kingdom, otherwise than by *grace*, which is as free for the one as the other; in this chapter advances a *new argument*, to convince the *Jew*, and to shew the believing *Gentile*, in a clear light, the high value, and strong security, of the mercies freely bestowed on them in the gospel: and at the same time, to display the scheme of Divine Providence, as laid in the counsel and will of God. His argument is taken from Abraham's case: Abraham was the *father* and *head* of the Jewish nation: he had been an *idolater*, but God pardoned him, and took him and his posterity into his special covenant; and bestowed upon them many extraordinary blessings above the rest of mankind: and it is evident, that Abraham was not justified by any *obedience to law*, or *rule of right action*, but in the only way in which a *sinner* can be justified, by *prerogative*, or the *mercy* of the *law-giver*. Now, this is the very same way in which the gospel saves the believing Gentiles, and gives them

a part in the blessings of God's covenant. Why then should the Jews oppose the Gentiles? especially as the Gentiles were actually included in the covenant made with Abraham; for the promise, Gen. xvii. 4. stated, that should be *the father of many nations*; consequently, the covenant being made with Abraham, as the *head*, or *father of many nations*, all, in any nation who stood on the same religious principle with him, were his *seed*, and with him interested in the same covenant. But Abraham stood by faith in the mercy of God, pardoning his idolatry; and upon this foot the believing Gentiles stand in the gospel; and therefore they are the *seed of Abraham*, and included in the covenant and promise made to him.

To all this the apostle knew well it would be objected; that it was not *faith alone* that gave Abraham a right to the blessings of the covenant, but his *obedience to the law of circumcision*; and this being *peculiar to the Jewish nation*, gave them an interest in the Abrahamic covenant; and that, consequently, whoever among the Gentiles would be interested in that covenant, ought to embrace *Judaism*, become

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3 For, what saith the scripture? ^a Abraham believed God, and it was counted unto him for righteousness. 4 Now ^b to him that worketh is the re-

^a Gen. 15. 6. Gal. 3. 6. Jam. 2. 23.

circumcised, and thus come under obligation to the whole law. With this very objection the apostle very dextrously introduces his argument, ver. 1, 2. Shews that, according to the Scripture account, Abraham was justified by faith, ver. 3—5. explains the nature of that justification, by a quotation out of the Psalms, ver. 6—9. proves that Abraham was justified long before he was circumcised, ver. 9—11. that the believing Gentiles are his seed to whom the promise belongs, as well as the believing Jews, ver. 12—17. and he describes Abraham's faith, in order to explain the faith of the gospel, ver. 17—25. See Dr. Taylor's notes. We may still suppose that the *dialogue* is carried on between the Apostle and the Jew; and it will make the subject still more clear to assign to each his respective part. The Jew asks a single question, which is contained in the 1st, and part of the 2nd verses. And the apostle's answer takes up the rest of the chapter.

Verse 1. JEW—*What shall we then say that Abraham, our father, as pertaining to the flesh, hath found?*] The *κατα σαρκα*, pertaining to the flesh, must here refer to the sign in Abraham's flesh, viz. his *circumcision*; on which the Jew would found his right to peculiar blessings. That this is the meaning of *κατα σαρκα*, according to the flesh, Dr. Taylor has proved by a collation of several parallel Scriptures, which it is not necessary to produce here. We may, therefore, suppose the Jew arguing thus: but you set your argument on a wrong footing, viz. the *corrupt state* of our nation; whereas we hold our prerogative above the rest of mankind, from Abraham, who is our father; and we have a right to the blessings of God's peculiar kingdom, in virtue of the promise made to *him*: his justification is the ground of ours. Now what shall we make of his case, on your principles? Of what use was his *obedience to the law of circumcision*, if it did not give him a right to the blessing of God? And if, by his *obedience to that law*, he obtained a grant of extraordinary blessings, then, according to your own concession, chap. iii. 27. he might ascribe his justification to something *in himself*; and, consequently, so may we too, in his right: and if so, this will exclude all those who are not *circumcised* as we are.

Verse 2. *For, if Abraham were justified by works*] The Jew proceeds: I conclude therefore, that Abraham was *justified by works*, or by his *obedience to this law of circumcision*; and, consequently, he has cause for *glorying*, καυ-

ward not reckoned of grace, but of debt

5 But to him that worketh not, but believeth on him that justifieth ^c the un-

^c Ch. 11. 6.—^e Josh. 24. 2.

χμα, to *exult* in something which he has done to entitle him to these blessings. Now, it is evident that he has this *glorying*, and consequently that he was *justified by works*.

APOSTLE—*But not before God*] These seem to be the apostle's words, and contain the beginning of his answer to the arguments of the Jew: as if he had said—Allowing that Abraham might *glory* in being called from heathenish darkness into such marvellous light; and *exult* in the privileges which God had granted to him. Yet this *glorying* was not *before God*, as a *reason* why those privileges should be granted; the *glorying* itself being a *consequence* of these very privileges.

Verse 3. *For, what saith the Scripture?*] The scriptural account of this transaction, Gen. xv. 6. is decisive; for, there it is said, *Abraham believed God, and it was counted, ελογισθη, it was reckoned to him for righteousness; εις δικαιοσυνην, for justification.*

Verse 4. *Now to him that worketh is the reward not reckoned of grace, but of debt.*] Therefore, if Abraham had been *justified by works*, the blessings he received would have been given to him as a *reward* for those works; and consequently his *believing* could have had no part in his *justification*; and his *faith* would have been useless.

Verse 5. *But to him that worketh not*] Which was the case with Abraham, for he was called when he was *ungodly*, i. e. an *idolater*; and, on his believing, was freely justified: and, as all men have *sinned*, none can be justified by *works*; and therefore, justification, if it take place at all, must take place in behalf of the *ungodly*, forasmuch as all mankind are *such*. Now, as Abraham's *state* and *mode*, in which he was justified, are the plan and rule according to which God purposes to save men; and as his state was *ungodly*, and the *mode* of his justification was by *faith* in the goodness and mercy of God; and this is precisely the state of *Jews* and *Gentiles* at present: there can be no other mode of justification than by faith in that Christ who is Abraham's seed; and in whom, according to the promise, all the nations of the earth are to be blessed.

It is necessary to observe here, in order to prevent confusion and misapprehension, that although the verb *δικαιωω*, has a variety of senses in the New Testament, yet here it is to be taken as implying the *pardon of sin*; *receiving a person into the favour of God*. See these different acceptations cited in the note on chap. i. ver. 17. and particularly under

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godly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 Saying, ^a Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 Cometh this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reck-

^a Ps. 32. 1, 2.— Gen. 17. 10.

No. 7. It is also necessary to observe, that our translators render the verb λογίζομαι differently, in different parts of this chapter. It is rendered *counted* ver. 3, 5, *reckoned*, ver. 4, 9, 10, *imputed*, ver. 6, 8, 11, 22, 23, and 24. *Reckoned* is probably the best sense in all these places.

Verse 6. *Even as David also, &c.*] David, in Psal. xxxii. 1, 2. gives us also the true notion of this way of justification, i. e. by *faith*, without the merit of works, where he says—

Verse 7. *Blessed are they whose iniquities are forgiven*] That is, the man is truly *happy* whose iniquities, *αἱ ἀνομίαι*, his *transgressions of the law*, are forgiven; for by these he was exposed to the most grievous punishment. *Whose sins, αἱ ἀμαρτίαι*, his innumerable *deviations* from the strict rule of truth and righteousness, *are covered*, entirely removed out of sight; and thrown into oblivion. See the meaning of the word *sin*, in the note on Gen. xiii. 13.

Verse 8. *Blessed is the man to whom the Lord will not impute sin.*] That man is truly happy, to whose charge God does not *reckon* sin: that is, they alone are happy who are redeemed from the curse of the law, and the consequence of their ungodly life, by having their sins freely forgiven, through the mercy of God.

Verse 9. *Cometh this blessedness—upon the circumcision only*] The word *μόνον only*, is very properly supplied by our translators, and indeed is found in some excellent MSS. and is here quite necessary to complete the sense. The apostle's question is very nervous. If this pardon, granted in this way, be essential to *happiness*? and David says it is so: then is it the privilege of the *Jews* exclusively? this cannot be; for as it is by the mere *mercy* of God, through *faith*, the *circumcision* cannot even claim it. But if God offer it to the *circumcision*, not because they have been *obedient*, for they also have *sinned*, but because of his *mere mercy*; then, of course, the same blessedness may be offered to the *Gentiles*

oned to Abraham for righteousness.

10 How was it then reckoned?

when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And ^b he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that ^c he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

^b Luke 19. 9. ver. 12, 16. Gal. 3. 7.

who believe in the Lord Jesus. And this is evident; *for we say*, following our own Scriptures, *that faith was reckoned to Abraham for righteousness*: he had no merit, he was an *idolater*; but he believed in God, and his faith was reckoned to him *εις δικαιοσύνην*, in reference to his justification; he brought *faith* when he could not bring *works*; and God accepted his *faith* in the place of *obedience*; and this became the *instrumental* cause of his justification.

Verse 10. *How was it then reckoned?*] In what *circumstances* was Abraham, when this blessing was bestowed upon him? When he was *circumcised*, or *before*?

Not in circumcision, but in uncircumcision.] Faith was reckoned to Abraham for justification, as we read Gen. xv. 6. (where see the note,) but circumcision was not instituted till about fourteen or fifteen years after, Gen. xvii. 1, &c. for faith was reckoned to Abraham for righteousness or justification, at least *one year* before Ishmael was born; compare Gen. xv. and xvi. At Ishmael's birth he was 86 years of age, Gen. xv. 16. and at the institution of circumcision, Ishmael was 13, and Abraham 99 years old.—See Gen. xvii. 24, 25. and see Dr. Taylor.

Verse 11. *And he received the sign of circumcision, a seal, &c.*] So far was *obedience* to the law of *circumcision*, from being the reason of his justification, that he not only received this justification *before* he was circumcised; but he received the *sign* of circumcision, as a *seal* of the pardon which he had *before* actually received. And thus he became the *father*, the *great head* and *representative* of all them that believe; particularly the *Gentiles*, who are now in precisely the same state in which Abraham was, when he received the mercy of God. Hence it appears, says Dr. Taylor, that the covenant established with Abraham, Gen. xvii. 2—15. is the *same* with that Gen. xii. 2, 3. and xv. 5, &c. for *circumcision* was not a seal of any *new grant*, but of the justification and promise which Abraham had received before he was cir-

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12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised.

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed through the law; but through the righteousness of faith.

* Gen. 17. 4, &c. Gal. 3. 29. — Gal. 3. 18. — ch. 3. 20. & 5. 19, 20. & 7. 8, 10, 11. 1 Cor. 15. 56. 2 Cor. 3. 7, 9.

circumcised; and that justification and promise, included the gospel covenant, in which we are now interested. St. Paul refers to this Galat. iii. 8. the Scripture foreseeing that God would justify us, heathens, through faith, preached before, the gospel unto Abraham; saying, in thee shall all nations be blessed. The whole of the apostle's argument in this 4th chapter to the Romans, proves that we, believing Gentiles, are the seed of Abraham; to whom, as well as to himself, the promise was made; and that the promise made to him, is the same in effect, as that promise which is now made to us; consequently, it is the Abrahamic covenant in which we now stand; and any argument taken from the nature of that covenant, and applied to ourselves, must be good and valid. It is also undeniably evident from this 11th verse, as well as from Gen. xvii. 1—11. that *circumcision* was a seal or sign of the gospel covenant in which we now stand. See Taylor.

There is nothing more common in the Jewish writers than the words אֹת *oth*, SIGN; and חֹתָם *chotham*, SEAL; as signifying the mark in the flesh, by the rite of circumcision, see on Gen. iv. 15. SOHAR Genes. fol. 41. col. 161. has these words: And God set a mark upon Cain; this mark was the sign of the covenant of circumcision. TARGUM, Cant. iii. 8. the seal of circumcision is in your flesh; as Abraham was sealed in the flesh. YALCUT RUBENI, fol. 64. Joseph did not defile the sign of the holy covenant; i. e. he did not commit adultery with the wife of Potiphar. Liber Cosri, part i. c. 115. p. 70, Circumcision is a Divine sign which God has placed on the member of concupiscence, to the end that we may overcome evil desire. SHEMOTH RABBA, sect. 19. fol. 118, Ye shall not eat the pass-over, unless the SEAL of Abraham be in your flesh. Yalcut Rubeni, fol. 36, God said to Abraham, I will seal thy flesh. Sohar Levit. fol. 6, Abraham was sealed with the holy seal. See Schoettgen.

Verse 12. And the father of circumcision] He is also the head and representative of all the circumcision, of all the Jews, who walk in the steps of that faith; who seek for justification by faith only, and not by the works of the law; for

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14 For, if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, there is no transgression.

16 Therefore it is, of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the

Gal. 3. 10, 19. 1 John 3. 4. — ch. 3. 24. — Gal. 3. 22.

this was the faith that Abraham had, before he received circumcision. So that the Jews, to be saved, must come under that Abrahamic covenant, in which the Gentiles are included. This is an unanswerable conclusion; and must, on this point, for ever confound the Jews.

Verse 13. For the promise, that he should be the heir of the world] This promise intimated that he should be the medium, through whom the mercy of God should be communicated to the world, to both Jews and Gentiles; and the manner in which he was justified, be the rule and manner according to which all men should expect this blessing. Abraham is here represented as having all the world given to him as his inheritance; because, in him, all nations of the earth are blessed; this must therefore relate to their being all interested in the Abrahamic covenant; and every person, now that the covenant is fully explained, has the privilege of claiming justification through faith, by the blood of the Lamb, in virtue of this original grant.

Verse 14. For, if they which are of the law be heirs] If the Jews only be heirs of the promise made to Abraham, and that on the ground of prior obedience to the law; then faith is made void; is entirely useless: and the promise, which was made to faith, is made of none effect.

Verse 15. Because the law worketh wrath] For law, νόμος, any law, or rule of duty. No law makes provision for the exercise of mercy, for it worketh wrath; οργη, punishment for the disobedient. Law necessarily subjects the transgressor to punishment; for where no law is, where no rule of duty is enacted and acknowledged, there is no transgression; and, where there is no transgression, there can be no punishment; for there is no law to enforce it. But the Jews have a law which they have broken; and now they are exposed to the penal sanctions of that law; and if the promises of pardon, without the works of the law, do not extend to them, they must be finally miserable; because they have all broken the law; and the law exacts punishment. This was a home stroke; and the argument is unanswerable.

Verse 16. Therefore it is of faith, that it might be by

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faith of Abraham; "who is the father of us all,

17 (As it is written, "I have made thee a father of many nations,") "before him whom he believed, *even* God, "who quickeneth the dead, and calleth those "things which be not as though they were.

18 Who, against hope, believed in hope, that he might become the father of many nations,

* Isai. 51. 2. ch. 9. 8. — Gen. 17. 5. — Or, *like unto him*. — ch. 8. 11. Eph. 2. 1, 5. — ch. 9. 26. 1 Cor. 1. 26. 1 Pet. 2. 10.

grace] On this account, the promise is mercifully grounded, not on *obedience* to a law, but on the infinite goodness of God: and thus the *promise is sure to all the seed*, to all both *Jews* and *Gentiles*, who, *believing* in Christ Jesus, have a right to all the blessings contained in the Abrahamic covenant. *All the seed* necessarily comprehends all mankind.— Of the *Gentiles* there can be no doubt, for the promise was given to Abraham while he was a *Gentile*; and the salvation of the *Jews* may be inferred, because they all sprang from him, *after* he became an heir of the righteousness or justification which is received by faith; for *he is the father of us all*, both *Jews* and *Gentiles*. Dr. Taylor has an excellent note on this verse. "Here," says he, "it should be well observed that *faith* and *grace* do mutually and necessarily infer each other. For the *grace* and *favour* of God, in its own nature, requires faith in us; and faith on our part, in its own nature, supposes the *grace* or *favour* of God. If any blessing is the gift of God, in order to influence our temper and behaviour; then, in the very nature of things, it is necessary that we be sensible of this blessing, and persuaded of the grace of God that bestows it; otherwise it is not possible we should improve it. On the other hand, if *faith* in the goodness of God with regard to any blessing, is the principle of our religious hopes and action; then it follows that the blessing is not due in strict justice, nor on the foot of law, but that it is the free gift of divine goodness. If the promise to Abraham and his seed be of faith on their part; then it is of *grace* on the part of God. *And it is of faith, that it might be by grace*: grace being the mere good will of the donor, is free and open to all whom he chooses to make the objects of it; and the divine wisdom appointed *faith* to be the condition of the promise; because *faith* is, on our part, the most *simple* principle, bearing an exact correspondence to *grace*, and reaching as far as that can extend; that so the happy effects of the promise might extend far and wide, take in the largest compass, and be confined to no condition, but what is merely necessary, in the nature of things."

Verse 17. *As it is written, I have made thee a father]*

according to that which was spoken, A. M. cir. 4062.
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cir. CCIX. 2.
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'So shall thy seed be.

19 And being not weak in faith, "he considered not his own body now dead, when he was about one hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.

' Gen. 15. 5. — Gen. 17. 17. & 18. 11. Heb. 11. 11, 12.

That Abraham's being a father of many nations, has relation to the covenant of God made with him, may be seen Gen. xvii. 4, 5, *Behold my covenant is with thee, and thou shalt be a father of many nations: neither shall thy name any more be called Abram; but thy name shall be called Abraham, for a father of many nations have I made thee*, i. e. he was constituted the *head* of many nations by virtue of the covenant, which God made then with him.

God, who quickeneth the dead, &c.] God is the most proper object of trust and dependance; for being *Almighty*, *Eternal*, and *Unchangeable*, he can even raise the dead to life; and *call those things which be not as though they were*. He is the *Creator*, he gave *being* when there was *none*; he can as infallibly assure the existence of those things which are not, as if they were already actually in being. And on this account, he can never fail of accomplishing whatsoever he has promised.

Verse 18. *Who, against hope, believed in hope]* The faith of Abraham bore an exact correspondence to the power and never failing faithfulness of God; for though, in the ordinary course of things, he had not the best foundation of hope, yet he believed that he should be the *father of many nations, according to that which was spoken*; namely, that his posterity should be *like the stars of heaven for multitude, and like the dust of the earth*.

Verse 19. *He considered not his own body, now dead]* He shewed at once the correctness and energy of his faith: God cannot lie; Abraham can believe. It is true, that, according to the course of nature, he and Sarah are so old that they cannot have children; but God is almighty, and can do whatsoever he will, and will fulfil his promise. This was certainly a wonderful degree of faith; as the promise stated that it was in *his posterity* that all the nations of the earth were to be blessed; that he had, as yet, no child by Sarah; that he was 100 years old; that Sarah was 90; and that, added to the utter improbability of her bearing at that age, she had ever been barren before. All these were so many reasons why he should not credit the promise; yet he believed;

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21 And being fully persuaded that, what he had promised, ^a he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now, ^b it was not written for his sake alone, that it was imputed to him ;

^a Ps. 115. 3. Luke 1. 37, 45. Heb. 11. 19. — ^b ch. 15. 4. 1 Cor. 10. 6, 11. — ^c Acts 2. 24. & 13. 30.

therefore it might be well said, verse 20, *that he staggered not at the promise*, though every thing was unnatural and improbable; *but he was strong in faith*, and by this almost inimitable confidence *gave glory to God*. It was to God's honour, that his servant put such unlimited confidence in him; and he put this confidence in him on the rational ground that God was *fully able* to perform what he had promised.

Verse 21. *And being fully persuaded*] Πληροπορηθείς, his *measure*, his soul was *full of confidence*, that the *truth* of God bound him to fulfil his promise; and his power enabled him to do it.

Verse 22. *And therefore it was imputed to him for righteousness.*] The verse is thus paraphrased by Dr. Taylor. "For which reason God was graciously pleased to *place his faith to his account*; and to allow his fiducial reliance upon the divine goodness, power, and faithfulness, for a *title* to the divine blessing, which, otherwise, having been an idolater, he had no right to."

Abraham's strong faith in the promise of the coming Saviour, for this was essential to his faith, was reckoned to him for justification: for it is not said that any *righteousness*, either *his own*, or *that of another*, was imputed or reckoned to him for justification; but *it*, i. e. his *faith* in God. His faith was fully persuaded of the most merciful intentions of God's goodness; and *this*, which, in effect, laid hold on Jesus Christ, the future Saviour, was the means of his justification; being reckoned unto him in the *place* of personal righteousness, because it laid hold on the *merit* of Him who died to make an atonement for our offences, and rose again for our justification.

Verse 23. *Now, it was not written for his sake alone*] The fact of Abraham's believing and receiving salvation through that faith, is not recorded as a mere circumstance in the patriarch's life, intended to do *him* honour: see below.

Verse 24. *But for us also*] The mention of this circumstance has a much more extensive design than merely to honour Abraham. It is recorded as the *model*, according to which God will save both Jews and Gentiles: indeed there can be no other way of salvation; as all have *sinned*, all must either be saved by faith through Christ Jesus; or fi-

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24 But for us also, to whom it shall be imputed, if we believe ^c on him that raised up Jesus our Lord from the dead;

25 ^d Who was delivered for our offences, and ^e was raised again for our justification.

^d Isai. 53. 5, 6. ch. 3. 25. & 5. 6. & 8. 32. 2 Cor. 5. 21. Gal. 1. 4. 1 Pet. 2. 24. & 3. 18. Hebr. 9. 28. — ^e 1 Cor. 15. 17. 1 Pet. 1. 21.

nally perish. If God, therefore, will our salvation, it must be by *faith*; and faith contemplates his *promise*, and his *promise* comprehends the *Son of his love*.

Verse 25. *Who was delivered for our offences*] Who was delivered up to death as a *sacrifice for our sins*; for in what other way, or for what other purpose, could He who is *innocence* itself, be *delivered for our offences*?

And was raised again for our justification.] He was raised that we might have the fullest assurance that the death of Christ had accomplished the end for which it took place; viz. our reconciliation to God, and giving us a title to that eternal life, into which he has entered, and taken with him our *human nature*, as the first fruits of the resurrection of *mankind*.

1. From a careful examination of the Divine oracles, it appears, that the *death of Christ* was an *atonement* or *expiation* for the *sin of the world*: *For, him hath God set forth to be a PROPITIATION through FAITH in HIS BLOOD*, chap. iii. 25. *For, when we were yet without strength, in due time, Christ DIED FOR THE UNGODLY*, chap. v. 6. *And when we were ENEMIES, we were RECONCILED to God by the DEATH of his SON*, ver. 10. *In whom we have REDEMPTION THROUGH HIS BLOOD, the FORGIVENESS of SINS*, Eph. i. 7. *Christ hath loved us, and GIVEN HIMSELF FOR US an OFFERING and a SACRIFICE to God for a sweet-smelling savour*, Ibid. chap. v. 2. *In whom we have REDEMPTION THROUGH HIS BLOOD, the FORGIVENESS of SINS*; Col. i. 14. *And having made PEACE THROUGH the BLOOD of his CROSS, in the BODY of HIS FLESH through DEATH*, Ib. ver. 20, 22. *Who GAVE HIMSELF a RANSOM for all*, 1 Tim. ii. 6. *Who GAVE HIMSELF FOR US, that he might REDEEM us from all iniquity*, Tit. ii. 14. *By which will we are sanctified, through the OFFERING of the BODY of Jesus Christ*, Heb. x. 14. *So Christ was once OFFERED TO BEAR THE SINS of many*, Heb. ix. 28. See also Eph. ii. 13, 16. 1 Pet. i. 18, 19. Rev. v. 9. But it would be transcribing a very considerable part of the New Testament, to set down all the texts that refer to this most important and glorious truth.

2. And as his *death* was an *atonement* for our sins, so his

resurrection was the *proof* and *pledge* of our *eternal life*. See 1 Cor. xv. 17. 1 Pet. i. 3. Ephes. i. 13, 14, &c. &c.

3. The doctrine of *justification by faith*, which is so nobly proved in the preceding chapter, is one of the grandest displays of the mercy of God to mankind. It is so very plain that *all* may *comprehend* it; and so *free*, that all may *attain* it. What more simple than this? Thou art a sinner; in consequence, condemned to perdition; and utterly unable to save thy own soul. All are in the same state with thyself, and no man can give a ransom for the soul of his neighbour. God, in his mercy, has provided a Saviour for thee. As thy life was forfeited to death, because of thy transgressions, Jesus Christ has redeemed thy life, by giving up his *own*; he died in *thy stead*, and has made an atonement to God for thy *transgressions*; and offers thee the pardon he has thus purchased, on the simple condition, that thou *believe that his death is a sufficient sacrifice, ransom, and oblation for thy sin*; and that thou bring it as *such*, by confident faith, to the throne of God, and plead it in thy own behalf there. When thou dost so, thy *faith* in that sacrifice shall be imputed to thee for righteousness; i. e. it shall be the means of receiving that salvation which Christ has bought by his blood.

4. The doctrine of the *imputed righteousness of Christ*, as held by many, will not be readily found in this chapter, where it has been supposed to exist in all its proofs. It is repeatedly said that *FAITH is imputed for righteousness*; but in no place here, that *Christ's obedience to the moral law* is imputed to any man. The truth is, the *moral law* was *broken*, and did not now require *obedience*; it required this *before* it was *broken*; but, *after* it was broken, it required *death*. Either the *sinner* must *die*, or some *one* in his *stead*: but there was none whose *death* could have been an equivalent for the transgressions of the *world*, but *JESUS CHRIST*. Jesus therefore *died* for man; and it is through his *blood*, the merit of his *passion* and *death*, that we have redemption; and not by his *obedience to the moral law in our stead*. Our salvation was obtained at a *much higher price*. Jesus could not but be *righteous* and *obedient*; this is consequent on the immaculate purity of his nature: but his *death* was

not a *necessary consequent*. As the law of God can claim only the *death* of a *transgressor*, for, such only forfeit their right to life: it is the greatest miracle of all, that Christ *could die*, whose *life* was never *forfeited*. Here we see the indescribable *demerit* of sin, that it *required such a death*; and here we see the stupendous mercy of God, in providing the *sacrifice* required. It is therefore, by Jesus Christ's *death*, or *obedience unto death*, that we are saved, and not by his fulfilling any moral law. That he fulfilled the moral law, we know; without which he could not have been qualified to be our mediator: but we must take heed lest we attribute that to an *obedience* (which was the necessary consequence of his immaculate nature,) which belongs to his *passion* and *death*. These were free-will offerings of eternal goodness, and not even a necessary consequence of his incarnation.

5. This doctrine, of the *imputed righteousness of Christ*, is capable of great abuse. To say that Christ's *personal righteousness* is imputed to every true believer, is not scriptural: to say that he has fulfilled all righteousness for us, or in our stead, if by this is meant his fulfilment of all moral duties, is neither scriptural nor true: that he has *died in our stead*, is a great, glorious, and scriptural truth: that there is no redemption but through his blood, is asserted, beyond all contradiction, in the oracles of God. But there are a multitude of duties which the moral law requires, which Christ never fulfilled in our stead, and never could. We have various duties of a domestic kind which belong solely to ourselves, in the relation of *parents, husbands, wives, servants, &c.* in which relations Christ never stood. He has fulfilled none of these duties for us, but he furnishes grace to every true believer to fulfil them to God's glory, the edification of his neighbour, and his own eternal profit. The salvation which we receive from God's free mercy, through Christ, binds us to live in a strict conformity to the *moral law*; that law which prescribes our *manners*, and the spirit by which they should be regulated; and in which they should be performed. He who lives not in the due performance of every Christian duty, whatever faith he may profess, is either a vile hypocrite, or a scandalous *Antinomian*.

CHAPTER V.

The effects of justification by faith, peace with God, 1. The joyous hope of eternal glory, 2. Glorifying in tribulation, 3. And gaining thereby patience, experience, and hope, 4. And having the love of God shed abroad in the heart by the Holy Spirit, 5. The state of the world when Christ died for it, 6—10. Jesus Christ is an atonement, 11. Sin and death entered into the world by Adam's transgression, and all became guilty before God, 12—14. God's grace in sending Christ into the world to save fallen man, 15—19. The law is brought in to shew the exceeding sinfulness of sin, 20. The grace of Christ is to be as extensive in its influences and reign, as sin has been in its enslaving and destructive nature, 21.

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THEREFORE, ^a being justified
by faith, we have ^b peace with
God through our Lord Jesus Christ :
2 ^c By whom also we have access by faith

into this grace ^d wherein we stand,
and ^e rejoice in hope of the glory
of God.

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cir. CCLIX. 2.
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3 And not only so, but ^f we glory in tribula-

^a Isai. 52. 17. John 16. 33. ch. 3. 28, 30.—^b Eph. 2. 14. Col. 1. 20.
^c John 10. 9. & 14. 6. Eph. 2. 18. & 3. 12. Hebr. 10. 19.

^d 1 Cor. 15. 1.—^e Hebr. 3. 6.—^f Matt. 5. 11, 12. Acts 5. 41. 2 Cor.
12. 10. Phil. 2. 17. Jam. 1. 2, 12. 1 Pet. 3. 14.

NOTES ON CHAP. V.

In the former chapter, the apostle, having proved that the believing Gentiles are justified in the same way with Abraham, and are, in fact, his seed, included with him in the promise and covenant; he judged this a proper place, as the Jews built all their *glorying* upon the *Abrahamic* covenant, to produce some of the chief of those privileges and blessings in which the Christian Gentile can glory, in consequence of his justification by faith. And he produces three particulars, which, above all others, were adapted to this purpose. 1. The hope of eternal life, in which the law, wherein the Jew gloried, chap. ii. 17. was defective, ver. 2. 2. The persecutions and sufferings to which Christians were exposed, ver. 3, 4. and on account of which the Jews were greatly prejudiced against the Christian profession: but he shews that these had a happy tendency to establish the heart in the hope of the gospel. 3. An interest in God, as our God and FATHER; a privilege upon which the Jews valued themselves highly above all nations, ver. 11.

These three are the singular privileges belonging to the gospel state; wherein true Christians may glory, as really belonging to *them*, and greatly redounding, if duly understood and improved, to their honour and benefit. Taylor, page 278.

Verse 1. *Therefore being justified by faith*] The apostle takes it for granted that he has proved that justification *is* by *faith*; and that the Gentiles have an equal title with the Jews, to *salvation by faith*. And now he proceeds to shew the effects produced in the hearts of the believing Gentiles, by this doctrine. *We are justified*, have all our sin pardoned *by faith*, as the instrumental cause; for, being *sinners*, we have no works of righteousness that we can plead.

We have peace with God] Before, while sinners, we were in a state of *enmity* with God, which was sufficiently proved by our *rebellion* against his authority; and our transgression of his laws: but now, being reconciled, we have peace with God. Before, while under a sense of the guilt of sin, we had nothing but terror and dismay in our own consciences; now, having our sin forgiven, we have peace in our hearts; feeling that all our guilt is taken away. *Peace* is generally the first fruits of our justification.

Through our Lord Jesus Christ] His passion and death being the sole cause of our reconciliation to God.

Verse 2. *By whom also*] We are not only indebted to our Lord Jesus Christ for the free and full pardon which we have received; but our *continuance* in a justified state depends upon his gracious influence in our hearts; and his intercession before the throne of God.

We have access] Προσαγωγήν εσχηκαμεν, *we have received this access*. It was only through Christ that we could at first *approach God*: and it is only through him that the privilege is continued to us. And this access to God, or *introduction* to the Divine presence, is to be considered as a lasting privilege. We are not brought to God for the purpose of an *interview*, but to *remain* with him; to be his *household*: and, by *faith*, to behold his face, and walk in the light of his countenance.

Into this grace] This *state* of favour and acceptance.

Wherein we stand] Having firm footing, and a just title through the blood of the Lamb, to the full salvation of God.

And rejoice] Have solid happiness, from the *evidence* we have of our *acceptance* with Him.

In hope of the glory of God.] Having our sins *remitted*, and our souls *adopted* into the heavenly family, we are become *heirs*; for if *children*, then *heirs*, Gal. iv. 7. and that glory of God is now become our endless inheritance. While the Jews boast of their external privileges; that they have the *temple of God* among them; that their *priests* have an *entrance* to God as their representatives, carrying before the mercy-seat, the *blood of their offered victims*; we exult in being introduced by *Jesus Christ* to the Divine presence; *his blood* having been shed and sprinkled for this purpose; and thus we have spiritually and *essentially*, all that these Jewish rites, &c. signified. We are in the peace of God; and we are happy in the enjoyment of that peace; and have a blessed foretaste of eternal glory. Thus, we have heaven upon earth, and the ineffable glories of God in prospect.

Verse 3. *And not only so*] We are not only happy from being in this state of communion with our God, and the prospect of being eternally with him;

But we glory in tribulations also] All the sufferings we endure for the testimony of our Lord, are so sanctified to us by his grace, that they become powerful instruments of increasing our happiness.

Tribulation worketh patience] Υπομονήν, endurance under trials, without sustaining loss or deterioration. It is a me-

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tions also: * knowing that tribulation worketh patience; 4 ^b And patience, experience; and experience, hope: 5 ^c And hope maketh not ashamed; ^d because

the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

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6 For when we were yet without strength, ^e in due time ^f Christ died for the ungodly.

* Jam. 1. 3.— Jam. 1. 12.— Phil. 1. 20.— 2 Cor. 1. 22. Gal. 4. 6. Eph. 1. 13, 14.

* Or, according to the time. Gal. 4. 4.— ^f ver. 8. ch. 4. 25.

taphor taken from refining metals. We do not speak thus from any sudden raptures, or extraordinary sensations we may have of spiritual joy: for we find that the tribulations through which we pass, are the means of exercising and increasing our patience, our meek forbearance of injuries received, or persecutions experienced, on account of the gospel.

Verse 4. *And patience, experience*] Δοκιμην, full proof by trial, of the truth of our religion, the solidity of our Christian state, and the faithfulness of our God. In such cases, we have the opportunity of putting our religion to the test; and, by every such test, it receives the deeper sterling stamp. The apostle uses here also a metaphor, taken from the purifying, refining, and testing of silver and gold.

Experience, hope] For we thus calculate, that he who has supported us in the past, will support us in those which may yet come; and as we have received so much spiritual profiting by means of the sufferings through which we have already passed, we may profit equally by those which are yet to come: and this hope prevents us from dreading coming trials: we receive them as means of grace, and find that all things work together for good, to them that love God.

Verse 5. *And hope maketh not ashamed*] A hope that is not rationally founded, will have its expectation cut off; and then shame and confusion will be the portion of its possessor. But our hope is of a different kind; it is founded on the goodness and truth of God; and our religious experience shews us that we have not misapplied it; nor exercised it on wrong or improper objects.

Because the love of God is shed abroad in our hearts] We have the most solid and convincing testimony of God's love to us, by that measure of it which he has communicated to our hearts. There, εκκεχυται, it is poured out, and diffused abroad; filling, quickening, and invigorating all our powers and faculties. This love is the spring of all our actions; it is the motive of our obedience; the principle through which we love God; we love him because he first loved us: and we love him with a love worthy of himself, because it springs from him: it is his own; and every flame that rises from this pure and vigorous fire, must be pleasing in his sight: it consumes what is unholy; refines every passion and appetite; sublimates the whole, and assimilates all to itself. And we

know that this is the love of God; it differs widely from all that is earthly and sensual. The Holy Ghost comes with it; by his energy it is diffused, and pervades every part; and, by his light, we discover what it is; and know the state of grace in which we stand. Thus we are furnished to every good word and work: have produced in us the mind that was in Christ; are enabled to obey the pure law of our God in its spiritual sense, by loving him with all our heart, soul, mind, and strength; and our neighbour; any and every soul of man, as ourselves. This is, or ought to be, the common experience of every genuine believer; but, in addition to this, the primitive Christians had, sometimes, the miraculous gifts of the Holy Spirit.—These were then needful; and were they needful now, they would be again communicated.

Verse 6. *For when we were yet without strength*] The apostle having pointed out the glorious state of the believing Gentiles, takes occasion to contrast this with their former state; and the means by which they were redeemed from it. Their former state he points out in four particulars; which may be applied to men in general.

I. They were αδυνατοι, without strength; in a weak, dying state: neither able to resist sin, nor do any good: utterly devoid of power to extricate themselves from the misery of their situation.

II. They were ασεβεις, ungodly; without either the worship or knowledge of the true God; they had not God in them; and, consequently, were not partakers of the Divine nature: Satan lived in, ruled, and enslaved their hearts.

III. They were αμαρτωλοι, sinners, ver. 8. aiming at happiness, but constantly missing the mark, which is the ideal meaning of the Hebrew חטא chata; and the Greek αμαρτανω. See this explained Gen. xiii. 13. And in missing the mark, they deviated from the right way; walked in the wrong way; trespassed, in thus deviating; and, by breaking the commandments of God, not only missed the mark of felicity, but exposed themselves to everlasting misery.

IV. They were εχθροι enemies, ver. 10. from εχθος hatred, enmity, persons who hated God and holiness; and acted in continual hostility to both. What a gradation is here! 1. In our fall from God, our first apparent state is, that we are without strength; have lost our principle of spiritual power, by having lost the image of God, righteousness and true holiness, in which we were created. 2. We are un-

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7 For scarcely for a righteous man will one die: yet peradventure for a good man some

would even dare to die.
8 But God commendeth his love toward us, in that, while we were

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• Luke 6. 33. Col. 1. 13, 14.

• John 3. 16. & 15. 13. 1 Pet. 3. 18. 1 John 3. 16. & 4. 9, 10.

godly, having lost our strength to do good; we have also lost all power to worship God aright. The mind which was made for God, is no longer his residence. 3. We are *sinner*s; feeling we have lost our centre of rest, and our happiness, we go about seeking rest, but find none: what we have lost in losing God, we seek in earthly things; and thus are continually *missing the mark*, and multiplying transgressions against our Maker. 4. We are *enemies*; sin, indulged, increases in strength; evil acts engender fixed and rooted *habits*; the mind, every where poisoned with sin, increases in averseness from good; and mere *aversion* produces *enmity*; and *enmity*, acts of *hostility*, fell cruelty, &c. So that the enemy of God hates his Maker and his service, is cruel to his fellow-creatures; "a foe to God, was ne'er true friend to man." And even torments his own soul! Though every man brings into the world the seeds of all these evils; yet, it is only by *growing up* in him, that they acquire their perfection: *nemo repente fuit turpissimus*: no man becomes a profligate at once; he arrives at it by slow degrees: and the speed he makes is proportioned to his circumstances; means of gratifying sinful passions, evil education, bad company, &c. &c. These make a great *diversity* in the moral states of men: all have the same seeds of evil, *nemo sine vitiiis nascitur*, all come defiled into the world; but all have not the same opportunities of *cultivating* these seeds. Besides, as God's Spirit is continually convincing the world of *sin*, *righteousness*, and *judgment*; and the *ministers* of God are seconding its influence with their pious exhortations: as the Bible is in almost every house; and is less or more heard or read by almost every person, these evil seeds are receiving continual *blasts* and *checks*, so that, in many cases, they have not a vigorous growth. These causes make the principal *moral differences* that we find among men; though, in evil *propensities* they are all radically the same.

That all the preceding characters are applied by some learned men to the *Gentiles*, exclusively as such, I am well aware; and that they may be all applied to them in a *national* point of view, there can be little doubt. But there are too many correspondences between the state of the *modern Gentiles* and that of the *ancient Gentiles*, to justify the propriety of applying the whole as fully to the *former* as to the *latter*. Indeed the *four* particulars already explained, point out the *natural* and *practical* state of every human being, previously to his regeneration by the grace and Spirit of God.

In due time Christ died for the ungodly] This due or

proper time, will appear in the following particulars:—1. Christ was manifested in the flesh when the world needed him most—2. When the powers of the human mind had been cultivated to the utmost, both in *Greece* and *Rome*; and had made every possible effort, but all in vain, to find out some efficient scheme of happiness—3. When the Jews were in the lowest state of corruption, and had the greatest need of the promised Deliverer—4. When the fulness of the time came, foretold by the prophets—5. When both Jews and Gentiles, the one from their *jealousy*, the other from their *learning*, were best qualified to detect imposture and to ascertain fact—6. In a word, Christ came, when his advent was most likely to promote its great object, glory to God in the highest; and peace and good will among men. And the *success* that attended the preaching of Christ and his apostles, together with the wide and rapid spread of the gospel, all prove that it was the *due time*, *κατα καιρον*, the *proper season*; and, that Divine wisdom was justified in fixing upon *that* time in preference to all others.

Died for the ungodly.] *Υπερ ασεβων απεθανε*, He died INSTEAD of the ungodly, see also ver. 8. so Luke xxii. 19. The body of Christ, *το υπερ υμων δεδομενον*, which was given FOR you; i. e. the life that was laid down in your STEAD. In this way the preposition, *υπερ*, is used by the best Greek writers.

Verse 7. For scarcely for a righteous man will one die] The Jews divide men, as to their moral character, into four classes. 1. Those who say, "what is mine is my own; and what is thine, is thy own." These may be considered the *just*, who render to every man his due; or rather, they who neither give nor take. The second class is made up of those who say, "What is mine, is thine; and what is thine, is mine." These are they who accommodate each other; who borrow and lend. The third class is composed of those who say, "What is mine, is thine; and what is thine, let it be thine." These are the *pious*, or *good*, who give up all for the benefit of their neighbour. The fourth class are those who say, "What is thine, is mine; and what is thine shall be mine." These are the *impious*, who take all, and give nothing. Now, for one of the first class, who would die? There is nothing amiable in his life or conduct that would so endear him to any man, as to induce him to risk his life to save such a person.

Peradventure for a good man some would even dare to die.] That is for one of the third class, who gives all he has for the good of others. This is the truly benevolent man,

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yet sinners, Christ died for us.
9 Much more then, being now justified ^a by his blood, we shall be saved ^b from wrath through him.

10 For ^c if, when we were enemies, ^d we were reconciled to God by the death of his Son, much

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more, being reconciled, we shall be saved ^e by his life.

11 And not only so, but we also ^f joy in God through our Lord Jesus Christ, by whom we have now received the ^g atonement.

12 Wherefore, as ^h by one man sin entered

^a Ch. 3. 25. Eph. 2. 13. Hebr. 9. 14. 1 John 1. 7.—^v ch. 1. 18. 1 Thes. 1. 10.—^c ch. 8. 32.—^d 2 Cor. 5. 18, 19. Eph. 2. 16. Col. 1. 20, 21.

^e John 5. 26. & 14. 19. 2 Cor. 4. 10, 11.—^f ch. 2. 17. & 3. 29, 30. Gal. 4. 9.—^g Or, reconciliation, ver. 10. 2 Cor. 5. 18, 19.—^h Gen. 3. 6. 1 Cor. 15. 21.

whose life is devoted to the public good : for such a person, peradventure, some who have had their lives perhaps preserved by his bounty, would even dare to die : but such cases may be considered merely as possible : they exist, it is true, in romance : and we find a few rare instances of friends exposing themselves to death for their friends. See the case of Jonathan and David ; Damon and Pythias, Val. Max. lib. iv. c. 7. And our Lord says, John x. 11, 12, *Greater love hath no man than this, that a man lay down his life for his friend.* This is the utmost we can expect among men.

Verse 8. *But God commendeth his love, &c.* Συμψησι, God hath set this act of infinite mercy in the most conspicuous light, so as to recommend it to the notice and admiration of all.

While we were yet sinners] We were neither righteous nor good ; but impious and wicked. See the preceding verse, and see the note on ver. 6.

Verse 9. *Much more then, being now justified*] If Jesus Christ, in his endless compassion towards us, gave his life for ours, while we were yet enemies ; being now justified by his blood, by his death on the cross ; and thus reconciled to God, we shall be saved from wrath, from punishment for past transgression, through him, by what he has thus suffered for us.

Verse 10. *For if, when we were enemies*] See under ver. 6.

We were reconciled] The enmity existing before, rendered the reconciliation necessary. In every human heart there is a measure of enmity to holiness ; and, consequently, to the author of it. Men seldom suspect this ; for one property of sin is, to blind the understanding, so that men do not know their own state.

We shall be saved by his life.] For, as he died for our sins, so he rose again for our justification : and his resurrection to life, is the grand proof that he has accomplished whatever he had purposed in reference to the salvation of man. 2. This may be also understood of his life of intercession : for it is written, he ever LIVETH to make INTERCESSION for us, Heb. vii. 25. Through this life of intercession at the right hand of God, we are spared and blessed. 3. And it will not be amiss to consider that, as our salvation implies

the renovation of our nature, and our being restored to the image of God, so, σωθησομεθα εν τη ζωη αυτου, may be rendered we shall be saved IN his life ; for, I suppose, it is pretty generally agreed, that the life of God, in the soul of man, is essential to its salvation. 4. The example also of the life of Christ, is a means of salvation. He hath left us an example that we should follow his steps ; and he that followeth him, shall not walk in darkness, but shall have the light of LIFE, John viii. 12.

Verse 11. *We also joy*, (καυχωμενοι, we exult, or glory in God, &c.) We now feel that God is reconciled to us, and we are reconciled to him : the enmity is removed from our souls ; and He, for Christ's sake, through whom we have received the atonement, καταλλαγη, the reconciliation, has remitted the wrath, the punishment which we deserved : and now, through this reconciliation, we expect an eternal glory.

It was certainly improper to translate καταλλαγη here, by atonement, instead of reconciliation ; as καταλασσω, signifies to reconcile, and is so rendered by our translators in all the places where it occurs. It does not mean the atonement here, as we generally understand that word, viz. the sacrificial death of Christ ; but rather the effect of that atonement, the removal of the enmity, and by this, the change of our condition and state ; from κατα intensive, and αλλασσω to change ; the thorough change of our state from enmity to friendship. God is reconciled to us, and we are reconciled to him by the death of his Son ; and thus there is a glorious change from enmity to friendship ; and we can exult in God through our Lord Jesus Christ, by whom we have received this reconciliation. Though boasting is forbidden to a Jew, because his is a false confidence ; yet boasting is enjoined to a Christian ; to one reconciled to God : for, his boasting is only in that reconciliation, and the endless mercy by which it was procured. So, he that glorieth, boasteth, must glory in the Lord.

Verse 12. *Wherefore, as by one man, sin entered into the world*] From this verse, to the conclusion of the chapter, the apostle produces a strong argument to prove, that as all mankind stood in need of the grace of God in Christ, to redeem them from their sins ; so this grace has been afforded equally to all, both Jews and Gentiles.

A. M. cir. 4062. into the world, and "death by sin ;
 A. D. cir. 58. and so death passed upon all men,
 An. Olymp. cir. CCIX. 2. ^b for that all have sinned :
 A. U. C. cir. 811.

13 (For until the law sin was in the world : but " sin is not imputed when there is no law.

A. M. cir. 4062.
 A. D. cir. 58.
 An. Olymp.
 cir. CCIX. 2.
 A. U. C. cir. 811.

^a Gen. 2. 17. ch. 6. 23. 1 Cor. 15. 21.—^b Or, *in whom*.

^c Ch. 4. 15. 1 John 3. 4.

Dr. Taylor has given the following analysis of the apostle's mode of argumentation. The argument stands thus.—"The consequences of Christ's *obedience* extend as far as the consequences of Adam's *disobedience*. The consequences of Adam's disobedience extend to all mankind ; and therefore, so do the consequences of Christ's obedience. Now, if the Jews will not allow the Gentiles any interest in Abraham, as not being naturally descended from him ; yet they must own that the Gentiles are the descendants of *Adam*, as well as themselves ; and being all equally involved in the consequences of his sin, from which," (as far as the death of the body is concerned) "they shall all equally be released at the resurrection, through the *free gift* of God, therefore they could not deny the Gentiles a share in all the other blessings included in the same gift."

This argument, besides proving the main point, goes to shew—1. That the grace of God in the gospel *abounds* beyond, or very far exceeds, the mere reversing of the sufferings brought upon mankind by Adam's one offence ; as it bestows a vast surplusage of blessings which have no relation to that offence, but to the *many offences* which mankind have committed ; and to the exuberance of the Divine grace. 2. To shew how justly the Divine grace is founded on the obedience of Christ ; in correspondence to the dispensation Adam was under, and to the consequences of his disobedience : if this disobedience involved all mankind in death, it is proper that the obedience of Christ should be the cause not only of reversing that death to all mankind, but also of other blessings which God should see fit, (through him,) to bestow on the world. 3. It serves to explain, and set in a clear view, the difference between the *law* and *grace*. It was the *law*, which, for Adam's one transgression, subjected him and his posterity, as included in him when he transgressed, to death, without hopes of a revival. It is *grace* which restores all men to life at the resurrection ; and over and above that, has provided a gracious dispensation for the pardon of their sins ; for reducing them to obedience ; for guarding them against temptations ; supplying them with strength and comfort ; and for advancing them to eternal life. This would give the attentive Jew a just notion of the *law*, which himself was under ; and under which he was desirous of bringing the Gentiles.

The order in which the apostle handles this argument is this :—1. He affirms that death passed upon all men, by Adam's one transgression, ver. 12. 2. He proves this, ver.

13, 14. 3. He affirms there is a *correspondence* between Adam and Christ ; or between the *παράπτωμα*, *offence* ; and the *Χάρισμα* *free gift*, ver. 14. 4. This correspondence, so far as the two opposite parts answer to each other, is justly expressed ver. 18, and 19. and there we have the main or fundamental position of the apostle's argument, in relation to the point which he has been arguing from the beginning of the Epistle ; namely, the *extensiveness of the grace of the gospel*, that it actually reaches to *ALL MEN*, and is not confined to the *Jews*. 5. But before he laid down this position, it was necessary that he should shew that the correspondence between Adam and Christ, or between the *offence* and the *gift*, is not to be confined strictly to the bounds specified in the position, as if the *gift* reached no farther than the consequences of the *offence* ; when in reality it extends vastly beyond them, ver. 15, 16, 17. 6. Having settled these points, as previously necessary to clear his fundamental position, and fit to his argument, he then lays down that position in a diversified manner of speech, ver. 18, 19. just as in 1 Cor. xv. 20, 21. and leaves us to conclude, from the premises laid down, ver. 15, 16, 17. that the *gift* and the *grace*, in its utmost extent, is as *free to all mankind*, who are willing to accept of it, as this particular instance, the resurrection from the dead. They *shall* all be raised from the dead hereafter : they *may* all be quickened by the Spirit *here*. 7. Having thus shewn the extensiveness of the Divine *grace*, in opposition to the dire effects of the *law* under which Adam was ; that the Jews might not overlook what he intended they should particularly observe, he puts them in mind that the law given to Adam, *transgress and die*, was introduced into the Jewish constitution by the ministry of *Moses* ; and for this end, that *the offence*, with the penalty of *death* annexed to it, *might abound*, ver. 20. But, to illustrate the Divine grace, by setting it in contrast to the law, he immediately adds, where *sin*, subjecting to death, *hath abounded*, *grace hath much more abounded* ; that is, in blessings bestowed ; it has stretched far beyond both Adam's transgression, and the transgressions under the law of *Moses*, ver. 20, 21. and see the note on the first of these verses.

Upon this argument the learned doctor makes the following general remarks :—

" I. As to the order of time ; the apostle carries his arguments *backwards* from the time when Christ came into the world, (chap. i. 17. to chap. iv.) to the time when the *covenant* was made with Abraham, (chap. iv.) to the time when

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

14 Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the simi-

litude of Adam's transgression, ^b who is the figure of him that was to come.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^a Ch. 4. 15. Hos. 6. 7. Wisd. 1. 14.

^b 1 Cor. 15. 21, 22, 45. Col. 2. 17.

the judgment to condemnation, pronounced upon Adam, came upon all men, chap. v. 12. to the end. And thus he gives us a view of the principal *dispensations* from the beginning of the world.

“II. In this last case, as well as in the two former, he uses *law*, or forensic terms; *judgment to condemnation, justification, justify, made sinners, made righteous*. And therefore, as he considers both Jews and Gentiles at the coming of Christ, and Abraham, when the covenant was made with him; so he considers Adam, and all men, as *standing in the court, before the tribunal of God*. And this was the clearest and concise way of representing his arguments.”—Notes, p. 283.

Sin entered into the world] There was neither *sin* nor *death* before the offence of Adam; after that, there were both. Adam's transgression was therefore the *cause* of both.

And death by sin] *Natural evil* is evidently the effect of *moral evil*; if man had never sinned, he had never suffered. *Dust thou art, and unto dust shalt thou return*, was never spoken till after Adam had eaten the forbidden fruit.

Death passed upon all men] Hence we see, that all human beings partook in the consequences of Adam's sin. He propagated *his like*; and, with the rudiments of his own nature, propagated those of his *moral likeness*.

For that all have sinned] All are born with a sinful nature; and the seeds of this evil soon vegetate, and bring forth corresponding fruits. There has never been one instance of an immaculate human soul since the fall of Adam. Every man sins, and sins too after the similitude of Adam's transgression. Adam endeavoured to be *independent* of God: all his offspring act in the same way; hence *prayer* is little used, because prayer is the *language of dependence*; and this is inconsistent with every emotion of *original sin*. When these degenerate children of degenerate parents are detected in their sins, they act just as their parents did; each *excuses* himself, and lays the blame on *another*. What hast thou done?—*The woman whom thou gavest me, to be with me; she gave me, and I did eat. What hast thou done?—The serpent beguiled me, and I did eat.* Thus, it is extremely difficult to find a person who ingenuously acknowledges his own transgression. See the notes on Gen. iii. 6, &c. where the doctrine of original sin is particularly considered.

Verse 13. *For until the law, sin was in the world*] As *death* reigned from Adam to Moses; so also did *sin*. Now, as there was no *written law* from Adam till that given to Moses; the *death* that prevailed could not be the consequence of the breach of that law; for *sin*, so as to be punished with temporal death, *is not imputed when there is no law*, which shows the penalty of sin to be death. Therefore, men are not subjected to death, for their *own personal transgressions*, but for the sin of Adam; as through his transgression, all come into the world with the seeds of death and corruption in their own nature, superadded to their moral depravity. All are *sinful*—all are *mortal*—and all *must die*.

Verse 14. *Nevertheless, death reigned from Adam to Moses*] This supposes, as Dr. Taylor very properly observes:—1. That *sin* was in the world from Adam to Moses. 2. That *law* was *not* in the world from Adam to Moses, during the space of about 2500 years: for, after Adam's transgression, that law was abrogated; and, from that time, men were either under the general *covenant of grace* given to Adam or Noah; or under that which was specially made with *Abraham*. 3. That therefore the sins committed were not imputed unto them *to death*; for they did not sin *after the similitude of Adam's transgression*; that is, they did not, like him, transgress a law, or rule of action, to which *death*, as the penalty, was annexed. And yet—4. Death reigned over mankind during the period between Adam and Moses. Therefore, men did not die for their own transgressions, but in consequence of Adam's one transgression.

Who is the figure of him that was to come.] Adam was the *figure*, *τυπος*, the *type, pattern* or *resemblance of him who was to come*: i. e. of the *Messiah*. The correspondence between them appears in the following particulars:—1. Through him, as its spring and fountain, *sin* became diffused through the world, so that every man comes into the world with sinful propensities: *for, by one man, sin entered into the world; and death by sin; and so judgment passed upon all men*, ver. 12. Through Christ, as its spring and fountain, *righteousness* becomes diffused through the earth; so that every man is made partaker of a principle of grace and truth; for *he is the true light that lighteneth every man that cometh into the world*, John i. 9. 2. *As in Adam all die; so in Christ shall all be made alive*, 1 Cor. xv. 22. *For, since by man came death, by man came also the resurrection of the dead*, ver. 21. 3. As in, or through Adam, *guilt*

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

15 But not as the offence, so also is the free gift. For, if through the offence of one, many be dead;

* Isai. 53. 11. Dan. 12. 2. John 1. 16.

came upon all men; so, through Christ, the *free gift* comes upon all men unto *justification of life*, ver. 18. These alone seem to be the instances, in which a similitude exists between Adam and Christ.

Verse 15. *But not as the offence, so also is the free gift*] The same learned writer quoted above, continues to observe; "It is evident that the apostle, in this and the two following verses, is running a *parallel*, or making a *comparison* between the offence of Adam and its consequence; and the opposite *gift* of God, and its consequences. And, in these three verses, he shews, that the comparison will not hold good in all respects; because the *free gift*, *χαρισμα*, bestows blessings far beyond the consequences of the offence; and which, therefore, have no relation to it. And this was necessary, not only to prevent mistakes concerning the consequence of Adam's offence, and the extent of gospel grace; but it was also necessary to the apostle's main design; which was not only to prove that the grace of the gospel extends to all men, so far as it takes off the consequence of Adam's offence, [i. e. *death*, without the promise or probability of a *resurrection*,] but that it likewise extends to all men, with respect to the surplusage of blessings; in which it stretches far beyond the consequences of Adam's offence. For, the grace that takes off the consequence of Adam's offence, and the grace which *abounds* beyond it, are both included in the same *χαρισμα*, or *free gift*, which should be well observed; for, in this I conceive lie the connexion and sinews of the argument: the *free gift*, which stands opposed to Adam's offence; and which, I think, was bestowed immediately after the offence; Gen. iii. 15, *The seed of the woman shall bruise the serpent's head*. This gift, I say, includes both the grace which exactly answers to the offence; and also that part of the grace which stretches far beyond it. And, if the one part of the gift be freely bestowed on all mankind, as the Jews allow, why not the other? especially, considering that the *whole gift* stands upon a reason and foundation in excellence and worth, vastly surpassing the malignity and demerit of the offence; and, consequently, capable of producing benefits vastly beyond the sufferings occasioned by the offence. This is the force of the apostle's argument: and therefore, supposing that in the 18th and 19th verses, literally understood, he compares the consequence of Adam's offence, and Christ's obedience, only so far as the one is commensurate to the other; yet his reasoning, ver. 15, 16, 17. plainly shews, that it is his meaning and intention that

much more the grace of God, and the gift by grace, which is by one man, Jesus Christ,

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

† Ch. 8. 29. John 3. 16.

we should take into his conclusion the whole of the gift, so far as it can reach, to all mankind."

For, if through the offence of one, many be dead] That the *οἱ πολλοι*, *the many*, of the apostle, here means *all mankind*, needs no proof to any but that person who finds himself qualified to deny that all men are *mortal*. And if *the many*, that is, *all mankind*, have died through the offence of one; certainly, the *gift by grace*, which abounds unto *τους πολλους*, *the many*, by Christ Jesus, must have reference to *every human being*. If the consequences of Christ's incarnation and death extend only to a *few*, or a *select number* of mankind, which, though they may be considered *many* in themselves, are *few* in comparison of the whole human race; then, the consequences of Adam's sin have extended only to a *few*, or to the *same select number*: and if only *many*, and not *all* have fallen, only that *many* had need of a Redeemer. For, it is most evident, that the same persons are referred to in both clauses of the verse. If the apostle had believed that the benefits of the death of Christ had extended only to a select number of mankind; he never could have used the language he has done here: though, in the first clause, he might have said, without any qualification of the term, *through the offence of one, MANY are dead*; in the 2nd clause, to be consistent with the doctrine of particular redemption, he must have said, *The grace of God, and the gift by grace, hath abounded unto SOME*. As by the offence of one judgment came upon ALL men to condemnation; so, by the righteousness of one, the free gift came upon SOME to justification, ver. 18. As, by one man's disobedience, MANY were made sinners; so, by the obedience of one, shall SOME be made righteous, ver. 19. As in Adam ALL die; so, in Christ, shall SOME be made alive, 1 Cor. xv. 22. But neither the doctrine nor the thing ever entered the soul of this divinely inspired man.

Hath abounded unto many] That is, Christ Jesus died for every man; salvation is free for all; saving grace is tendered to every soul; and a measure of the Divine light is actually communicated to every heart, John i. 9. And, as the grace is *offered*, so it may be *received*; and hence the apostle says, ver. 17, *they which receive abundance of grace, and of the gift of righteousness, shall reign in life by Christ Jesus*: and, by *receiving*, is undoubtedly meant not only the act of *receiving*, but *retaining* and *improving* the grace which they receive: and, as all may receive, so ALL may improve and retain the grace they do receive; and, consequently,

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

hath abounded ^a unto many.
16 And not as *it was* by one
that sinned, *so is* the gift: for the
judgment *was* by one to condemnation; but
the free gift is of many offences unto justifi-
cation.

17 For, if ^b by one man's offence death reigned
by one; much more they which receive abund-

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

ance of grace and of the gift of
righteousness shall reign in life by
one, Jesus Christ.)

18 Therefore, as ^c by the offence of one,
judgment came upon all men to condemna-
tion; even so ^d by the righteousness of one, *the
free gift came* ^e upon all men unto justification
of life.

^a Isai. 53. 11. Matt. 20. 28. & 26. 28.—^b Or, *by one offence*.—^c Or,
by one offence.

^b Or, *by one righteousness*.—^e John 12. 32. Hebr. 2. 9.

ALL may be eternally saved. But of multitudes, Christ still
may say, *They WILL not come unto me, that they might
have life.*

Verse 16. *And not as it was by one that sinned*] That
is, the judicial act that followed Adam's sin, (the sentence
of death pronounced upon him, and his expulsion from Pa-
radise,) took its rise from his *one offence* alone, and termi-
nated in condemnation; but the free gift of God in Christ
takes its rise also from the *many offences* which men, in a
long course of life, have personally committed; and the ob-
ject of this grace is to justify them freely, and bring them to
eternal life.

Verse 17. *Death reigned by one*] Death is here *per-
sonified*, and is represented as reigning over the human
race; and death, of course, reigns unto death; he is known
as reigning, by the *destruction* of his subjects.

Shall reign in life] Those who *receive*, retain, and im-
prove the abundant grace offered by Jesus Christ, shall be
redeemed from the *empire* of death, and exalted to the *throne*
of God, to live and *reign* with him ever, world without end.
See Rev. i. 5, 6. ii. 7, 10, 11. iii. 21.

If we carefully compare ver. 15. with ver. 17. we shall
find that there is a correspondence between *περισσειαν*, the
abounding, ver. 17. and *επερισσευσε*, *hath abounded*, ver. 15.
between *της δωρας της δικαιοσυνης*, the *gift of righteousness*,
i. e. *justification*, ver. 17. and *η δωρα εν χαριτι*, the *gift by
grace*, ver. 15. Therefore, if we understand the *abounding
of grace*, and the *gift of justification*, ver. 17. we shall un-
derstand the *grace of God*, and the *gift by grace which hath
abounded unto the many*, ver. 15. But the *abounding of
grace*, and the *gift of justification*, ver. 17. is that *grace* and
gift which is *RECEIVED* by those who shall *reign in eternal
life*. *Reigning in life*, is the consequence of *receiving* the
grace and *gift*. Therefore, receiving the *grace*, is a necessary
qualification on our part, for reigning in life; and this neces-
sarily implies our believing in Christ Jesus, as having died
for our offences, receiving the *grace* so freely offered us;
using the means, in order to get *more grace*, and bringing
forth the fruits of the Spirit. *Receive*, must here have the

same sense as in Matt. xiii. 20, *He heareth the word, and
with joy RECEIVETH it.* John i. 12, *But as many as RE-
CEIVED him, to them gave he power to become the sons of
God.* John iii. 11, *Ye RECEIVE not our witness*.—See also
ver. 32, 33. John v. 43, *I am come in my Father's name,
and ye RECEIVE me not.* John xii. 48, *He that RECEIVETH
not my words.* John xiii. 20, *He that receiveth whomsoever
I send, RECEIVETH me.* John xiv. 17, *The Spirit of truth
whom the world cannot RECEIVE.* John xvii. 8, *I have given
them the words which thou gavest me; and they have RE-
CEIVED them.* In all these passages it is evident that *re-
ceiving* and *not receiving*, imply improving or not im-
proving.

Verse 18. *Therefore, as by the offence of one, &c.*] The
Greek text of this verse is as follows, *Αρα ουν, ως δι' ενος
παραπτωματος, εις παντας ανθρωπους εις κατακριμα: ουτω
και δι' ενος δικαιοματος, εις παντας ανθρωπους, εις δικαιοσιν
ζωης*; which, literally rendered, stands thus—*Therefore, as
by one offence unto all men, unto condemnation; so likewise,
by one righteousness unto all men, to justification of life.*
This is evidently an elliptical sentence, and its *full* meaning
can be gathered only from the context. He who had no par-
ticular purpose to serve, would, most probably, understand
it, from the context, thus—*Therefore, as by one sin, all men
came into condemnation; so also, by one righteous act, all
men came unto justification of life*; which is more fully ex-
pressed in the following verse. Now, leaving all particular
creeds out of the question; and taking in the scope of the
apostle's reasoning in this, and the preceding chapter, is not
the sense evidently this? Through the disobedience of Adam,
a sentence of condemnation to death, without any promise
or hope of a resurrection, passed upon all men; so by the
obedience of Christ unto death, this one grand righteous act,
the sentence was so far reversed, that death shall not *finally*
triumph; for all shall again be restored to life: *justice* must
have its due; and therefore all must *die*. The *mercy* of
God, in Christ Jesus, shall have its due also; and therefore
all shall be put into a *salvable* state here, and the whole
human race shall be raised to *life* at the great day. Thus,

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C. cir. 811.

19 For, as by one man's disobedience, many were made sinners; so, by the obedience of

one, shall many be made righteous.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C. cir. 811.

20 Moreover, the law entered, that

* 1 Kings 1. 21. Isai. 53. 4, 5, 6, 10. 2 Cor. 5. 21.

^b John 15. 22. ch. 3. 20. & 4. 15. & 7. 8. Gal. 3. 19, 23.

both *justice* and *mercy* are magnified; and neither is exalted at the expense of the other.

The Apostle uses *three* remarkable words in these three verses; 1. *Δικαιωμα* *Justification*, verse 16. 2. *Δικαιοσυνη*, which we render *righteousness*, verse 17. but is best rendered *justification*, as expressing that *pardon* and *salvation* offered to us in the gospel: see the note chap. i. 16. 3. *Δικαιωσις*, which is also rendered *justification*, verse 18.

The *first* word, *δικαιωμα*, is found in the following places, Luke i. 6. Rom. i. 32. ii. 26. v. 16, 18. viii. 4. Heb. ix. 1, 10. Rev. xv. 4. and xix. 8. to which the reader may refer. *Δικαιωμα* signifies, among the Greek writers, *the sentence of a judge, acquitting the innocent, condemning, and punishing the guilty*; but in the New Testament it signifies whatever God has appointed or sanctioned as a law; and appears to answer to the Hebrew *מִשְׁפָּט יְהוָה* *mishpat Yehovah*, *the statute; or judgment of the Lord*. It has evidently this sense in Luke i. 6. *walking in all the commandments and ORDINANCES, δικαιωμασι, of the Lord blameless*; and it has the like meaning in the principal places referred to above; but in the verse in question, it most evidently means *absolution, or liberation from punishment*, as it is opposed to *κατακριμα* *condemnation*, verse 18. see the note on chap. i. 16. and see *Schleusner* in voce.

The *second* word, *δικαιοσυνη*, I have explained at large in chap. i. 16. already referred to.

The *third* word, *δικαιωσις*, is used by the Greek writers, almost universally, to denote the *punishment* inflicted on a criminal, or the *condemnatory sentence* itself; but in the New Testament, where it occurs only twice, (Rom. iv. 25, *he was raised for our justification, δικαιωσιν*, and chap. v. 18, *unto justification of life, δικαιωσιν ζωης*;) it evidently signifies the *pardon* and *remission of sins*; and seems to be nearly synonymous with *δικαιωμα*. Dr. Taylor thinks that "*δικαιοσυνη* is *gospel pardon* and *salvation*; and has reference to *God's mercy*. *Δικαιωμα* is our being set quite clear and right; or our being restored to sanctity, delivered from eternal death, and being brought to eternal life; and has reference to the power and guilt of sin. And *δικαιωσις*, he thinks may mean no more than our being restored to life at the resurrection." Taking these in their order: There is, *first*, *pardon of sin*. *Secondly*, *purification of heart*, and preparation for glory. *Thirdly*, *the resurrection of the body*, and its being made like to his glorious body, so as to become a

fit tabernacle for the soul in a glorified state for ever and ever.

The same writer observes, that when the Apostle speaks of *forgiveness of sins*, simply, he insists on *faith* as the condition; but here where he speaks of *justification of life*, he mentions no condition; and therefore he supposes, *justification of life*, the phrase being understood in a forensic sense, to mean no more than the *decree* or *judgment* that determines the *resurrection from the dead*. This is a favourite point with the Doctor, and he argues largely for it: see his *Notes*.

Verse 19. *For, as by one man's disobedience, &c.*] The explanation of this verse has been anticipated in the foregoing.

Verse 20. *The law entered that the offence might abound*] After considering various opinions concerning the true meaning of this verse, (see under verse 12.) I am induced to prefer my own, as being the most simple. By *law* I understand the Mosaic law. By *entering in*, *παρεισηλθα*, or rather *coming in privily*, see Gal. i. 4. (the only place where it occurs besides,) I understand the temporary or limited use of that law, which was, as far as its *rites* and *ceremonies* are considered, confined to the Jewish people; and to them, only till the Messiah should come; but considered as the *moral law*, or *rule of conscience and life*, it has in its *spirit* and *power* been *slipt in*, introduced into every conscience that *sin might abound*, that the true nature, deformity and extent of sin might appear; for by the law is the knowledge of sin: for how can the finer deviations from a *straight line* be ascertained, without the application of a known *straight edge*? Without this *rule of right*, sin can only be known in a sort of *general way*; the innumerable *deviations from positive rectitude* can only be known by the application of the righteous statutes of which the law is composed. And it was necessary that this law should be given, that the true nature of *sin* might be seen, and that men might be the better prepared to receive the gospel; finding that this law worketh only *wrath*, i. e. denounces *punishment*, forasmuch as all have sinned. Now, it is wisely ordered of God, that wherever the gospel goes, there the law goes also; *entering every where*, that *sin* may be seen to *abound*, and that men may be led to despair of salvation in any other way, or on any terms, but those proposed in the gospel of Christ. Thus the sinner becomes a *true penitent*, and is glad, seeing the curse of the law hanging over his soul, to flee for refuge to the hope set before him in the *gospel*.

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A. D. cir. 58.
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A. U. C. cir. 811.

the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death,

* Luke 7. 47. 1 Tim. 1. 14.

But where sin abounded] Whether in the world, or in the heart of the individual, being discovered by this most pure and righteous law; grace did much more abound: not only pardon for all that is past, is offered by the gospel, so that all the transgressions for which the soul is condemned to death by the law, are freely and fully forgiven; but also the Holy Spirit, in the abundance of his gifts and graces, is communicated, so as to prepare the receiver for an exceeding and eternal weight of glory. Thus the grace of the gospel not only redeems from death, and restores to life; but brings the soul into such a relationship with God, and into such a participation of eternal glory, as we have no authority to believe ever would have been the portion even of Adam himself, had he even eternally retained his innocence. Thus, where sin abounded, grace doth much more abound.

Verse 21. *That as sin hath reigned unto death*] As extensively, as deeply, as universally, as sin, whether implying the act of transgression, or the impure principle from which the act proceeds, or both. Hath reigned, subjected the whole earth and all its inhabitants; the whole soul, and all its powers and faculties, unto death, temporal of the body, spiritual of the soul, and eternal of both; even so, as extensively, deeply, and universally, might grace reign, filling the whole earth, and pervading, purifying, and refining the whole soul: through righteousness, through this doctrine of free salvation by the blood of the Lamb, and by the principle of holiness transfused through the soul by the Holy Ghost: unto eternal life, the proper object of an immortal spirit's hope, the only sphere where the human intellect can rest, and be happy in the place and state where God is; where he is seen as he is; and where he can be enjoyed without interruption in an eternal progression of knowledge and beatitude: by Jesus Christ our Lord, as the cause of our salvation, the means by which it is communicated, and the source whence it springs. Thus we find, that the salvation from sin here, is as extensive and complete as the guilt and contamination of sin; death is conquered, hell disappointed, the Devil confounded, and sin totally destroyed. Here is glorying, to Him that loved us, and washed us from our sins in his own blood, and has made us kings and priests to God and his Father, be glory and dominion, for ever and ever. Amen! Hallelujah! The Lord God omnipotent reigneth! Amen, and Amen.

What highly interesting and momentous truths does the

even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

A. M. cir. 4062.
A. D. cir. 58.
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cir. CCLIX. 2.
A. U. C. cir. 811.

† 2 Cor. 15. 56, 57. ch. 6. 16, 21, 23.

preceding chapter bring to our view! No less than the doctrine of the fall of man from original righteousness; and the redemption of the world by the incarnation and death of Christ. On the subject of the FALL, though I have spoken much in the notes on Genesis, chap. iii. yet it may be necessary to make a few farther observations:

1. That all mankind have fallen under the empire of death, through this original transgression, the apostle most positively asserts; and few men who profess to believe the Bible, pretend to dispute. This point is indeed ably stated, argued, and proved by Dr. Taylor, from whose observations the preceding notes are considerably enriched. But there is one point, which I think not less evident; which he has not only not included in his argument, but as far as it came in his way, has argued against it, viz. the degeneracy and moral corruption of the human soul. As no man can account for the death brought into the world, but on the ground of this primitive transgression; so none can account for the moral evil that is in the world, on any other ground. It is a fact, that every human being brings into the world with him the seeds of dissolution and mortality. Into this state we are fallen, according to divine revelation, through the offence of Adam. This fact is proved by the mortality of all men. It is not less a fact, that every man that is born into the world brings with him the seeds of moral evil; these he could not have derived from his Maker; for the most pure and holy God can make nothing impure, imperfect, or unholy. Into this state we are reduced, according to the Scripture, by the transgression of Adam; for by this one man, sin entered into the world, as well as death.

2. The fact, that all come into the world with sinful propensities, is proved by another fact, that every man sins; that sin is his first work, and that no exception to this has ever been noticed, except in the human nature of Jesus Christ; and that exempt case is sufficiently accounted for from this circumstance, that it did not come in the common way of natural generation.

3. As like produces its like, if Adam became mortal and sinful, he could not communicate properties which he did not possess; and he must transmit those which constituted his natural and moral likeness. Therefore all his posterity must resemble himself. Nothing less than a constant miraculous energy, presiding over the formation and development of every human body and soul, could prevent the seeds of natural and moral evil from being propagated. That these

seeds are not produced in men by their own *personal transgressions*, is most positively asserted by the Apostle in the preceding chapter; and that they exist *before* the human being is capable of actual transgression, or of the exercise of *will* and *judgment*, so as to *prefer* and *determine*, is evident to the most superficial observer; 1st, from the most marked evil *propensities* of children long before reason can have any influence or controul over passion; and, 2ndly, it is demonstrated by the *death* of millions in a state of infancy. It could not, therefore, be *personal* transgression that produced the evil *propensities* in the one case; nor *death* in the other.

4. While misery, death, and sin are in the world, we shall have incontrovertible proofs of the fall of man. Men may dispute against the doctrine of *original sin*; but such facts as the above, will be a standing irrefragable argument against every thing that can be advanced against the doctrine itself.

5. The *justice* of permitting this general infection to become diffused, has been strongly oppugned. "Why should the innocent suffer for the guilty?" As God made man to propagate his like on the earth, his transmitting the same kind of nature with which he was formed, must be a necessary consequence of that propagation. He might, it is true, have cut off for ever, the offending pair; but this, most evidently, did not comport with his creative designs. "But he might have rendered Adam incapable of sin." This does not appear. If he had been incapable of sinning, he would have been incapable of holiness; that is, he could not have been a *free agent*; or, in other words, he could not have been an *intelligent* or intellectual being; he must have been a mass of inert and unconscious matter. "But God might have cut them off and created a new race." He certainly might; and what would have been gained by this? Why, just nothing. The *second* creation, if of *intelligent* beings at all, must have been precisely similar to the first; and the circumstances in which these last were to be placed, must be exactly such as infinite wisdom saw to be the most proper for their predecessors; and consequently the most proper for *them*. They also must have been in a state of *probation*; they also must have been placed under a *law*; this law must be guarded by *penal sanctions*; the *possibility* of transgression must be the same in the second case as in the first; and the lapse as *probable*, because as *possible* to this second race of human beings, as it was to their predecessors. It was better, therefore, to let the same pair continue, to fulfil the great end of their creation, by propagating their like upon the earth; and to introduce an *antidote* to the *poison*, and by a dispensation as strongly expressive of *wisdom* as of *goodness*, to make the ills of life, which were the consequences of their transgression, the means of correcting the evil, and through the wondrous œconomy of grace, sanctifying even these to the eternal good of the soul.

6. Had not God provided a *Redeemer*, he, no doubt, would have terminated the whole mortal story, by cutting off the original transgressors; for it would have been unjust

to permit them to propagate their like in such circumstances, that their offspring must be *unavoidably* and eternally wretched.

God has therefore provided such a Saviour, the *merit* of whose *passion* and *death* should apply to every human being, and should infinitely transcend the *demerit* of the original transgression, and put every soul that received that grace, (and ALL may,) into a state of greater excellence and glory than that was, or could have been, from which Adam, by transgressing, fell.

7. The state of *infants* dying before they are capable of hearing the gospel; and the state of *heathens* who have no opportunity of knowing how to escape from their corruption and misery; have been urged as cases of peculiar hardship. But, first, there is no evidence in the whole book of God, that any child dies eternally for Adam's sin. Nothing of this kind is intimated in the Bible; and as Jesus took upon him *human nature*, and condescended to be born of a woman in a state of perfect helpless *infancy*, he has, consequently, sanctified this state, and has said, without limitation or exception, *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God*. We may justly infer, and all the *justice* as well as the *mercy* of the Godhead supports the inference, that all human beings, dying in an *infant* state, are regenerated by that *grace of God which bringeth salvation to all men*. Titus ii. 11. and go infallibly to the kingdom of heaven. As to the *Gentiles*, their case is exceedingly clear. The apostle has determined this; see chap. ii. 14. and 15. and the notes there. He, who, in the course of his providence, has withheld from them the *letter* of his *word*, has not denied them the *light* and *influence* of his SPIRIT; and will judge them in the great day, only according to the grace and means of moral improvement with which they have been favoured. No man will be finally damned, because he was a *Gentile*, but because he has not made a proper use of the grace and advantages which God had given him. Thus we see that the Judge of all the earth has done right; and we may rest assured that he will eternally act in the same way.

8. The term FALL we use metaphorically, to signify *degradation*: literally, it signifies *stumbling*, so as to lose the *centre of gravity*, or the *proper poise* of our bodies, in consequence of which we are precipitated on the ground. The term seems to have been borrowed from the *καρπτισμα* of the apostle, chap. v. 15—18. which we translate *offence*, and which is more literally FALL, from *παρὰ intensive*, and *πιπτω* I fall, a grievous, dangerous, and ruinous fall, and is properly applied to *transgression* and *sin* in general; as every act is a *degradation* of the soul, accompanied with *hurt*, and *tending to destruction*. The term, in this sense, is still in common use; the degradation of a man in power, we term his *fall*; the impoverishment of a *rich man* we express in the same way; and when a man of piety and probity is overcome by any act of sin, we say he is *fallen*; he has descended from his spiritual eminence, is degraded from his spiritual excellence, is impure in his soul, and becomes again exposed to the displeasure of his God.

CHAPTER VI.

We must not abuse the boundless goodness of God by continuing in sin, under the wicked persuasion that the more we sin, the more the grace of God will abound, 1. For, having been baptized into Christ, we have professed thereby to be dead to sin, 2—4. And to be planted in the likeness of his resurrection, 5. For we profess to be crucified with him, to die and rise again from the dead, 6—11. We should not, therefore, let sin reign in our bodies, but live to the glory of God, 12—14. The gospel makes no provision for living in sin, any more than the law did; and those who commit sin, are the slaves of sin, 15—19. The degrading and afflictive service of sin, and its wages eternal death; the blessed effects of the grace of God in the heart; of which eternal life is the fruit, 20—23.

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A. D. cir. 58.
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cir. CCIX. 2.
A. U. C. cir. 811.

WHAT shall we say then? Shall we continue in sin, that grace may abound?

^a Ch. 3. 8. ver. 15.

NOTES ON CHAP. VI.

The Apostle having proved that salvation both to Jew and Gentile, must come through the Messiah, and be received by *faith only*, proceeds in this chapter to shew the obligations under which both were laid, to live a holy life; and the means and advantages they enjoyed for that purpose. This he does, not only as a thing highly and indispensably necessary in itself, for without holiness none can see the Lord; but to confute a calumny which appears to have been gaining considerable ground even at that time; viz. that the doctrine of *justification by faith alone, through the grace of Christ Jesus*, rendered *obedience to the moral law* useless; and that the more evil a man did, the more the grace of God would abound to him, in his redemption from that evil. That this calumny was then propagated, we learn from chap. iii. 8. and the Apostle defends himself against it in the 31st verse of the same, by asserting, that his doctrine, far from making void the law, served to establish it. But in this, and the two following chapters, he takes up the subject in a regular, formal manner; and shews both Jews and Gentiles, that the *principles of the Christian religion* absolutely required a *holy heart* and a *holy life*, and made the amplest provision for both.

Verse 1. *Shall we continue in sin*] It is very likely that these are the words of a believing *Gentile*; who, having as yet received but little instruction, for he is but just brought out of his *heathen* state to believe in Christ Jesus, might imagine, from the manner in which God had magnified his mercy in blotting out his sin, on his simply believing on Christ; that, suppose he even gave way to the evil propensities of his own heart, his transgressions could do him no

2 God forbid. How shall we, that are ^b dead to sin, live any longer therein?

A. M. cir. 4062.
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^b Ver. 11. ch. 7. 4. Gal. 2. 19. & 6. 14.

hurt, now that he was in the favour of God. And we need not wonder that a *Gentile*, just emerging from the deepest darkness, might entertain such thoughts as these; when we find that eighteen centuries after this, persons have appeared in the most Christian countries of Europe, not merely asking such a question, but defending the doctrine with all their might; and asserting, in the most unqualified manner, “that believers were under *no obligation* to keep the *moral law* of God; that Christ had kept it for them: that his keeping it was *imputed to them*; and that God, who had exacted it from *Him*, who was their surety and representative, would not exact it from *them*; forasmuch as it would be *injustice* to require *two payments* for *one debt*.” These are the *Antinomians* who once flourished in this land, and whose race is not yet utterly extinct.

Verse 2. *God forbid!*] Μη γενοιτο, *let it not be, by no means; far from it; let not such a thing be mentioned!*—Any of these is the meaning of the Greek phrase, which is a strong expression of surprize and disapprobation: and is not properly rendered by our *God forbid*; which, though it may express the *same thing*, yet it is not proper to make the sacred *NAME* so familiar on such occasions.

How shall we, that are dead to sin] The phraseology of this verse is common among Hebrews, Greeks, and Latins. To *DIE to a thing, or person*, is to *have nothing to do with it or him*; to be *totally separated* from them: and to *live to a thing or person*, is to be *wholly given up to them*; to have the most *intimate connection* with them. So Plautus Clitell. iii. 1, 16, *Nihil mecum tibi, MORTUUS TIBI SUM. I have nothing to do with thee; I am DEAD to thee.* Persa. i. 1, 20, *Mihi quidem tu jam MORTUUS ERAS, quia te non visitavi: Thou wert DEAD to me, because I have not visited thee.*

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

3 Know ye not, that ^aso many of us as ^bwere baptized into Jesus Christ, ^cwere baptized into his death?

4 Therefore, we are ^dburied with him by baptism into death: that ^elike as Christ was raised up from the dead by ^fthe glory of the Father,

^a Col. 3. 3. 1 Pet. 2. 24. — ^b Or, *ars.* — ^c 1 Cor. 15. 29. — ^d Col. 2. 12. ch. 8. 11. 1 Cor. 6. 14. 2 Cor. 13. 4. — ^e John 2. 11. & 11. 40.

So Ælian, Var. Hist. iii. 13. οτι φιλονοστατον εινος το των Ταυριων, ποσουτον, ωσε ζην αυτους εν οινω, και το πλεισον του ζιου εν τη προς αυτον ομιλια καταναλισκειν. "The Tapyrians are such lovers of wine, that they LIVE in wine; and the principal part of their LIFE is DEVOTED to it." They live to wine; they are insatiable drunkards. See more examples in Wetstein and Rosenmuller.

Verse 3. Know ye not, &c.] Every man who believes the Christian religion, and receives baptism as the proof that he believes it, and has taken up the profession of it, is bound thereby to a life of righteousness. To be baptized into Christ, is to receive the doctrine of Christ crucified, and to receive baptism as a proof of the genuineness of that faith, and the obligation to live according to its precepts.

Baptized into his death?] That, as Jesus Christ, in his crucifixion, died completely, so that no spark of the natural or animal life remained in his body; so, those who profess his religion, should be so completely separated and saved from sin, that they have no more connection with it, nor any more influence from it, than a dead man has with or from his departed spirit.

Verse 4. We are buried with him by baptism into death] It is probable that the Apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water, which seemed to say, the man is drowned, is dead; and, when he came up out of the water, he seemed to have a resurrection to life; the man is risen again; he is alive! He was, therefore, supposed to throw off his old Gentile state, as he threw off his clothes, and to assume a new character, as the baptized generally put on new, or fresh garments. I say it is probable, that the Apostle alludes to this mode of immersion; but it is not absolutely certain that he does so, as some do imagine; for, in the next verse, our being incorporated into Christ by baptism is also denoted by our being planted, or rather, grafted together in the likeness of his death: and Noah's ark floating upon the water, and sprinkled by the rain from heaven, is a figure corresponding to baptism, 1 Pet. iii. 20, 21. but neither of these gives us the same idea of the outward form, as burying. We must be careful, therefore, not to lay too much stress on such circumstances. Drowning among the ancients was considered the most noble kind of death; some think that

even so, we also should walk in newness of life.

5 For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified

^a Gal. 6. 15. Eph. 4. 22, 23, 24. Col. 3. 10. — ^b Phil. 3. 10, 11. — ^c Gal. 2. 20. & 5. 24. & 5. 14. Eph. 4. 22. Col. 3. 5, 9.

the Apostle may allude to this. The grand point is, that this baptism represents our death to sin, and our obligation to walk in newness of life: without which, of what use can it, or any other rite be?

Raised up from the dead by the glory of the Father] From this we learn that, as it required the glory of the Father, that is, his glorious energy, to raise up from the grave the dead body of Christ; so it requires the same glorious energy, to quicken the dead soul of a sinner, and enable him to walk in newness of life.

Verse 5. For if we have been planted together] Συμμεντα γεγοναμεν; Dr. Taylor observes, that our translation does not completely express the Apostle's meaning. Τα συμμεντα, are such plants as grow, the one upon, and in the other, deriving sap and nourishment from it, as the mioleto upon the oak; or the cion upon the stock in which it is grafted. He would therefore translate the words, For if we have been growers together with Christ in the likeness of his death, (or in that which is like his death,) we shall be also growers together with him in the likeness of his resurrection; or in that which is like his resurrection. He reckons it a beautiful metaphor, taken from grafting, or making the cion grow together with a new stock.

But, if we take the word planted in its usual sense, we shall find it to be a metaphor, as beautiful and as expressive as the former. When the seed, or plant, is inserted in the ground, it derives from that ground all its nourishment, and all those juices by which it becomes developed; by which it increases in size, grows firm, strong, and vigorous; and puts forth its leaves, blossoms, and fruit. The death of Jesus Christ is represented as the cause whence his fruitfulness, as the author of eternal salvation to mankind, is derived; and genuine believers in him, are represented as being planted in this death, and growing out of it; deriving their growth, vigour, firmness, beauty and fruitfulness, from it. In a word, it is by his death, that Jesus Christ redeems a lost world: and it is from that vicarious death, that believers derive that pardon and holiness which make them so happy in themselves, and so useful to others. This sacrificial death is the soil in which they are planted; and from which they derive their life, their fruitfulness, and their final glory.

Verse 6. Our old man is crucified with him] This seems

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A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 911.

with *him*, that ^a the body of sin might be destroyed, that henceforth we should not serve sin.

^a Col. 2. 11.

to be a farther extension of the *same metaphor*. When a seed is planted in the earth, it appears as if the *whole body* of it *perished*. All *seeds*, as they are commonly termed, are composed of *two parts*; the *germ*, which contains the *rudiments* of the future plant; and the *lobes*, or *body* of the seed, which, by their decomposition in the ground, become the first nourishment to the extremely fine and delicate roots of the embryo plant; and support it till it is capable of deriving grosser nourishment from the common soil. The *body* dies, that the *germ* may live. Parables cannot go on all fours: and in metaphors, or figures, there is always some *one*, (or more,) remarkable property by which the doctrine intended is illustrated. To apply this to the purpose in hand: how is the principle of *life* which Jesus Christ has *implanted* in us, to be brought into full effect, vigour, and usefulness? By the destruction of the *body of sin*, our *old man*, our wicked, corrupt, and fleshly self, is to be crucified; to be as truly *slain* as Christ was crucified: that our souls may as truly be raised from a death of sin, to a life of righteousness, as the body of Christ was raised from the grave, and afterwards ascended to the right hand of God. But, how does this part of the metaphor apply to Jesus Christ? Plainly and forcibly. Jesus Christ took on him a *body*; a *body in the likeness of sinful flesh*, Rom. viii. 3. and gave up that *body* to death; through which *death* alone, an atonement was made for sin; and the way laid open for the vivifying spirit to have the fullest access to, and the most powerful operation in, the human heart. Here, the *body of Christ* *dies*, that he may be a *quickening Spirit* to mankind. Our *body of sin* is destroyed by this quickening Spirit, that henceforth we should live unto Him who died and rose again. Thus the metaphor, in all its leading senses, is complete; and applies most forcibly to the subject in question. We find that *παλαιὸς ἀνθρώπος* the *old man*, used here and in Eph. iv. 22. and Coloss. iii. 9. is the same as the *flesh with its affections and lusts*, Galat. v. 24.; and the *body of the sins of the flesh*, Coloss. ii. 11. And the very same which the Jewish writers term *אדם הקדמון* *Adam hakadamoni*, the *old Adam*; and which they interpret by *יצר הרע* *yetsar haré*, "evil concupiscence," the same which we mean by *indwelling sin*, or the *infection of our nature*, in consequence of the *fall*. From all which we may learn, that the design of God is to counter-work and destroy the very spirit and soul of sin, that we shall *no longer serve it*, δουλεύειν, no longer be its *slaves*. Nor shall it any more be capable of

7 For ^b he that is dead is ^c freed from sin.

8 Now ^d if we be dead with Christ,

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 911.

^b 1 Pet. 4. 1.—^c Gr. *justified*.—^d 2 Tim. 2. 11.

performing its essential functions, than a *dead body* can perform the functions of natural life.

Verse 7. *He that is dead is freed from sin.*] *Δεδικαιωτάς* literally, is *justified* from sin; or, is *freed* or *delivered* from it. Does not this simply mean, that the man who has received Christ Jesus by faith, and has been, through believing, made a partaker of the Holy Spirit, has had his *old man*, all his *evil propensities* destroyed; so that he is not only justified freely from all sin, but wholly sanctified unto God? The context shews that this is the meaning. Every instance of violence is done to the whole scope and design of the apostle, by the opinion, that "this text is a proof that believers are not fully saved from sin, in this life; because only he, that is dead, is freed from sin." Then *death* is his *justifier* and *deliverer*! Base and abominable insinuation, highly derogatory to the glory of Christ! Dr. Dodd, in his note on the preceding verse, after some inefficient criticism on the word *καταργηθῆ* *destroyed*, which, he thinks, should be rendered *enerouted*, has the following most unevangelical sentiment—"The body of sin in believers is, indeed, an enfeebled, conquered, and deposed tyrant, and the stroke of *death* finishes its destruction." So then, the death of Christ, and the influences of the Holy Spirit were only sufficient to *depose* and *enfeeble* the tyrant sin; but our *death* must come in to effect his *total destruction*! Thus our death is at least *partially* our *Saviour*: and thus, that which was an *effect of sin*; (for sin entered into the world, and death by sin,) becomes the *means* of finally *destroying* it! That is, the *effect* of a *cause* can become so powerful, as to re-act upon that cause, and produce its annihilation! The *divinity* and *philosophy* of this sentiment are equally absurd. It is the blood of Christ alone, that cleanses from all unrighteousness; and the *sanctification* of a believer, is no more dependent on *death* than his *justification*. If it be said, "that believers do not cease from sin till they die;" I have only to say, they are such *believers* as do not make a proper use of their *faith*: and what can be said more of the whole herd of transgressors and infidels? They *cease to sin*, when they *cease to breathe*. If the Christian religion bring no other privileges than this to its upright followers; well may we ask, wherein doth the *wise man* differ from the *fool*, for they have both one end? But the whole gospel teaches a contrary doctrine.

Verse 8. *Now, if we be dead with Christ*] According to what is stated in the preceding verses. See particularly on the 5th verse.

A. M. cir. 4062. we believe that we shall also live with
 A. D. cir. 58. him :
 An. Olymp. cir. CCIX. 2.
 A. U. C. cir. 811.

9 Knowing that ^a Christ being raised from the dead dieth no more ; death hath no more dominion over him.

10 For, in that he died, ^b he died unto sin once : but in that he liveth, ^c he liveth unto God.

11 Likewise reckon ye also yourselves to be

^a Rev. 1. 18.—^b Hebr. 9. 27, 28.—^c Luke 20. 38.—^d ver. 2.—
^e Gal. 2. 19.

Verse 9. *Christ being raised from the dead, dieth no more*] So we, believing in Christ Jesus, and having a death unto sin, and a life unto righteousness, should sin no more. If we be risen indeed with Christ, we should seek the things above ; and set our affections on things above ; and not on the earth. The man who walks in humble, loving obedience, to an indwelling-Christ ; sin has no more dominion over his soul, than death has over the immortal and glorified body of his Redeemer.

Verse 10. *He died unto sin once*] On this clause Rosenmüller speaks thus—" Τη αμαρτια απεδανεν εφραξ̄: propter peccatum mortuus est semel, et quidem miserâ morte. Τη αμαρτια, i. e. υπερ της αμαρτιας, ad expianda peccata ; Res ipsa docet aliter homines, ακολυθησκειν τη αμαρτια, aliter Christum : amat Paulus parallelismum, in quo interpretando multâ cautione opus est." " *He died unto sin once* : i. e. he died on account of sin, and truly a miserable death. Τη αμαρτια, is the same as υπερ της αμαρτιας, for the expiation of sin. Common sense teaches us that men die to sin in one sense ; Christ in another : St. Paul loves parallelisms, in the interpretation of which, there is need of much caution." From the whole scope of the apostle's discourse, it is plain that he considers the death of Christ, as a death or sacrifice for sin ; a sin-offering : in this sense no man has ever died for sin, or ever can die.

Verse 11. *Reckon ye also yourselves to be dead*] Die as truly unto sin, as he died for sin. Live as truly unto God ; as he lives with God. This seems to be the spirit of the apostle's meaning.

Verse 12. *Let not sin therefore reign*] This is a prosopopeia, or personification. Sin is represented as a king, ruler, or tyrant, who has the desires of the mind, and the members of the body under his controul ; so that by influencing the passions, he governs the body. Do not let sin reign ; do not let him work ; that is, let him have no place, no being in your souls ; because, wherever he is, he governs, less or more : and indeed sin is not sin without this. How is sin known ? By evil influences in the mind, and evil acts

^d dead indeed unto sin, but ^e alive unto God through Jesus Christ our Lord.

A. M. cir. 4062.
 A. D. cir. 58.
 An. Olymp. cir. CCIX. 2.
 A. U. C. cir. 811.

12 ^f Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your ^g members as ^h instruments of unrighteousness unto sin : but ⁱ yield yourselves unto God, as those that are

^f Ps. 19. 13. & 119. 133.—^g ch. 7. 5. Col. 3. 5. James 4. 1.—^h Gr. arms or weapons.—ⁱ ch. 12. 1. 1 Pet. 2. 24. & 4. 2.

in the life. But do not these influences and these acts prove his dominion ? Certainly, the very existence of an evil thought to which passion or appetite attaches itself, is a proof that there, sin has dominion ; for without dominion such passions could not be excited. Wherever sin is felt, there sin has dominion ; for sin is sin only as it works in action or passion against God. Sin cannot be a quiescent thing : if it do not work, it does not exist.

That ye should obey it in the lusts thereof.] ΑΥΤΗ, εν ταις επιθυμιας αυτου. This clause is wanting in the most ancient and reputable MSS. and in the principal Versions : Griesbach has left it out of his text : and professor White says, certissime delenda. " These words should certainly be expunged : " they are not necessary to the apostle's argument ; it was enough to say, let not sin reign in your mortal bodies, that ye should obey it. If it be there, it will reign there ; and its reign supposes, necessarily, the subjection of that in which it reigns. A king reigns when his laws are enforced ; and the people obey them. When there is no executive government, there is no reign. There may be a royal shadow there, but there is no king.

Verse 13. *Neither yield ye your members*] Do not yield to temptation. It is no sin to be tempted ; the sin lies in yielding. While the sin exists only in Satan's solicitation, it is the devil's sin, not ours : when we yield, we make the devil's sin our own : then we ENTER INTO temptation. Resist the devil, and he will flee from you. Satan himself cannot force you to sin : till he wins over your will, he cannot bring you into subjection. You may be tempted ; but yield not to the temptation.

Yield yourselves unto God] Let God have your wills ; keep them ever on his side ; there, they are safe ; and there, they will be active. Satan cannot force the will ; and God will not. Indeed it would cease to be will, were it forced by either : it is essential to its being that it be free.

And your members as instruments, &c.] Let soul and body be employed in the service of your Maker : let him have your hearts ; and with them, your heads, your hands,

A.M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C. cir. 811.

alive from the dead; and your members as instruments of righteousness unto God.

14 For ^a sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, ^b because we are not under the law, but under grace? God forbid.

16 Know ye not, that ^c to whom ye yield your-

^a Ch. 7. 4, 6, & 8. 2. Gal. 5. 18.—^b 1 Cor. 9. 21.—^c Matt. 6. 24. John 8. 34. 2 Pet. 2. 19.

your *sect*. Think and devise what is pure: *speaking* what is true, and to the use of edifying: *working* that which is just and good; and *walking* steadily in the *way* that leads to everlasting felicity. Be holy *within*, and holy *without*.

Verse 14. *Sin shall not have dominion over you*] God delivers you from it; and if you again become subject to it, it will be the effect of your own choice or negligence.

Ye are not under the law] That law which exacts obedience without giving *power* to obey: that condemns every transgression and every unholy thought, without providing for the extirpation of evil, or the pardon of sin.

But under grace] Ye are under the merciful and beneficent dispensation of the *gospel*: that, although it requires the strictest conformity to the will of God, affords sufficient power to be thus conformed; and, in the death of Christ, has provided *pardon* for all that is past, and *grace* to help in every time of need.

Verse 15. *Shall we sin, because we are not under the law*] Shall we abuse our high and holy calling, because we are not under that *law* that makes no provision for *pardon*; but are under that *gospel* which has opened the fountain to wash away all sin and defilement? Shall we sin because grace abounds? Shall we do evil that good may come of it? This be far from us!

Verse 16. *To whom ye yield yourselves*] Can ye suppose that you should continue to be the *servants* of Christ, if ye give way to *sin*? Is he not the *master* who exacts the *service*, and to whom the service is performed? *Sin*, is the service of *Satan*; *righteousness*, the service of *Christ*. If ye sin, ye are the servants of Satan, and not the servants of God.

The word δούλος, which we translate *servant*, properly signifies *slave*: and a slave among the Greeks and Romans was considered as his *master's property*; and he might dispose of him as he pleased. Under a *bad* master, the lot of the slave was most oppressive and dreadful; his ease and comfort were never consulted; he was treated worse than a beast; and,

himself servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the ^d heart that form of ^e doctrine which was delivered you.

18 Being then ^f made free from sin, ye became the servants of righteousness.

^d 2 Tim. 1. 13.—^e Gr. *whereto ye were delivered*.—^f John 8. 32. 1 Cor. 7. 22. Gal. 5. 1. 1 Pet. 2. 16.

in many cases, his life hung on the mere caprice of the master. This state is the state of every poor, miserable sinner; he is the slave of Satan, and his own evil lusts and appetites, are his most cruel task-masters. The same word is applied to the *servants of Christ*, the more forcibly to shew, that they are their *Master's property*; and that, as he is infinitely *good* and *benevolent*, therefore his *service* must be perfect freedom. Indeed, he exacts no obedience from them which he does not turn to their eternal advantage; for this master has no self-interest to secure. See on chap. i. 1.

Verse 17. *But God be thanked, that ye were the servants of sin*] This verse should be read thus: *But thanks be to God that, although ye were the servants of sin, nevertheless ye have obeyed from the heart that form of doctrine that was delivered unto you; or, that mould of teaching into which ye were cast*. The apostle does not thank God that they were *sinners*; but that, *although* they were *such*, they had now received and obeyed the *gospel*.

That form of doctrine] Τυπον διδαχης; here Christianity is represented under the notion of a *mould*, or *die*, into which they were *cast*; and from which they took the *impression* of its excellence. The *figure* upon this *die*, is the image of God, *righteousness and true holiness*, which was *stamped* on their souls, in believing the *gospel*, and receiving the Holy Ghost. The words εἰς ὃν παρεδόθητε τυπον, refer to the *melting of metal*; which, when it is liquified, is cast into the mould, that it may receive the impression that is *sunk*, or *cut* in the mould; and therefore the words may be literally translated, *into which mould of doctrine ye have been cast*. They were *melted* down under the preaching of the word, and then were capable of receiving the stamp of its purity.

Verse 18. *Being then made free from sin*] Ελευθερωθεντες is a term that refers to the *manumission* of a *slave*. They were *redeemed* from the slavery of sin, and became the *servants of righteousness*. Here is another *prosopopeia*; both *sin* and *righteousness* are *personified*: *sin* can enjoin no good

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

19 I speak after the manner of men, because of the infirmity of your flesh : for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity ; even so now yield your members servants to righteousness unto holiness.

20 For when ye were ^a the servants of sin ye were free ^b from righteousness.

21 ^c What fruit had ye then in those things

^a John 8. 34.—^b Gr. to righteousness.—^c ch. 7. 5.—^d ch. 1. 32.—
^e John 8. 32.

and profitable work. Righteousness can require none that is unjust or injurious.

Verse 19. *I speak after the manner of men*] This phrase is often used by the Greek writers, to signify what was easy to be comprehended ; what was *ad captum vulgi*, level with common understandings ; delivered in a popular style : what was different from the high flights of the poets, and the studied sublime obscurity of the philosophers.

Because of the infirmity of your flesh] As if he had said, I make use of metaphors and figures connected with well known natural things ; with your trades and situation in life ; because of your inexperience in heavenly things, of which ye are only just beginning to know the nature and the names.

Servants to uncleanness, &c.] These different expressions shew how deeply immersed in, and enslaved by sin, these Gentiles were, before their conversion to Christianity. Several of the particulars are given in chapter the first of this Epistle.

Verse 20. *Ye were free from righteousness.*] These two servitudes are incompatible ; if we cannot serve God and Mammon ; surely we cannot serve Christ and Satan. We must be either sinners or saints ; God's servants or the devil's slaves. It cannot be as a good mistaken man has endeavoured to sing :

“ To good and evil, equal bent,
“ I'm both a devil and a saint.”

I know not whether it be possible to paint the utter prevalence of sin in stronger colours than the Apostle does here, by saying they were FREE from righteousness. It seems tantamount to that expression in Genesis, chap. vi. ver. 5. where, speaking of the total degeneracy of the human race, the writer says, every imagination of the thoughts of his heart was only evil continually. They were all corrupt ; they were altogether abominable ; there was none that did good ; no, not one.

Verse 21. *What fruit had ye then in those things*] God

whereof ye are now ashamed? for ^a the end of those things is death.

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A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

22 But now ^b being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For ^c the wages of sin is death ; but ^d the gift of God is eternal life through Jesus Christ our Lord.

^e Gen. 2. 17. ch. 5. 12. James 1. 15.—^f ch. 2. 7. & 5. 17, 21. 1 Pet. 1. 4.

designs that every man shall reap benefit by his service. What benefit have ye derived from the service of sin ?

Whereof ye are now ashamed] Ye blush to remember your former life. It was scandalous to yourselves, injurious to others, and highly provoking to God.

The end of those things is death.] Whatever sin may promise of pleasure or advantage ; the end to which it necessarily tends is the destruction of body and soul.

Verse 22. *But now being made free from sin*] As being free from righteousness is the finished character of a sinner ; so being made free from sin, is the finished character of a genuine Christian.

And become servants to God] They were transferred from the service of one master to that of another : they were freed from the slavery of sin, and engaged in the service of God.

Fruit unto holiness] Holiness of heart was the principle ; and righteousness of life the fruit.

Verse 23. *For the wages of sin is death*] The second death, everlasting perdition. Every sinner earns this, by long, sore, and painful service. Oh ! what pains do men take to get to hell ! Early and late they toil at sin ; and would not divine justice be in their debt, if it did not pay them their due wages ?

But the gift of God is eternal life] A man may MERIT hell, but he cannot MERIT heaven. The apostle does not say that the wages of righteousness is eternal life : no, but that this eternal life, even to the righteous, is το χαρισμα του Θεου, THE gracious GIFT of GOD : and even this gracious gift comes through Jesus Christ our Lord. He, alone, has procured it ; and it is given to all those who find redemption in his blood. A sinner goes to hell, because he deserves it ; a righteous man goes to heaven, because Christ has died for him ; and communicated that grace by which his sin is pardoned, and his soul made holy. The word αμωτια, which we here render wages, signified the daily pay of a Roman soldier. So every sinner has a daily pay, and this pay is death ; he has misery because he sins. Sin constitutes hell ;

the sinner has a hell in his own bosom ; all is *confusion* and *disorder* when God does not reign : every indulgence of sinful passions increases the disorder, and consequently the misery, of a sinner. If men were as much in earnest to get their souls saved, as they are to prepare them for perdition, heaven would be highly peopled ; and devils would be their own companions. And will not the *living* lay this to heart ?

1. In the preceding chapter we see the *connection* that subsists between the doctrines of the gospel, and the practice of Christianity. A *doctrine* is a *teaching, instruction, or information* concerning some *truth* that is to be believed, as essential to our salvation. But all teaching that comes from God, necessarily leads to him. That Christ died for our sins, and rose again for our justification, is a glorious doctrine of the gospel. But this is of no use to him who does not die to sin, rise in the likeness of his resurrection ; and walk in newness of life : this is the *use* that should be made of the *doctrine*. Every doctrine has its *use* ; and the use of it consists in the *practice* founded on it. We hear there is a *free pardon* ; we go to God and receive it : we hear that we may be made

holy ; we apply for the sanctifying Spirit : we hear there is a *heaven of glory*, into which the righteous alone shall enter ; we watch and pray, believe, love, and obey, in order that, when he doth appear, we may be found of Him in peace without spot, and blameless. *Those are the doctrines ; these are the uses or practice* founded on those doctrines.

2. It is strange that there should be found a person believing the whole gospel system ; and yet living in sin ! *SALVATION FROM SIN* is the *long continued sound*, as it is the spirit and design, of the gospel. Our *Christian name*, our *baptismal covenant*, our *profession of faith* in Christ, and avowed belief in his word, all call us to this : can it be said that we have any louder calls than these ? Our *self-interest*, as it respects the happiness of a godly life, and the glories of eternal blessedness ; the pains and wretchedness of a life of sin, leading to the worm that never dies, and the fire that is not quenched, seconds most powerfully the above calls. Reader, lay these things to heart ; and answer this question to God : *How shall I escape, if I neglect so great salvation ?* And then, as thy conscience shall answer, let thy mind and thy hand begin to act.

CHAPTER VII.

The law has power over a man as long as he lives, 1. And a wife is bound to her husband only as long as he lives, 2, 3. Christian believers are delivered from the Mosaic law by Christ Jesus, and united to God, 5—7. By the law, is the knowledge of sin, 8. But it gives no power over it, 9—11. Yet it is holy, just, and good, 12. How it convinces of sin, and brings into bondage, 13—24. No deliverance from its curse but by Jesus Christ, 25.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

K NOW ye not, brethren, (for I speak to them that know the law,) how ^a that the law hath do-

minion over a man as long as he liveth ?

2 For ^b the woman which hath a

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^a Ch. 6. 14. Numb. 5. 11—31.

^b 1 Cor. 7. 39.

NOTES ON CHAP. VII.

The Apostle having, in the preceding chapter, shewn the converted *Gentiles* the obligations they were under to live a holy life ; addresses himself here to the *Jews*, who might hesitate to embrace the gospel ; lest, by this means, they should renounce the *law*, which might appear to them as a renunciation of their allegiance to God. As they rested in the law, as sufficient for justification and sanctification ; it was necessary to convince them of their mistake. That the law was insufficient for their *justification*, the apostle had proved, in chapters iii. iv. and v. that it is insufficient for their *sanctification* he shews in this chapter ; and introduces

his discourse by shewing that a believing Jew is discharged from his obligations to the law ; and is at liberty to come under another, and much happier constitution, viz. that of the Gospel of Christ, 1—4. In the 5th verse he gives a general description of the state of a *Jew*, in servitude to sin, considered as under *mere law*. In the 6th verse he gives a summary account of the state of a *Christian*, or believing Jew, and the advantages he enjoys under the gospel. Upon the 5th verse he comments, from ver. 7. to the end of the chap. and upon the 6th verse he comments, chap. viii. 1—11.

In explaining his position in the 5th verse, he shews—
1. That the law reaches to all the branches and latent prin-

A. M. cir. 4062. husband is bound by the law to *her*
 A. D. cir. 58. husband so long as he liveth; but if
 An. Olymp. the husband be dead, she is loosed
 cir. CCIX. 2. from the law of *her* husband.
 A. U. C. cir. 811.

3 So then * if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but, if her husband be dead, she is free from that law; so, that she is no adulteress, though she be married to another man.

* Matt. 5. 32.—† ch. 8. 2. Gal. 2. 19. & 5. 18. Eph. 2. 15. Col. 2. 14.

principles of sin, ver. 7. 2. That it subjected the sinner to death, ver. 8—12. without the expectation of pardon. 3. He shews the reason why the Jew was put under it, ver. 13. 4. He proves that the law, considered as a rule of action, though it was spiritual, just, holy, and good in itself, yet was insufficient for sanctification, or for freeing a man from the power of inbred sin. For, as the prevalency of sensual appetites cannot wholly extinguish the voice of *reason* and *conscience*; a man may acknowledge the law to be holy, just and good, and yet his *passions* reign within him, keeping him in the most painful and degrading servitude, while the law supplied no power to deliver him from them, ver. 14—24. as that power can only be supplied by the grace of Jesus Christ, ver. 25. See Taylor.

Verse 1. *For I speak to them that know the law*] This is a proof that the apostle directs this part of his discourse to the *Jews*.

As long as he liveth] Or *as long as it liveth*, law does not extend its influence to the dead; nor do *abrogated* laws bind. It is all the same whether we understand these words as speaking of a law *abrogated*, so that it cannot command; or of its objects, being dead, so that it has none to bind. In either case the *law* has no force.

Verse 2. *For the woman which hath a husband*] The apostle illustrates his meaning by a familiar instance. A married woman is bound to her husband while he lives; but when her husband is dead, she is discharged from the law, by which she was bound to him *alone*.

Verse 3. *So then, if, while her husband liveth*] The object of the apostle's similitude is to shew, that each party is equally bound to the other; but that the death of either dissolves the engagement.

So—she is no adulteress, though she be married to another] And do not imagine that this change would argue any disloyalty in you to your Maker; for, as he has determined that this law of ordinances shall cease, you are no more bound to it than a woman is to a deceased husband; and are as free to receive the gospel of Christ, as a woman, in such circumstances, would be to re-marry.

4 Wherefore, my brethren, ye also are become ^b dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should ^c bring forth fruit unto God.

5 For, when we were in the flesh, the ^d motions of sins, which were by the law, ^e did work in our members ^f to bring forth fruit unto death.

^c Gal. 5. 22.—^d Gr. *passions*.—^e ch. 6. 13.—^f ch. 6. 21. Gal. 5. 19. Jam. 1. 15.

Verse 4. *Wherefore, my brethren*] This is a parallel case. You were once under the law of Moses, and were bound by its injunctions; but now ye are become dead to that law; a modest inoffensive mode of speech, for *the law, which was once your husband, is dead*; God has determined that it shall be no longer in force; so that now, as a woman whose husband is dead, is freed from the law of that husband, or from her conjugal vow, and may legally be married to another: So God, who gave the law under which ye have hitherto lived, designed that it should be in force only till the advent of the Messiah; that advent *has* taken place, the *law* has, consequently, ceased, and now ye are called to take on you the yoke of the *gospel*, and lay down the yoke of the law; and this is the design of God, that you should do so.

That ye should be married to another—who is raised from the dead] As *Christ is the end of the law for righteousness to every one that believeth*, the object of God in giving the law, was to unite you to Christ; and as he has died, he has not only abolished that law which condemns every transgressor to *death*, without any hope of a *revival*; but he has also made that atonement for sin by his own death, which is represented in the sacrifices prescribed by the law. And as Jesus Christ is *risen again from the dead* he has thereby given the fullest proof, that by his death he has procured the resurrection of mankind; and made that atonement required by the law. *That we should bring forth fruit unto God*; we, Jews, who believe in Christ, have, in consequence of our union with him; received the gifts and graces of the Holy Spirit; so that we bring forth that fruit of holiness unto God, which, without this union, it would be impossible for us to produce. Here is a delicate allusion to the case of a promising and numerous progeny, from a legitimate and happy marriage.

Verse 5. *For, when we were in the flesh*] When we were without the gospel, in our carnal unregenerated state, though believing the law of Moses, and performing the *rites* and *offices* of our religion.

The motions of sins, which were by the law] Τα κίνηματα των αμαρτιων, the *passions of sins*, the *evil propensities to sins*; to every particular sin, there is a *propensity*; one pro-

A. M. cir. 4062.
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A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

6 But now we are delivered from the law, * that being dead wherein we were held; that we should serve ^bin newness of spirit, and not *in* the oldness of the letter.

*Or, being dead to that. ch. 6. 2. ver. 4. — ^bch. 2. 29. 2 Cor. 3. 6. ^cch. 3. 20.

propensity does not excite to all kinds of sinful acts; hence the apostle uses the plural number, the *PASSIONS* or *propensities of SINS*; sins being not more various than their *propensities* in the unregenerate heart, which excite to them. These *παθηματα*, *propensities*, constitute the *fallen nature*; they are the disease of the heart; the pollution and corruption of the soul.

Did work in our members] The evil propensity acts, *εν τοις μελεσιν* in the whole nervous and muscular system; applying that stimulus to every part, which is necessary to excite them to action.

To bring forth fruit unto death.] To produce those acts of transgression which subject the sinner to death temporal and eternal. When the apostle says *the motions of sin which were by the law*; he points out a most striking and invariable characteristic of sin; viz. its *rebellious nature*; it ever acts *against law*, and the most powerfully against *known law*. Because the law requires obedience; therefore, it will transgress. The law is equally against *evil passions* and *evil actions*; and both these exert themselves against it. So, these motions which were by the law, became roused into the most powerful activity, by the prohibitions of the law. They were comparatively dormant till the law said *thou shalt not do this, thou shalt do that*; then, the *rebellious principle* in the evil propensity became roused, and *acts of transgression* and *omissions of duty* were the immediate consequences.

Verse 6. *But now we are delivered from the law*] We, who have believed in Christ Jesus, are delivered from that yoke by which we were bound, which sentenced every transgressor to *perdition*, but provided no *pardon* even for the *penitent*; and no *sanctification* for those who are weary of their inbred corruptions.

That being dead wherein we were held] To us believers in Christ, this commandment is abrogated; we are transferred to another constitution; that law which kills, ceases to bind us; it is dead to us who have believed in Christ Jesus, who is the end of the law for justification and salvation to every one that believes.

That we should serve in newness of spirit] We are now brought under a more spiritual dispensation; now we know the *spiritual import* of all the Mosaic precepts. We see that the law referred to the gospel, and can only be fulfilled by the gospel.

7 What shall we say then? *Is the law sin?* God forbid. Nay, ^oI had not known sin, but by the law: for, I had not known ^dlust, except the law had said, ^eThou shalt not covet.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^dOr, concupiscence — ^eExod. 20. 17. Deut. 5. 21. Acts 20. 33. ch. 13. 9.

The oldness of the letter.] The merely literal rites, ceremonies, and sacrifices are now done away; and the *newness of the Spirit*, the true intent and meaning of all are now fully disclosed; so that we are got from an imperfect state into a state of perfection and excellence. We sought justification and sanctification, pardon and holiness, by the law; and have found that the law could not give them: we have sought these in the gospel scheme, and we have found them. We serve God now, not according to the old literal sense, but in the true spiritual meaning.

Verse 7. *Is the law sin?*] The apostle had said, ver. 5, *The motions of sin, which were by the law, did bring forth fruit unto death*; and now he anticipates an objection, “is therefore the law sin?” to which he answers, as usual, *μη γενοιτο*, *by no means*. Law is only the means of *disclosing* this sinful propensity, not of *producing* it; as a bright beam of the sun introduced into a room, shews millions of motes which appear to be dancing in it in all directions; but these were not introduced by the light, they were there before; only there was not light enough to make them manifest; so the evil propensity was there before, but there was not light sufficient to discover it.

I had not known sin, but by the law] Mr. Locke and Dr. Taylor have properly remarked the skill used by St. Paul in dextrously avoiding, as much as possible, the giving offence to the Jews: and this is particularly evident in his use of the word *I* in this place. In the beginning of the chapter, where he mentions their knowledge of the law, he says *ye*. In the 4th verse he joins himself with them, and says *we*; but *here*, and so to the end of the chapter, where he represents the power of sin, and the inability of the law to subdue it, he appears to leave *them* out, and speaks altogether in the *first person*, though it is plain he means all those who were under the law. So chap. iii. 7. he uses the singular pronoun, *why am I judged a sinner?* when he evidently means the whole body of unbelieving Jews.

There is another circumstance in which his address is peculiarly evident; his demonstrating the insufficiency of the law under colour of vindicating it. He knew that the Jew would take fire at the least reflection on the law, which he held in the highest veneration; and therefore he very naturally introduces him catching at that expression,

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

8 But ^a sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For

^a Ch. 4. 15. & 5. 20.

ver. 5, the motions of sins which were by the law; or, notwithstanding the law. "What!" says this Jew, "do you vilify the law, by charging it with favouring sin?" By no means, says the apostle, I am very far from charging the law with favouring sin. *The law is holy, and the commandment is holy, just and good*, ver. 12. Thus he writes in vindication of the law: and yet at the same time shews, 1. That the law requires the most extensive obedience, discovering and condemning sin in all its most secret and remote branches, verse 7. 2. That it gives sin a deadly force, subjecting every transgression to the *penalty of death*, verse 8—14. And yet, 3. supplies neither help nor hope to the sinner, but leaves him under the power of sin, and the sentence of death, verse 14, &c. This, says Dr. Taylor, is the most ingenious turn of writing I ever met with. We have another instance of the same sort, chap. xiii. 1—7.

It is not likely that a *dark, corrupt* human heart, can discern the will of God. His law is his will: It recommends what is just, and right, and good; and forbids what is improper, unjust and injurious. If God had not revealed himself by this law, we should have done precisely what many nations of the earth have done, who have not had this revelation; put darkness for light, and sin for acts of holiness. While the human heart is its own measure, it will rate its workings according to its own propensities; for, *itself* is its highest rule. But when God gives a true insight of his own perfections, to be applied as a rule, both of *passion* and *practice*, then sin is discovered; and discovered too, to be *exceedingly sinful*. So, strong propensities, because they appear to be inherent in our nature, would have passed for *natural* and *necessary operations*; and their *sinfulness* would not have been discovered, if the law had not said, *Thou shalt not covet*. And thus determined, that the *propensity* itself, as well as its *outward operations*, is *sinful*. The law is the *straight edge* which determines the quantum of *obliquity* in the *crooked line* to which it is applied.

It is natural for man to do what is unlawful, and to desire especially to do that which is forbidden. The heathens have remarked this propensity in man.

Thus LIVY, xxxiv. 4.

Luxuria—*ipsis vinculis sicut fera bestia irritata.*

"Luxury, like a wild beast, is irritated by its very bonds."

Audax omnia perpeti

Gens humana ruit per vetitum nefas.

^b without the law, sin was dead. 9 For I was alive without the law once: but when the com-

A. M. cir. 4089.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^b 1 Cor. 15. 56.

"The presumptuous human race obstinately rush into prohibited acts of wickedness."

HOR. Carm. lib. 1. Od. iii. ver. 25.

And OVID, *Amor. lib. ii. Eleg. xix. ver. 3.*

Quod licet, ingratum est; quod non licet acrius urit.

"What is *lawful* is *insipid*; the strongest propensity is excited towards that which is *prohibited*."

And again, *Ib. lib. iii. E. iv. ver. 17.*

Nititur in vetitum semper, cupimusque negata.

"Vice is provoked by every strong restraint,

"Sick men long most to *drink*, who know they *mayn't*."

The same poet delivers the same sentiment in another place:

Acrior admonitu est, irritaturque retenta

Et crescit rabies: remoraminaque ipsa nocebant.

METAM. lib. iii. ver. 566.

"Being admonished, he becomes the more obstinate; and his fierceness is irritated by restraints. Prohibitions become incentives to greater acts of vice."

But it is needless to multiply examples; this most wicked principle of a sinful, fallen nature, has been felt and acknowledged by *ALL* mankind.

Verse 8. *Sin, taking occasion by the commandment*] I think the pointing, both in this and in the 11th verse, to be wrong: the comma should be after *occasion*, and not after *commandment*. But *sin taking occasion, wrought in me, by this commandment all manner of concupiscence*. There are different opinions concerning the meaning of the word *ἄφορη*, which we here translate *occasion*. Dr. Waterland translates the clause *sin, taking ADVANTAGE*. Dr. Taylor contends that all commentators have mistaken the meaning of it, and that it should be rendered *having received FORCE*. For this acceptation of the word, I can find no adequate authority, except in its etymology—*ἄφο* from, and *ρη* impetus. The word appears to signify, in general, whatsoever is necessary for the completion or accomplishment of any particular purpose. Xenophon uses *ἀφορμαὶ εἰς τὸν βίον*, to signify *whatever is necessary for the support of life*. There is a personification in the text: sin is represented as a murderer, watching for *life*, and snatching at every means, and embracing every opportunity, to carry his fell purpose into effect. The miserable sinner has a murderer, sin, within him; this murderer can only destroy life in *certain circumstances*; finding that the law condemns the object of his cruelty to death, he takes occasion from this, to work in the

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

mandment came, sin revived, and I died.
10 And the commandment, ^a which

was ordained to life, I found to be unto death.

11 For sin, ^b taking occasion by the

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^a Lev. 18. 5. Ezek. 20. 11, 13, 21. 2 Cor. 3. 7.

^b Matt. 5. 20. Heb. 3. 13. Jam. 1. 14.

soul all manner of concupiscence, evil and irregular desires and appetites of every kind; and, by thus increasing the evil, exposes the soul to more condemnation, and thus it is represented as being slain, ver. 11. That is, the law, on the evidence of those sinful dispositions, and their corresponding practices, condemns the sinner to death: so that he is dead in law. Thus the very prohibition, as we have already seen in the preceding verse, becomes the instrument of exciting the evil propensity; for, although a sinner has the general propensity to do what is evil; yet he seems to feel most delight in transgressing known law: *stat pro ratione voluntas*; "I will do it, because I will."

For, without the law sin was dead.] Where there is no law, there is no transgression; for sin is the transgression of the law; and no fault can be imputed unto death, where there is no statute, by which such a fault is made a capital offence.

Dr. Taylor thinks that *χωρίς νομου*, without the law, means the time before the giving the law from Mount Sinai, which took in the space of 430 years, during which time the people were under the Abrahamic covenant of grace; and without the law that was given on Mount Sinai, the sting of death, which is sin, had not power to slay the sinner: for, from the time that Adam sinned, the law was not re-enacted till it was given by Moses, chap. v. 13. The Jew was then alive, because he was not under the law subjecting him to death for his transgressions; but when the commandment came, with the penalty of death annexed, sin revived, and the Jew died. Then the sting of death acquired life; and the Jew, upon the first transgression, was dead in law. Thus sin, the sting of death, received force or advantage to destroy by the commandment, ver. 8, 11.

All manner of concupiscence] It showed what was evil, and forbid it; and then the principle of rebellion, which seems essential to the very nature of sin, rose up against the prohibition; and he was the more strongly incited to disobey, in proportion as obedience was enjoined. Thus the apostle shews that the law had authority to prohibit, condemn, and destroy; but no power to pardon sin, root out enmity, nor save the soul.

The word επιθυμία, which we render concupiscence, signifies simply strong desire of any kind; but, in the New Testament, it is generally taken to signify irregular and unwholy desires. Sin, in the mind, is the desire to do, or to be, what is contrary to the holiness and authority of GOD.

For, without the law, sin was dead.] This means, according to Dr. Taylor's hypothesis, the time previous to the giving of the law.—See before. But it seems also consistent with the apostle's meaning, to interpret the place as implying the time in which Paul, in his unconverted Jewish state, had not the proper knowledge of the law; while he was unacquainted with its spirituality. He felt evil desire, but he did not know the evil of it; he did not consider that the law tried the heart and its workings; as well as outward actions. This is farther explained in the next verse.

Verse 9. I was alive without the law once] Dr. Whitby paraphrases the text thus: "For the seed of Abraham was alive without the law once, before the law was given, I being not obnoxious to death for that to which the law had not threatened death; but when the commandment came, forbidding it under that penalty, sin revived, and I died; i. e. it got strength to draw me to sin, and to condemn me to death. Sin is, in scripture, represented as an enemy that seeks our ruin and destruction; and takes all occasions to effect it. It is here said, to war against the mind, ver. 23. elsewhere, to war against the soul, 1 Pet. ii. 11. to surround and beset us, Heb. xii. 1. to bring us into bondage and subjection, and get the dominion over us, Rom. vi. 12. to entice us, and so to work our death, Jam. i. 15, 16. and to do all that Satan, the grand enemy of mankind, doth, by tempting us to the commission of it. Whence Chrysostom, upon those words, Heb. xii. 4, *Ye have not yet resisted unto blood, προς την αμαρτιαν ανταγωνιζομενοι*, striving against sin; represents sin as an armed and flagrant adversary. When, therefore, it finds a law which threatens death to the violator of it; it takes occasion thence, more earnestly, to tempt and allure to the violation of it; that so it may more effectually subject us to death and condemnation on that account; for the sting of death is sin, and the strength of sin is the law, condemning us to death for transgressing it. Thus, when God had forbidden, on pain of death, the eating the fruit of the tree of knowledge; Satan thence took occasion to tempt our first Parents to transgress, and so slew them; or made them subject to death: *εξηπατησε*, he deceived them, Gen. iii. 13. 1 Tim. ii. 14. which is the word used ver. 11. The phrase, without the law, sin was dead, means that sin was then, (before the law was given,) comparatively dead, as to its power of condemning to death; and this sense the antithesis requires, without the law; *αμαρτια νεκρα*, *εγω δε ζων*, sin was dead, but I was living; but when the commandment

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

commandment, deceived me, and by it slew me.

12 Wherefore ^athe law is holy, and

^a Ps. 19. 8. & 119. 99, 137. 1 Tim. 1. 8.

came, (i. e. the law,) *sin revived, and I died*. How were men living *before* the law, but because then, no law condemned them? Sin, therefore, must be then *dead*, as to its condemning power. How did they die when the law came, but by the law condemning them to death? Sin, therefore, *revived* then, as to its power of condemning, which it received first from the *sin of Adam*, which brought death into the world; and next, from the *law of Moses*, which entered *that the offence might abound*, and reign more unto death, chap. v. 20, 21. For though sin was in the world from Adam to Moses; or, until the law was given; yet it was not imputed unto *death, when there was no law that did threaten death*; so that death reigned from that interval, by virtue of *Adam's sin* alone; even over them who had not sinned after the similitude of Adam's transgression; i. e. against a positive law, forbidding it under the penalty of death; which law being delivered by Moses, *sin revived*; i. e. it had again its *force* to condemn men as before, to death, by virtue of a law which threatened death. And in this sense the apostle seems to say, Gal. iii. 19. *the law was added because of transgressions*, to convince us of the wrath and punishment due to them; and that *the law, therefore, worketh wrath*, because *where no law is, there is no transgression*, Rom. iv. 15. *subjecting us to wrath*; or, no such sense of the Divine wrath, as where a plain divine law, threatening death and condemnation, is violated." See *Whitby*, in loco.

Verse 10. *And the commandment*] Meaning the *law* in general; *which* was ordained to *life*; the rule of righteousness teaching those statutes which, if a man do, he shall live in them, Lev. xviii. 5. *I found*, by transgressing it, *to be unto death*; for it only presented the *duty*, and laid down the *penalty*, without affording any *strength* to resist sin, or subdue evil propensities.

Verse 11. *Sin, taking occasion*] Sin deriving strength from the law, threatening death to the transgressor, (see the note on ver. 8.) *deceived me*, drew me aside to disobedience, promising me gratification, honour, independence, &c. as it promised to Eve; for to her history the apostle evidently alludes, and uses the very same expression, *deceived me, ἐξήπατησε με*. See the preceding note; and see the Septuagint, Gen. iii. 13.

And by it slew me.] Subjected me to that death which the law denounced against transgressors; and rendered me *miserable* during the course of life itself. It is well known to scholars, that the verb ἀποκτείνειν, signifies not only to

the commandment holy, and just, and good.

13 Was then that ^bwhich is good

^b Ch. 1. 20. & 5. 20.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

slay or kill, but also to *make wretched*. Every sinner is not only exposed to *death*, because he has sinned, and must, sooner or later, die; but he is *miserable* in both body and mind, by the influence and the effects of sin. He lives a *dying life*, or a *living death*.

Verse 12. *Wherefore the law is holy*] As if he had said, to soothe his countrymen, to whom he had been shewing the absolute insufficiency of the law, either to justify or save from sin: I do not intimate that there is any thing *improper or imperfect* in the law as a *rule of life*: it prescribes what is *holy, just, and good*; for it comes from a holy, just, and good God. The *LAW* which is to regulate the whole of the *outward conduct* is holy; and the *COMMANDMENT, Thou shalt not covet*, which is to regulate the *heart*, is not less so. All is excellent and pure; but it neither pardons sin, nor purifies the heart; and it is because it is holy, just, and good, that it condemns transgressors to *death*.

Verse 13. *Was then that which is good, made death unto me?*] This is the question of the *Jew*, with whom the apostle appears to be disputing. "Do you allow the law to be *good*, and yet say, it is the *cause of our death*?" The Apostle answers, *God forbid! μη γενοιτο*, by no means: it is not the *law* that is the *cause of your death*, but *sin*; it was sin which subjected us to death by the law, justly threatening sin with death. Which law was given, that sin might appear, might be set forth in its own colours; when we saw it subjected us to death by a law perfectly holy, just, and good; that sin, by the law, might be represented what it really is: *καθ' υπερβολην αμαρτωλος*, an *EXCEEDING GREAT* and *deadly evil*.

Thus it appears, that man cannot have a true notion of sin, but by means of the law of God. For this I have already given sufficient reasons in the preceding notes. And it was one design of the law to shew the abominable and destructive nature of sin; as well as to be a rule of life. It would be almost impossible for a man to have that just notion of the *demerit* of sin, so as to produce repentance, or to see the nature and necessity of the death of Christ, if the law were not applied to his conscience by the light of the Holy Spirit; it is *then* alone, that he sees himself to be carnal, and sold under sin; and that the law and the commandment are holy, just and good. And let it be observed, that the law did not answer this end merely among the *Jews*, in the *days of the apostle*; it is just as necessary to the *Gentiles*, to the *present hour*. Nor do we find that true repentance takes place where

A.M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C. cir. 811.

made death unto me? God forbid. But ^a sin, that it might appear sin, working death in me by that which is good; that sin by the commandment

^a Ch. 3. 20. 2 Cor. 13. 7. Gal. 1. 13.

the moral law is not preached and enforced. Those who preach only the *gospel* to sinners, at best, only heal the hurt of the daughter of my people *slightly*. The *law*, therefore, is the grand instrument in the hands of a faithful minister, to alarm and awaken sinners: and he may safely shew, that every sinner is *under* the law, and consequently under the curse, who has not fled for refuge to the hope held out by the *gospel*: for, in this sense also *Jesus Christ is the END of the LAW for justification to them that believe*.

Verse 14. *For, we know that the law is spiritual*] This is a general proposition, and probably, in the apostle's autograph, concluded the above sentence. The law is not to be considered as a system of *external rites and ceremonies*; nor even as a *rule of moral action*: it is a *spiritual system*; it reaches to the most hidden purposes, thoughts, dispositions, and desires of the heart and soul; and it re-proves and condemns every thing, without hope of reprieve or pardon, that is contrary to eternal truth and rectitude.

But I am carnal, sold under sin.] This was probably, in the apostle's letter, the beginning of a new paragraph. I believe it is agreed, on all hands, that the apostle is here demonstrating the insufficiency of the law, in opposition to the *gospel*. That by the *former*, is the *knowledge*; by the latter the *cure of sin*. Therefore, by *I* here he cannot mean *himself*, nor any *Christian believer*: if the contrary could be proved, the argument of the apostle would go to demonstrate the insufficiency of the *gospel*, as well as the *law*.

It is difficult to conceive how the opinion could have crept into the church, or prevailed there; that "the apostle speaks here of his *regenerate state*; and that what was, in such a state, true of himself, must be true of all others in the same state." This opinion has, most pitifully and most shamefully, not only lowered the standard of Christianity, but destroyed its influence, and disgraced its character. It requires but little knowledge of the spirit of the *gospel*, and of the scope of this Epistle; to see that the apostle is here either personating a Jew, under the law and without the *gospel*, or shewing what his own state was, when he was deeply convinced that by the deeds of the law no man could be justified; and had not as yet heard those blessed words, *Brother Saul, the Lord Jesus that appeared unto thee in the way, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost*, Acts ix. 17.

In this, and the following verses, he states the contrariety

might become exceeding sinful. 14 For, we know that the law is spiritual: but I am carnal, ^b sold under sin.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C. cir. 811.

^b 1 Kings 21. 20, 25. 2 Kings 17. 17. 1 Mac. 1. 15.

between *himself* or any Jew, while without Christ; and the *law* of God. Of the latter he says, *it is spiritual*; of the former, *I am carnal, sold under sin*. Of the *carnal man*, in opposition to the *spiritual*, never was a more complete or accurate description given. The expressions *in the flesh*, and *after the flesh*, in ver. 5. and in chap. viii. 5, 8, 9, &c. are of the same import with the word *carnal*, in this verse. To be *in the flesh*, or to be *carnally minded*, solely respect the *unregenerate*. While unregenerate, a man is in a state of death and enmity against God, chap. viii. 6—9. This is St. Paul's own account of a *carnal man*. The soul of such a man has no authority over the appetites of the body, and the lusts of the flesh: *reason* has not the government of *passion*. The work of such a person, is to make provision for the flesh, to fulfil the lusts thereof, chap. xiii. 14. *He minds the things of the flesh*, chap. viii. 5. He is at enmity with God. In all these things the *spiritual man* is the reverse; he lives in a state of *friendship* with God in Christ; and the Spirit of God dwells in him; his soul has dominion over the appetites of the body and the lusts of the flesh; his passions submit to the government of reason; and he, by the Spirit, mortifies the deeds of the flesh; *he mindeth the things of the Spirit*, chap. viii. 5. The scriptures, therefore, place these two characters in direct opposition to each other. Now, the apostle begins this passage by informing us that it is his *carnal state* that he is about to describe, in opposition to the spirituality of God's holy law, saying, *But I am carnal*.

Those who are of another opinion, maintain that, by the word *carnal* here, the apostle meant that *corruption* which dwelt in him *after his conversion*; but this opinion is founded on a very great mistake; for, although there may be after justification, the remains of the carnal mind, which will be less or more felt till the soul is completely sanctified; yet the man is never denominated from the *inferior* principle, which is under controul; but from the superior principle which habitually prevails. Whatever epithets are given to *corruption* or *sin* in Scripture, opposite epithets are given to *grace* or *holiness*. By these different epithets are the *unregenerate* and *regenerate* denominated. From all this it follows, that the epithet *carnal*, which is the characteristic designation of an unregenerate man, cannot be applied to St. Paul, *after his conversion*; nor, indeed, to any *Christian* in that state.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX, 2.
A. U. C. cir. 811.

15 For, that which I do, I allow not : for, what I would, that do I not ; but what I hate, that do I.

^a Gr. know, Ps. 1. 6.

But the word *carnal*, though used by the apostle to signify a state of death and enmity against God, is not sufficient to denote all the evil of the state which he is describing ; hence he adds, *sold under sin*. This is one of the strongest expressions which the Spirit of God uses in Scripture, to describe the full depravity of fallen man. It implies a *willing slavery* : Ahab had *sold himself to work evil*, 1 Kings xxi. 20. And of the Jews it is said, in their utmost depravity, *Behold, for your iniquities, ye have sold yourselves*, Isai. 1. 1. *They forsook the holy covenant, and joined themselves to the heathen, and WERE SOLD to do mischief*, 1 Maccab. i. 15. Now, if the word *carnal*, in its strongest sense, had been sufficiently significant of all he meant, why add to this charge, another expression still stronger ? We must therefore understand the phrase *sold under sin*, as implying, that the soul was *employed in the drudgery of sin* ; that it was *sold over* to this service, and had no power to disobey this tyrant, until it was redeemed by another. And if a man be actually sold to another, and he acquiesce in the deed ; then he becomes the *legal property* of that other person. This state of bondage was well known to the Romans. The sale of slaves they saw daily, and could not misunderstand the emphatical sense of this expression. Sin is here represented as a *person* ; and the apostle compares the dominion which sin has over the man in question, to that of a master over his legal slave. Universally through the Scriptures, man is said to be in a state of bondage to sin, until the Son of God make him free : but in no part of the sacred writings is it ever said that the *children of God* are *sold under sin*. Christ came to deliver the lawful captive, and take away the prey from the mighty. *Whom the Son maketh free, they are free indeed*. Then, they *yield not up their members as instruments of unrighteousness unto sin* ; for *sin shall not have the dominion over them*, because *the law of the Spirit of life in Christ Jesus, has made them free from the law of sin and death*, chap. vi. 13, 14. and viii. 2. Anciently, when regular *carrels* were not known, the captives became the slaves of their victors, and by them were *sold* to any purchaser ; their slavery was as complete and perpetual, as if the slave had resigned his own liberty, and sold himself : the laws of the land secured him to his master ; he could not redeem himself, because he had nothing that was *his own*, and nothing could rescue him from that state, but a stipulated *redemption*. The apostle speaks here, not of the *manner* in which the person in question became a slave ; he only as-

16 If then I do that which I would not, I consent unto the law that it is good.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX, 2.
A. U. C. cir. 811.

^b Gal. 5. 17.

serts the fact, that sin had a full and permanent dominion over him. *Smith*, on the carnal man's character.

I am carnal, sold under sin.] I have been the more particular in ascertaining the genuine sense of this verse, because it determines the general scope of the whole passage.

Verse 15. *For, that which I do, I allow not, &c.*] The first clause of this verse is a general assertion concerning the employment of the person in question, in the state which the apostle calls *carnal, and sold under sin*. The Greek word *κατεργαζομαι*, which is here translated *I do*, means a *work* which the agent *continues to perform*, till it is *finished*, and is used by the apostle, Phil. ii. 12. to denote the *continued employment* of God's saints in his service to the end of their lives. *Work out your own salvation* : the word here denotes an employment of a *different kind* ; and therefore the man who now feels the galling dominion of sin, says, what I am *continually labouring at, I allow not* ; *οὐ γινωσκω, I do not acknowledge* to be right, just, holy, or profitable.

But what I hate, that do I.] I am a *slave*, and under the absolute controul of my tyrannical master : I hate his service, but am *obliged* to work his will. Who, without blaspheming, can assert that the apostle is speaking this of a man in whom the *Spirit of the Lord dwells* ? From ver. 7. to this one, the apostle, says Dr. Taylor, denotes the *Jew in the flesh*, by a single *I* ; here, he divides that *I* into two *I's*, or figurative persons ; representing two different and opposite principles which were in him. The one *I*, or principle, assents to the law that it is good ; and wills and chuses what the other does not practise, ver. 16. This principle he expressly tells us, ver. 22. is the *inward man* ; *the law of the mind*, ver. 23. the *mind*, or rational faculty, ver. 25. for he could find no other *inward man*, or *law of the mind*, but the rational faculty, in a person who was *carnal, and sold under sin*. The other *I*, or principle, transgresses the law, ver. 23. and does those things which the former principle *allows not*. This principle he expressly tells us, ver. 18. is the *flesh*, the *law in the members*, or *sensual appetite*, ver. 23. and he concludes in the last verse, that these two principles were opposite to each other ; therefore, it is evident, that those two principles, residing and counteracting each other in the same person, are *reason and lust* ; or *sin that dwells in us*. And it is very easy to distinguish these two *I's*, or principles, in every part of this elegant description of iniquity.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

17 Now then, it is no more I
that do it, *but sin that dwelleth
in me.

*Ch. 8. 9. Acts. 26. 18.

domineering over the light and remonstrances of reason. For instance, ver. 17. *Now then, it is no more I that do it, but sin that dwelleth in me.* The *I*, he speaks of here, is opposed to in-dwelling or governing sin; and therefore plainly denotes the principle of reason, the inward man, or law of the mind: in which, I add, a measure of the light of the Spirit of God shines; in order to shew the sinfulness of sin. These two different principles he calls, one *flesh*, and the other *spirit*; Gal. v. 17. where he speaks of their contrariety in the same manner that he does here.

And we may give a probable reason why the apostle dwells so long upon the struggle and opposition between these two principles; it appears intended to answer a tacit but very obvious objection. The Jew might allege, "But the law is holy and spiritual; and I assent to it as good, as a right rule of action, which ought to be observed; yea, I esteem it highly, I glory and rest in it, convinced of its truth and excellency. And, is not this enough to constitute the law a sufficient principle of sanctification?" The apostle answers, "No; wickedness is consistent with a sense of truth. A man may assent to the best rule of action, and yet still be under the dominion of lust and sin; from which nothing can deliver him but a principle and power proceeding from the fountain of life."

The sentiment in this verse may be illustrated by quotations from the ancient heathens; many of whom felt themselves in precisely the same state, (and expressed it in nearly the same language,) which some most monstrously tell us, was the state of this heavenly apostle, when vindicating the claims of the gospel against those of the Jewish ritual! Thus OVID describes the conduct of a depraved man:—

*Sed trahit invitam nova vis, aliudque cupido;
Mens aliud suadet. Video meliora, proboque;
Deteriora sequor. OVID, Met. lib. vii. ver. 19.*

My reason this, my passion that persuades;
I see the right, and I approve it too;
Condemn the wrong, and yet the wrong pursue.

—— indignum facinus! nunc ego et
Ibam scelestam esse, et me miserum sentio:
Et tædet, et amore urdeo: et prudens et sciens,
Vivus, vidensque pereo: nec quid agum scio.

T'ERENT. Eun. ver. 70.

An unworthy act! Now I perceive that she is wicked,
and I am wretched. I burn with love, and am vexed at it.

18 For I know that ^bin me (that
is, in my flesh,) dwelleth no good
thing: for to will is present with

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^b Gen. 6. 5. & 8. 21.

Although prudent, and intelligent, and active, and seeing,
I perish: neither do I know what to do.

*Sed quis mente minus valibus, quam corpore toto
Quæ nocuere sequur; fugiam, quæ profere credam.*

HOR. Ep. lib. i. E. 8. ver. 7.

More in my mind than body lie my pains:
What e're may hurt me, I with joy pursue;
What e're may do me good, with horror view.

Francis.

Επει γὰρ ὁ ἀμαρτανῶν οὐ θέλει ἀμαρτανεῖν, ἀλλὰ κατορθῶσαι
Δηλον ὅτι, ὁ μὲν θέλει, οὐ ποιεῖ, καὶ ὁ μὴ θέλει, ποιεῖ.

ARRIAN. Epist. ii. 26.

For truly he who sins, does not will sin, but wishes to
walk uprightly: yet it is manifest that what he wills he doth
not: and what he doth, he wills not.

—— ἀλλὰ νικῶμαι κακοῖς,
Καὶ μανθάνω μὲν οἷα τοῖς μὴ κακῶς
Θυμὸς δὲ κρείστων τῶν ἐμῶν βουλευμάτων
Ὅσπερ μεγίστων αἰτίος κακῶν βροτοῖς.

EURIP. Med. v. 1077.

—— But I am overcome by sin,
And I well understand the evil which I presume to commit.
Passion, however, is more powerful than my reason;
Which is the cause of the greatest evils to mortal men.

Thus we find that enlightened heathens, both among the
Greeks and Romans, had that same kind of religious ex-
perience; which some suppose to be, not only the experience
of St. Paul in his best state; but to be even the standard of
Christian attainments! See more examples in *Weltstein*.

The whole spirit of the sentiment is well summed up and
expressed by St. Chrysostom: όταν τινος επιθυμωμεν, εἴτε
κωλυμεθα, αἰρεται μαλλον της επιθυμιας η φλοξ. If we
lust after any thing, which is afterwards prohibited, the flame
of this desire burns the more fiercely.

Verse 16. *If then I do that which I would not, &c.]*
Knowing that the law condemns it, and that, therefore, it
must be evil. I consent unto the law; I shew by this cir-
cumstance, that I acknowledge the law to be good.

Verse 17. *Now then it is no more I]* It is not that *I*,
which constitutes reason and conscience; but sin, corrupt
and sensual inclinations, that dwelleth in me; that have the
entire domination over my reason, darkening my understand-

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

me ; but *how* to perform that which is good, I find not.

19 For, the "good that I would, I do

^a Ver. 15.

ing, and perverting my judgment; for which there is *condemnation* in the law, but no *cure*. So we find here that there is a principle, in the unregenerate man, stronger than *reason* itself: a principle which is, properly speaking, not of the *essence of the soul*, but acts in it, as its *Lord*; or as a *tyrant*. This is *in-bred*, and *in-dwelling sin*, the *seed of the serpent*; by which the whole soul is darkened, confused, perverted, and excited to rebellion against God.

Verse 18. *For I know that in me, &c.*] I have learned, by experience, that in an unregenerate man, there is *no good*. There is no principle by which the soul can be brought into the light; no principle by which it can be *restored to purity*: fleshly appetites alone prevail; and the *brute* runs away with the *man*.

For to will is present with me] Though the whole soul has suffered indescribably by the *FALL*, yet there are some faculties that appear to have suffered less than others; or rather have received larger measures of the supernatural light, because their concurrence with the Divine principle is so necessary to the salvation of the soul. Even the most unconcerned about spiritual things, have *understanding, judgment, reason, and will*. And by means of these, we have seen even scoffers at Divine revelation, become very eminent in arts and sciences; some of our best metaphysicians, physicians, mathematicians, astronomers, chymists, &c. have been known, to their reproach be it spoken and published, to be *without religion*; nay, some of them have blasphemed it, by leaving God out of his own work, and ascribing to an idol of their own, whom they they call *nature*, the operations of the wisdom, power and goodness, of the Most High. It is true that many of the most eminent in all the above branches of knowledge, have been conscientious believers in Divine revelation: but the case of the others proves, that *fallen* as man is, he yet possesses extraordinary powers; which are capable of very high cultivation and improvement. In short, the soul seems capable of *any thing*, but *knowing, fearing, loving, and serving God*. And it is not only incapable of *itself*, for any truly religious acts; but what shews its fall in the most indisputable manner, is, its *enmity* to sacred things. Let an unregenerate man *pretend* what he pleases, his conscience knows that he *hates religion*; his *soul revolts against it*; his *carnal mind is not subject to the law of God, neither indeed can it be*. There is no reducing this fell principle to subjection; it is *SIN*, and *sin is rebellion* against God; therefore sin must be *destroyed*, not

not: but the evil which I would not, that I do.

20 Now, if I do that I would not, ^bit

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^b Ver. 23.

subjected; if *subjected*, it would *cease to be sin*; because *sin* is in *opposition* to God; hence the apostle says, most conclusively, *it cannot be subjected*; i. e. it must be *destroyed*, or it will destroy the soul for ever. When the apostle says, *to will is present with me*, he shews that the *will* is on the side of God and truth; so far, that it consents to the *propriety* and *necessity* of obedience. There has been a strange clamour raised up against this faculty of the soul, as if the very essence of evil dwelt in it; whereas, the apostle shews, throughout this chapter, that the *will* was regularly on God's side, while every other faculty appears to have been in *hostility* to him. The truth is, men have confounded the *will* with the *passions*; and laid to the charge of the *former* what properly belongs to the *latter*. The *will* is *right*, but the *passions* are *wrong*. It *discerns* and *approves*, but is without *ability* to *perform*: it has no power over sensual appetites; in these the principle of *rebellion* dwells: it *kills* evil, it *wills* good, but can only *command* through the power of Divine grace: but this, the person in question, the unregenerate man, has not received.

Verse 19. *For the good that I would I do not*] Here again is the most decisive proof that the *will* is on the side of God and truth.

But the evil which I would not] And here is equally decisive proof that the will is against, or opposed to evil. There is not a man in ten millions who will carefully watch the operations of this faculty, that will find it opposed to good, and obstinately attached to evil, as is generally supposed. Nay, it is found almost uniformly on God's side, while the whole sensual system is against him. It is not the *WILL* that leads men astray; but the corrupt *PASSIONS* which oppose and oppress the *will*. It is truly astonishing into what endless mistakes men have fallen on this point, and what *systems of divinity* have been builded on these mistakes. The *will*, this almost only *friend* to God in the human soul, has been slandered as God's *worst enemy*: and even by those who had the *seventh* chapter to the Romans before their eyes! Nay, it has been considered so fell a foe to God and goodness, that it is bound in the adamantine chains of a dire necessity, to *do evil only*; and the doctrine of *will*, (absurdly called *free will*, as if *will* did not essentially imply what is *free*;) has been considered one of the most destructive heresies. Let such persons put themselves to school to their *Bibles*, and to *common sense*.

The plain state of the case is this; the soul is so complete-

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

is no more I that do it, but sin that dwelleth in me.

21 I find then ^a a law, that, when I

^a Ch. 8. 2. Gal. 5. 17.

ly fallen, so, that it has no *power to do good*, till it receive that power from on high. But it has power to *see good*, to *distinguish between that and evil*; to *acknowledge the excellence of this good*, and to *will it*, from a conviction of that excellence; but *farther* it cannot go. Yet, in various cases, it is solicited, and *consents to sin*; and because it is *will*, that is, because it is a *free principle*, it must necessarily possess this power; and although it can do no good, unless it receive grace from God; yet it is impossible to *force* it to sin. Even Satan himself cannot do this; and before he can get it to *sin*, he must gain its *consent*. Thus, God in his endless mercy, has endued this faculty with a power in which, humanly speaking, resides the *salvability* of the soul; and without this, the soul must have eternally continued *under the power of sin*, or been saved as an inert, absolutely passive machine; which supposition would go as nearly to prove that it was as incapable of vice, as it were of virtue.

“But does not this arguing destroy the doctrine of free grace?” No! it establishes that doctrine. 1. It is through the grace, the unmerited kindness of God, that the soul has such a faculty, and that it has not been extinguished by sin. 2. This will, though a *free principle*, as it respects its *nil-ling of evil*, and *chusing good*; yet, properly speaking, has no power by which it can *subjugate the evil*, or *perform the good*. We know that the *eye* has a power to discern objects, but without *light*, this power is perfectly useless; and no object can be discerned by it. So, of the person represented here by the apostle, it is said, *to will is present with me, το γαρ θελειν παρακειται μοι*. *To will is ever in readiness, it is ever at hand, it lies constantly before me; but how to perform that which is good, I find not*; that is, the man is unregenerate; and he is seeking justification and holiness from the law. The law was never designed to give these; it gives the *knowledge*, not the *cure, of sin*; therefore, though he *kills evil*, and *wills good*; yet he can neither *conquer the one*, nor *perform the other*, till he receives the grace of Christ; till he seeks and finds redemption in his blood. Here then, the *free agency* of man is *preserved*, without which he could not be in a *salvable state*; and the *honour of the grace of Christ* is maintained, without which, there can be no actual salvation. There is a good sentiment on this subject in the following words of an eminent poet.

Thou great first CAUSE, least understood;
Who all my sense confined
To know but this, that thou art good;
And that myself am blind.

would do good, evil is present with me.

22 For I ^b delight in the law of

^b Ps. 1. 2.

Yet gave me in this dark estate
To see the good from ill;
And binding nature fast in fate,
Left free the human will.

POPE'S Universal Prayer.

Verse 20. *It is no more I*] My *will* is against it; my *reason* and *conscience* condemn it. *But sin that dwelleth in me*—The *principle of sin*, which has possessed itself of all my *carnal appetites* and *passions*, and thus subjects my *reason* and *domineers* over my soul. Thus, I am in perpetual contradiction to myself. Two principles are continually contending in me for the mastery; my *reason*, on which the light of God shines, to shew what is evil; and my *passions*, in which the *principle of sin* works, to bring forth fruit unto death.

This strange self-contradictory propensity led some of the ancient philosophers to imagine, that man has *two souls*, a *good* and a *bad* one; and it is on this principle, that *Xenophon*, in his *life of Cyrus*, causes *Araspes*, a Persian nobleman, to account for some misconduct of his, relative to *Pantheu*, a beautiful female captive, whom *Cyrus* had entrusted to his care. “O *Cyrus*, I am convinced that I have *two souls*; if I had but *one soul*, it could not, at the same time, pant after *vice* and *virtue*; *wish* and *abhor the same thing*. It is certain therefore, that we have *two souls*; when the *good soul* rules, I undertake noble and virtuous actions; but when the *bad soul* predominates, I am constrained to do evil. All I can say at present is, that I find my *good soul*, encouraged by thy presence, has got the better of my *bad soul*.” See *Spectator*, Vol. VIII. No. 564. Thus, not only the *ancients*, but also many *moderns* have trifled and all will continue to do so, who do not acknowledge the scriptural account of the *fall of man*, and the lively comment upon that doctrine, contained in the *seventh chapter of the Epistle to the Romans*.

Verse 21. *I find then a law*] I am in such a condition and state of soul; under the power of such habits and sinful propensities, *that when I would do good*; when my *will* and *reason* are strongly bent on obedience to the law of God, and opposition to the principle of sin; *evil is present with me, κακον παρακειται, evil is at hand, it lies constantly before me*. That, as the *will* to do good is *constantly at hand*, ver. 18. so the principle of *rebellion* exciting me to sin, is *equally present*; but as the one is only *will, wish and desire*, without *power to do what is willed, to obtain what*

A.M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C. cir. 811.

God, after ^athe inward man :

23 But ^bI see another law in ^cmy members, warring against the law of

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C. cir. 811.

my mind, and bringing me into ^bcaptivity to the law of sin which is in my members.

^a 2 Cor. 4. 16. Eph. 3. 16. Col. 3. 9, 10. — ^b Gal. 5. 17. — ^c ch. 6. 13, 19.

^b Ch. 8. 7. & 12. 2. Eph. 4. 23. Jam. 4. 1.

is wished, or to perform what is desired, sin continually prevails.

The word νόμος, law, in this verse, must be taken as implying any strong or confirmed habit, συνηθειαν, as *Hesychius* renders it, under the influence of which the man generally acts; and in this sense, the apostle most evidently uses it in ver. 23.

Verse 22. *I delight in the law of God after the inward man*] Every Jew, and every unregenerate man, who receives the Old Testament as a revelation from God, must acknowledge the great purity, excellence, and utility of its maxims, &c. though he will ever find, that without the grace of our Lord Jesus, he can never act according to those heavenly maxims; and without the mercy of God, can never be redeemed from the curse entailed upon him for his past transgressions. To say that the inward man means the regenerate part of the soul, is supportable by no argument. *ὄσω ἀνθρώπου*, and *ὁ εἶνος ἀνθρώπου*, especially the latter, are expressions frequently in use among the purest Greek ethic writers, to signify the soul or rational part of man, in opposition to the body of flesh; see the quotations in Wetstein from Plato and Plotinus. The Jews have the same form of expression; so in *Yalcut Rubeni*, fol. 10. 3. it is said, *The flesh is the inward garment of the man; but the SPIRIT is the INWARD man, the garment of which is the body*; and St. Paul uses the phrase in precisely the same sense, in 2 Cor. iv. 16. and in Eph. iii. 16. If it be said, that it is impossible for an unregenerate man to delight in the law of God, the experience of millions contradicts the assertion. Every true penitent admires the moral law; longs most earnestly for a conformity to it; and feels that he can never be satisfied till he awakes up after this divine likeness; and he hates himself, because he feels that he has broken it, and that his evil passions are still in a state of hostility to it.

The following observations of a pious, and sensible writer on this subject, cannot be unacceptable. “The inward man always signifies the mind; which either may, or may not, be the subject of grace. That which is asserted of either the inward or outward man, is often performed by one member or power, and not with the whole. If any member of the body perform an action, we are said to do it with the body, although the other members be not employed. In like manner, if any power or faculty of the mind be employed about any action, the soul is said to act. This expression, therefore, *I delight in the law of God, after the inward man, can*

mean no more than this, that there are some inward faculties in the soul, which delight in the law of God. This expression is particularly adapted to the principles of the Pharisees, of whom St. Paul was one before his conversion. They received the law as the oracles of God, and confessed that it deserved the most serious regard. Their veneration was inspired by a sense of its original, and a full conviction that it was true. To some parts of it they paid the most superstitious regard. They had it written upon their phylacteries, which they carried about with them at all times. It was often read and expounded in their synagogues: and they took delight in studying its precepts. On that account, both the prophets and our Lord agree in saying, that they delighted in the law of God, though they regarded not its chief and most essential precepts.” See farther observations on this point at the end of the chapter.

So far, then, is it from being true, that none but a REGENERATE man can delight in the law of God, we find that even a proud, unhumiliated PHARISEE can do it; and much more a poor sinner, who is humbled under a sense of his sin, and sees, in the light of God, not only the spirituality, but the excellence of the divine law.

Verse 23. *But I see another law in my members*] Though the person in question is less or more under the continual influence of reason and conscience, which offer constant testimony against sin; yet, as long as help is sought only from the law, and the grace of Christ in the gospel is not received, the remonstrances of reason and conscience are rendered of no effect, by the prevalence of sinful passions; which, from repeated gratifications, have acquired all the force of habit; and now give law to the whole carnal man.

Warring against the law of my mind] There is an allusion here to the case of a city besieged, at last taken by storm, and the inhabitants carried away into captivity; *ἀρτίσπαρτευόμενον*, carrying on a system of warfare; laying continual siege to the soul; repeating incessantly its attacks; harassing, battering, and storming the spirit; and, by all these assaults, reducing the man to extreme misery. Never was a picture more impressively drawn, and more effectually finished; for the next sentence shews, that this spiritual city was at last taken by storm, and the inhabitants who survived the sackage, led into the most shameful, painful, and oppressive captivity.

Bringing me into captivity to the law of sin] He does not here speak of an occasional advantage gained by sin, it

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

24 O wretched man that I am ! who shall deliver me from ^a the body of this death ?

25 ^b I thank God through Jesus Christ our

^a Or, this body of death.

was a complete and final victory gained by corruption ; which, having stormed and reduced the city, carried away the inhabitants with irresistible force, into captivity. This is the consequence of being overcome ; he was now in the hands of the foe, as the victor's lawful captive ; and this is the import of the original word, *αιχμαλωπιζοντα* ; and is the very term used by our Lord when speaking of the final ruin, dispersion, and captivity of the Jews, he says, *αιχμαλωπισησονται*, they shall be led away captives into all the nations, Luke xxi. 24. When all this is considered, who, in his right mind, can apply it to the holy soul of the apostle of the Gentiles ? Is there any thing in it that can belong to his gracious state ? Surely, nothing. The basest slave of sin, who has any remaining checks of conscience, cannot be brought into a worse state than that described here by the apostle. Sin and corruption have a final triumph ; and conscience and reason taken prisoners, laid in fetters, and sold for slaves. Can this ever be said of a man, in whom the Spirit of God dwells ; and whom the law of the Spirit of life, in Christ Jesus, has made free from the law of sin and death ? See chap. viii. 2.

Verse 24. O wretched man that I am, &c.] This affecting account is finished more impressively by the groans of the wounded captive. Having long maintained a useless conflict against innumerable hosts and irresistible might, he is at last wounded and taken prisoner ; and, to render his state more miserable, is not only encompassed by the slaughtered, but chained to a dead body ; for there seems to be here an allusion to an ancient custom of certain tyrants, who bound a dead body to a living man, and obliged him to carry it about, till the contagion from the putrid mass took away his life ! Virgil paints this in all its horrors, in the account he gives of the tyrant Mezentius. *Æneid*. lib. viii. ver. 485.

*Quid memorem infundas cædes, quid facta tyranni—
MORTUA quàm etiam jungebat corpora vivis,
Componens manibusque manus, atque oribus ora ;
Tormenti genus ! et sanie taboque fluentis
Complexu in misero, longâ, sic morte necabat.*

What tongue can such barbarities record,
Or count the slaughters of his ruthless sword ?
'Twas not enough the good, the guiltless bled,
Still worse, he bound the living to the dead :
These, limb to limb, and face to face, he joined ;
Oh ! monstrous crime, of unexampled kind !

Lord. So then with the mind I myself serve the law of God ; but with the flesh the law of sin.

A. M. cir. 4062.
A. D. cir. 59.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^b 1 Cor. 15. 57.

Till chok'd with stench, the lingering wretches lay,
And, in the loath'd embraces, dyed away ! Pitt.

Servius remarks, in his comment on this passage, that *Sanies*, mortui est : *tabo viventis scilicet sanguis* : " the sanies, or putrid ichor, from the dead body, produced the *tabes* in the blood of the living." Roasting, burning, racking, crucifying, &c. were nothing, when compared to this diabolically invented punishment.

We may naturally suppose, that the cry of such a person would be, *Wretched man that I am, who shall deliver me from this dead body ?* And how well does this apply to the case of the person to whom the apostle refers ? A body, a whole mass of sin and corruption was bound to his soul, with chains which he could not break ; and the mortal contagion transfused through his whole nature, was pressing him down to the bitter pains of an eternal death. He now finds that the law can afford him no deliverance ; and he despairs of help from any human being ; but while he is emitting his last, or almost expiring groan, the redemption by Christ Jesus is proclaimed to him ; and, if the apostle refers to his own case, Ananias unexpectedly accosts him with, *Brother Saul ! the Lord Jesus, who hath appeared unto thee in the way, hath sent me unto thee, that thou mightest receive thy sight, and be filled with the Holy Ghost.* He sees then an open door of hope, and he immediately, though but in the prospect of this deliverance, returns God thanks for the well-grounded hope which he has of salvation, through Jesus Christ our Lord.

Verse 25. I thank God through Jesus Christ] Instead of *ευχαριστω τω Θεω*, I thank God ; several excellent MSS. with the *Vulgate*, some copies of the *Itala*, and several of the *Fathers*, read *η χαρις τω Θεω*, or *του Κυριου*, the grace of God, or the grace of our Lord Jesus Christ ; this is an answer to the almost despairing question in the preceding verse. The whole, therefore, may be read thus : O wretched man that I am, who shall deliver me from the body of this death ? ANSWER—The grace of God, through our Lord Jesus Christ. Thus we find, that a case of the kind described by the apostle in the preceding verses, whether it were his own, before he was brought to the knowledge of Christ, particularly during the three days that he was at Damascus, without being able to eat or drink, in deep penitential sorrow ; or whether he personates a Pharisaic, yet conscientious Jew, deeply concerned for his salvation ; I say, we find that such

a case can be relieved by the gospel of Christ only: or, in other words, that no scheme of redemption can be effectual to the salvation of any soul, whether *Jew* or *Gentile*, but that laid down in the gospel of Christ.

Let any, or all means be used, which human wisdom can devise, *guilt* will still continue *uncancelled*; and *in-bred sin* will laugh them all to scorn, prevail over them, and finally triumph. And this is the very conclusion to which the apostle brings his argument in the following clause; which, like the rest of the chapter, has been most awfully abused, to favour *anti-evangelical* purposes.

So then, with the mind I myself serve the law of God] That this clause contains the *inference* from the preceding train of argumentation, appears evident from the *ασα ουν, therefore*, with which the apostle introduces it. As if he had said—"To conclude, the sum of what I have advanced, concerning the *power of sin* in the *carnal man*, and the utter *insufficiency* of all *human means*, and *legal observances* to pardon sin, and expel the corruption of the heart, is this, that the very same person, the *αυτος εγω, the same I*, while without the gospel, under the killing power of the law, will find in himself *two opposite principles*, the one subscribing to, and approving the law of God; and the other notwithstanding, bringing him *into captivity* to sin: his *inward man*, his *rational powers* and *conscience*, will assent to the *justice* and *propriety* of the requisitions of the law; and yet, notwithstanding this, his *fleshy appetites*, the *law in his members*, will *war against the law of his mind*, and continue, till he receives the gospel of Christ, to keep him in the galling captivity of sin and death."

1. The strong expressions in this clause have led many to conclude, that the *apostle* himself, in his *regenerated state*, is indisputably the *person* intended. That all that is said in this chapter, of the *carnal man*, *sold under sin*, did apply to *Saul of Tarsus*, no man can doubt: that what is here said can ever be with propriety, applied to *Paul the Apostle*, who can believe? Of the former, all is natural; of the latter, all here said would be monstrous, and absurd, if not blasphemous.

2. But it is supposed that the words must be understood as implying a *regenerate man*, because the apostle says, ver. 22, *I delight in the law of God*; and in this verse, *I myself, with the mind, serve the law of God*. These things, say the objectors, cannot be spoken of a wicked Jew, but of a *regenerate man*, such as the apostle then was. But when we find that the former verse speaks of a man who is *brought into captivity to the law of sin and death*; surely there is no part of the regenerate state of the apostle, to which the words can possibly apply. Had he been in captivity to the law of sin and death, *after his conversion to Christianity*; what did he gain by that conversion? *Nothing* for his personal holiness. He had found no salvation under an in-

efficient law; and he was left in thralldom under an equally inefficient gospel. The very genius of Christianity demonstrates that nothing like this, can, with any propriety, be spoken of a *genuine Christian*.

3. But, it is farther supposed, that these things cannot be spoken of a proud or wicked Jew; yet we learn the contrary from the infallible testimony of the word of God. Of this people, in their *fallen* and iniquitous state, God says by his prophet, *They seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God: they ask me of the ordinances of justice, and take delight in approaching to God*, Isai. lviii. 2. Can any thing be stronger than this? And yet, at that time, they were *most dreadfully carnal*, and *sold under sin*, as the rest of that chapter proves. It is a most notorious fact, that how little soever the life of a Jew was conformed to the law of his God, he notwithstanding professed the highest *esteem* for it, and *gloried* in it: and the apostle says nothing stronger of them in this chapter, than their *conduct* and *profession* verify to the *present day*. They are still *delighting in the law of God*, after the *inward man*; with their *mind, serving the law of God*; *asking for the ordinances of justice, seeking God daily, and taking delight in approaching to God*; they even *glory*, and greatly *exult and glory*, in the *Divine original and excellency* of their *law*; and all this while they are most abominably *carnal, sold under sin, and brought into the most degrading captivity, to the law of sin and death*. If then, all that the apostle states of the person in question, be true of the *Jews*, through the whole period of their history, even to the *present time*:—If they do, in all their *professions*, and their *religious services*, which they zealously maintain, confess, and conscientiously too, that the *law is holy, and the commandment holy, just, and good*; and yet, with their *flesh, serve the law of sin*; the same certainly may be said with equal propriety of a *Jewish penitent*, deeply convinced of his lost estate, and the total insufficiency of his legal observances to deliver him from his *body of sin and death*. And consequently, all this may be said of *Paul the Jew*, while going about to *establish his own righteousness*, his own plan of justification; he had not as yet *submitted to the righteousness of God*, the divine plan of redemption by Jesus Christ.

4. It must be allowed that, whatever was the *experience* of so eminent a man, Christian, and Apostle, as St. Paul, it must be a very proper *standard of Christianity*. And if we are to take what is here said, as *his experience as a Christian*, it would be pre-emption in us to expect to go higher; for, he certainly had pushed the principles of his religion to their utmost consequences. But his whole life, and the account which he immediately gives of himself in the succeeding chapter prove, that he, as a *Christian* and an *Apostle*, had a *widely different experience*; an experience which amply justifies that *superiority*, which he attributes to the *Christian*

religion over the *Jewish*; and demonstrates that it not only is well calculated to *perfect* all preceding dispensations; but that it affords *salvation to the uttermost*, to all those who flee for refuge to the hope that it sets before them. Besides, there is nothing spoken here of the state of a *conscientious Jew*, or of *St. Paul* in his *Jewish state*, that is not true of every genuine *penitent*; even *before*, and it may be, *long before*, he has believed in *Christ*, to the saving of his soul. The assertion, that "every Christian, howsoever advanced in the Divine life, will, and must feel all this inward conflict, &c." is as *untrue* as it is *dangerous*. That many, called *Christians*, and probably *sincere*, do feel all this, may be readily granted; and such we must consider to be in the same state with *Saul of Tarsus*, previously to his conversion; but that they must *continue* thus, is no where intimated in the gospel of *Christ*. We must take heed how we make *our experience*, which is the result of our *unbelief* and *unfaithfulness*, the *standard* for the people of *God*; and lower down *Christianity* to *our* most reprehensible and

dwarfish state: at the same time, we should not be *discouraged* at what we thus feel, but apply to *God*, through *Christ*, as *Paul* did; and then we shall soon be able, with him, to declare to the eternal glory of *God's grace*, that *the law of the Spirit of life, in Christ Jesus, has made us free from the law of sin and death*. This is the inheritance of *God's children*; and their salvation is of me, saith the *Lord*.

I cannot conclude these observations, without recommending to the notice of my Readers, a learned and excellent discourse on the latter part of this chapter, preached by the *Rev. James Smith*, minister of the gospel in *Dumfermline*, Scotland; a work to which I am indebted for some useful observations, and from which I should have been glad to have copied much, had my limits permitted. Reader, do not plead for *Baal*; try, fully try, the efficiency of the blood of the covenant; and be not content with less salvation than *God* has provided for thee. Thou art not straightened in *God*, be not straightened in thy own bowels.

CHAPTER VIII.

The happy state of those who believe in Christ, and walk under the influence of His Spirit, 1, 2. The design of God in sending his Son into the world, was to redeem men from sin, 3, 4. The miserable state of the carnally minded, 5—8. How Christ lives and works in his followers; their blessedness here, and their happiness hereafter, 9—17. Sufferings are the common lot of all men; and from which Gentiles and Jews have the hope of being finally delivered, 18—23. The use and importance of hope, 24, 25. The Spirit makes intercession in the followers of Christ, 26, 27. All things work together for good to them that love God, and who act according to his gracious purpose in calling them, 28. The means used to bring men to eternal glory, 29, 30. The great blessedness, confidence, and security of all genuine Christians, whom, while they hold fast faith and a good conscience, nothing can separate from the love of God, 31—39.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

THERE is, therefore, now no condemnation to them which are in *Christ Jesus*, who ^a walk not after

the flesh, but after the Spirit. ^{A. M. cir. 4062.}
^{A. D. cir. 58.}
^{An. Olymp.}
^{cir. CCIX. 2.}
^{A. U. C. cir. 811.}
² For ^b the law of ^c the Spirit of life in *Christ Jesus*, hath made

^a Ver. 4. Gal. 5. 16, 25. — ^b John 8. 36. ch. 6. 18, 22.

Gal. 2. 19. & 5. 1. — ^c 1 Cor. 15. 45. 2 Cor. 3. 6.

NOTES ON CHAP. VIII.

Verse 1. There is, *therefore, now no condemnation*] To do justice to *St. Paul's* reasoning, this chapter must be read in the closest connection with the preceding. There we have seen the unavailing struggles of an awakened Jew, who sought pardon and holiness from that law which he was conscious he had broken, and in which he could find no provision for pardon; and no power to sanctify. This conviction having brought him to the very brink of despair; and

being on the point of giving up all hope, he hears of redemption by *Jesus Christ*, thanks *God* for the prospect he has of salvation, applies for, and receives it; and now magnifies *God* for the unspeakable gift of which he has been made a partaker.

Those who restrain the word *now*, so as to indicate by it the *gospel dispensation* only, do not take in the whole of the apostle's meaning. The apostle has not been dealing in general matters only, but also in those which are particular.

A. M. cir. 4062. me free from ^a the law of sin and
 A. D. cir. 58. death.
 An. Olymp. 3 For, ^b what the law could not do,
 cir. CCIX. 2. in that it was weak through the flesh, ^c God
 A. U. C. cir. 811.

A. M. cir. 4062. sending his own Son in the likeness
 A. D. cir. 58. of sinful flesh, and ^d for sin, con-
 An. Olymp. demned sin in the flesh :
 cir. CCIX. 2. 4 That the righteousness of the law might be
 A. U. C. cir. 811.

^a Ch. 7. 24, 25. — ^b Acts 13. 39. ch. 9. 20. Hebr. 7. 18, 19. & 10. 1, 2, 10, 14.

^c Gal. 3. 13. 2 Cor. 5. 21. — ^d Or, by a sacrifice for sin.

He has not been pointing out merely the difference between the two dispensations, the Mosaic and the Christian; but he marks out the state of a penitent under the former, and that of a believer under the latter. The last chapter closed with an account of the deep distress of the penitent; this one opens with an account of his *salvation*. The *now*, therefore, in the text, must refer more to the happy transition from darkness to light, from condemnation to pardon, which this believer now enjoys; than to the Christian dispensation taking the place of the Jewish œconomy.

Who walk not after the flesh, &c.] In this one verse we find the power and virtue of the gospel scheme; it *pardons* and *sanctifies*; the Jewish law could do neither. By faith in our Lord Jesus Christ, the penitent, condemned by the law, is pardoned; the *carnal man*, labouring under the overpowering influence of the sin of his nature, is *sanctified*. He is first freely justified; he feels no condemnation: he is fully sanctified, *he walks not after the FLESH, but after the Spirit*.

This last clause is wanting in the principal MSS. Versions and Fathers. Griesbach has excluded it from the text, and Dr. White says, *certissime detenda*; it should most undoubtedly be expunged. Without it, the passage reads thus: *There is, therefore, no condemnation to them that are in Christ Jesus; for the law of the spirit of life, &c.* It is a fairly assumed point, that those which are *in Christ Jesus*, who believe in his name, have redemption in his blood; are made partakers of his Spirit, and have the mind in them that was in him; will not walk after the flesh, but after the Spirit: therefore, the thing itself is included in the *being in Christ*, whether it be *expressed* or not: and it was probably to make the thing more obvious, that this explanatory clause was added by some copyist; for it does not appear to have made an original part of the text: and it is most likely that it was inserted here from the *fourth* verse.

Verse 2. *For the law of the Spirit of life*] The gospel of the grace of Christ, which is not only a law or rule of life, but affords that sovereign *energy* by which guilt is removed from the conscience, the power of sin broken, and its polluting influence removed from the heart. The law was a *spirit of death*, by which those who were under it were bound down, because of their sin, to condemnation and death. The gospel proclaims Jesus the Saviour; and what the law bound unto death, it looses unto life eternal. And

thus the apostle says, whether of *himself* or the man whom he is still personating, *the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death*. Most people allow, that St. Paul is here speaking of his *own state*; and this state is so totally different from that described in the preceding chapter, that it is absolutely impossible that they should have been the state of the same being, at one and the same time. No creature could possibly be *arnal, sold under sin, brought into captivity to the law of sin and death*; and at the same time be *made free from that law of sin and death, by the law of the Spirit of life in Christ Jesus!* Until the most palpable absurdities and contradictions can be reconciled; these two opposite states can never exist in the same person at the same time.

Verse 3. *For what the law could not do*] The law could not pardon; the law could not sanctify; the law could not dispense with its own requisitions; it is the rule of righteousness, and therefore must condemn unrighteousness. This is its unalterable nature. Had there been perfect obedience to its dictates; instead of *condemning*, it would have *approved and rewarded*; but, as the *flesh, the carnal and rebellious principle* had prevailed, and transgression had taken place; it was rendered *weak*, inefficient to undo this work of the *flesh*, and bring the sinner into a state of pardon and acceptance with God.

God sending his own Son, in the likeness of sinful flesh] Did that which the law could not do; i. e. purchased pardon for the sinner, and brought every believer into the favour of God. And this is effected by the incarnation of Christ: He in whom dwelt the fulness of the Godhead bodily, took upon him the *likeness of sinful flesh*, that is, a *human body* like ours; but not *sinful* as ours: and for sin, *καταπαριστίας*, and as a SACRIFICE FOR SIN, (this is the sense of the word in a multitude of places,) *condemned sin in the flesh*; condemned that to death and destruction, which had condemned us to both: and this he did,

Verse 4. *That the righteousness of the law might be fulfilled in us*] That the guilt might be pardoned through the merit of that sacrifice; and that we might be enabled, by the power of his own grace and Spirit, to walk in *newness of life*: loving God with all our heart, soul, mind and strength; and our neighbour as ourselves: and thus the righteousness, the spirit, design, and purpose of the law is fulfilled in us, through the *strength of the Spirit of Christ*, which is here

A. M. cir. 4062.
A. D. cir. 56.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

fulfilled in us, ^a who walk not after the flesh, but after the Spirit.

5 For ^b they that are after the flesh do mind the things of the flesh; but they that are after the Spirit ^c the things of the Spirit.

6 For ^d to be carnally minded is death; but ^e to be spiritually minded is life and peace.

^a Ver. 1. — ^b John 3. 6. 1 Cor. 2. 14. — ^c Gal. 5. 22, 25. — ^d ch. 6. 21. ver. 13. Gal. 6. 8. — ^e Gr. the *minding of the flesh*: So ver. 7.

put in opposition to the weakness of the law through the flesh.

It is very likely that the concluding clause of this verse, which is the very same as that found in the common text of the first verse, has been transferred to that verse, from this place.

Condemned sin in the flesh] The design and object of the incarnation and sacrifice of Christ were to condemn sin, to have it *executed and destroyed*; not to *tolerate* it as some think; or to render it *subservient* to the purposes of his *grace*, as others; but to annihilate its *power, guilt, and being*, in the soul of a believer.

Verse 5. *For they that are after the flesh*] And here is the great distinction between *Jews* and *genuine Christians*: the former are *after the flesh*; are under the power of the carnal, rebellious principle; and consequently *mind*, *φρονουν*, *relish the things of the flesh*; the things which appertain merely to the *present life*; having no relish for *spiritual and eternal things*.

But they that are after the Spirit] They who are regenerated, who are born of the Spirit, being redeemed from the influence and law of the carnal mind; these relish *the things of the Spirit*; they are spiritually minded, and pass through things *temporal*, so as not to lose the things which are *eternal*. And this, which in these apostolic times distinguished between the carnal Jew, and the spiritual believer in Christ, is the grand mark of distinction between the *nominal* and the *real Christian* now. The former are earthly minded, and live for *this world*; the latter are spiritually minded, and live for the *world to come*.

Verse 6. *For, to be carnally minded is death*] To live under the influence of the carnal mind, is to live in the state of condemnation; and consequently, liable to death eternal: whereas, on the contrary, he who is *spiritually minded*, has the *life and peace* of God in his soul; and is in full prospect of life eternal.

Verse 7. *Because the carnal mind is enmity against God*] Because it is a *carnal mind*, and relishes earthly and sinful things; and lives in opposition to the pure and holy law of God: therefore, it is *enmity against God*, it is irreconcilable and implacable hatred.

It is not subject to the law of God] It will come under

7 Because ^a the carnal mind is enmity against God: for it is not subject to the law of God, ^b neither indeed can be.

8 So then, they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit,

A. M. cir. 4062.
A. D. cir. 56.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^a Gr. the *minding of the Spirit*. — ^b Gr. the *minding of the flesh*. — ^c James 4. 4. — ^d 1 Cor. 2. 14.

no obedience; for it is *sin*, and the very principle of rebellion; and therefore it cannot be *subject*, nor *subjected*; for it is essential to sin to shew itself in *rebellion*; and when it ceases to *rebel*, it ceases to be sin.

From this we learn, that the design of God, in the œconomy of the gospel, is not to *weaken, curtail, or lay* the carnal principle *in bonds*, but to *destroy it*. As it is *not subject*, and cannot be subject to the law of God, it must be *destroyed*; else it will continue to rebel against God. It cannot be *mended*, or rendered less offensive in its nature, even by the operations of God; it is ever sin, and sin is ever enmity; and enmity, wherever it has power, will invariably shew itself in acts of hostility and rebellion.

Verse 8. *So then*] Because this carnal mind is enmity against God; *they that are in the flesh*, who are under the power of the workings of this carnal mind, (which every soul is, that has not received redemption in the blood of the Lamb,)

Cannot please God.] Because of the rebellious workings of this principle of *rebellion and hatred*. And, if they cannot please God, they must be *displeasing* to him; and consequently in the broad road to final perdition.

Verse 9. *But ye are not in the flesh*] Ye Christians who have believed in Christ Jesus, as the sin-offering which has condemned sin in the flesh; and having been justified by faith, and made partakers of the Holy Spirit, are enabled to walk in newness of life.

If so be that the Spirit of God dwell in you] Or seeing that, *επιτερος*, the Spirit of God dwelleth in you. The *flesh*, the *sinful principle*, dwelt in them before; and its motions were the proofs of its indwelling: but now the Spirit dwells in them; and its testimony in their conscience, and its powerful operations in their hearts, are the proofs of its indwelling. God made man in union with himself, and his heart was his temple. Sin being committed, the temple was defiled, and God abandoned it. Jesus Christ is come by his sacrifice and Spirit to cleanse the temple, and make man again a habitation of God through the Spirit. And when this Almighty Spirit again makes the heart his residence; then the soul is delivered from the moral effects of the fall. And, that this is absolutely necessary to our present peace, and

A. M. cir. 4062.
A. D. cir. 58.
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cir. CCIX. 2.
A. U. C. cir. 811.

if so be that ^a the Spirit of God dwell in you. Now, if any man have not ^b the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin ; but the Spirit *is* life because of righteousness.

11 But, if the Spirit of ^c him that raised up Jesus from the dead dwell in you, ^d he

^a 1 Cor. 3. 16. & 6. 19.—^b John 3. 34. Gal. 4. 6. Phil. 1. 19. 1 Pet. 1. 11.—^c Acts 2. 24.

final salvation, is proved from this : that if any man have not the Spirit of Christ ; the mind that was in *him*, produced there, by the power of the Holy Ghost ; *he is none of his*, he does not belong to the kingdom, flock, or family of God. This is an awful conclusion ! Reader, lay it to heart.

Verse 10. *And if Christ be in you, &c.*] This is the criterion, by which you may judge of the state of grace in which ye stand. If Christ dwell in your hearts by faith, *the body is dead because of sin ; δι' αμαρτιαν*, in reference to sin ; the members of your body no more perform the work of sin, than the body of a dead man does the functions of natural life. Or the apostle may mean, that although, *because of sin*, the *life* of man is forfeited ; and the sentence, *dust thou art, and unto dust thou shalt return*, must be fulfilled on every human being, 'till the judgment of the great day ; yet, their souls being quickened by the indwelling Spirit of Christ, which enables them to live a life of righteousness, and gives them a full assurance that their bodies, which are now condemned to death because of sin, shall be raised again to a life of immortal glory.

Verse 11. *But, if the Spirit, &c.*] This verse confirms the sense given to the preceding. He, who here receives the grace and Spirit of Christ, and continues to live under its influence a life of obedience to the Divine will ; shall have a resurrection to eternal life : and the resurrection of Christ shall be the *pattern*, after which they shall be raised.

By his Spirit that dwelleth in you.] Instead of *δια του ενωικουτος αυτου πνευματος*, *because of the Spirit of him who dwelleth in you*, DEFG. a great many others, with the *Vulgate, Itala*, and several of the Fathers, have *δια το ενωικουν αυτου πνευμα*, which gives almost no variety of meaning. The latter may be neater Greek, but it is not better sense than the preceding.

Verse 12. *Therefore, brethren, &c.*] Dr. Taylor is of opinion that the apostle, having spoken *separately* both to Jews and Gentiles, concerning holiuess, and the obligations to it, now addresses himself to *both* conjointly, and,

that raised up Christ from the dead shall also quicken your mortal bodies ^e by his Spirit that dwelleth in you.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

12 'Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For ^f if ye live after the flesh, ye shall die : but if ye through the Spirit do ^g mortify the deeds of the body, ye shall live.

^e Ch. 6. 4, 5. 1 Cor. 6. 14. 2 Cor. 4. 14. Eph. 2. 5.—^f Or, *because of his Spirit.*—^g ch. 6. 7, 14.—^h ver. 6. Gal. 6. 8.—ⁱ Eph. 4. 22. Col. 3. 5.

I. Draws the general conclusion from *all* his arguments upon this subject, ver. 12.

II. Proves the validity of their claims to eternal life, ver. 14—17.

III. And as the affair of *suffering persecution* was a great stumblingblock to the *Jews*, and might very much discourage the *Gentiles* ; he introduces it to the best advantage, ver. 17. and advances several arguments to fortify their minds under all trials : as—(1.) That they suffered with *Christ*—(2.) In order to be *glorified* with him in a manner which will infinitely compensate all sufferings, ver. 17, 18.—(3.) All mankind are under *various pressures*, longing for a better state, ver. 19—22.—(4.) Many of the most *eminent Christians* are in the same distressed condition, ver. 23.—(5.) According to the plan of the gospel, we are to be brought to glory after a course of patience, exercised in a variety of trials, ver. 24, 25.—(6.) The Spirit of God will supply patience to every upright soul under persecution and suffering, 26, 27.—(7.) All things, even the severest trials, shall work together for their good, ver. 28. And this he proves, by giving us a view of the several steps which the wisdom and goodness of God have settled, in order to our complete salvation, ver. 29, 30. Thence he passes to the affair of our *perseverance* ; concerning which he concludes, from the *whole* of his preceding arguments, that as we are brought into a state of *pardon* by the free grace of God, through the death of Christ, who is now our mediator in heaven ; no possible cause, providing we continue to love and serve God, shall be able to pervert our minds, or separate us from his love in Christ Jesus, ver. 31—39. *Therefore, αρουν*, is the grand inference, from all that he has been arguing in relation to sanctity of life, both to the *Gentiles*, chap. vi. and to the *Jews*, chap. vii. and viii. to this verse, where I suppose he begins to address himself to *both*, in a body, to the end of the chapter. Taylor, pag. 317.

Verse 13. *For, if ye live after the flesh, ye shall die*] Though *μελλετε αποθνησκειν* may mean *ye shall afterwards die*, and this seems to indicate a *temporal* death ; yet not

A. M. cir. 4062.
A. D. cir. 58.
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cir. CCIX. 2.
A. U. C. cir. 811.

14 For, * as many as are led by the Spirit of God, they are the sons of God.

* Gal. 5. 18. — 1 Cor. 2. 12. Hebr. 2. 15.

exclusively of an eternal death ; for *both*, and especially the latter, are necessarily implied.

But if ye, through the Spirit] If ye seek that grace and spiritual help which the gospel of Christ furnishes ; resist, and by resisting, *mortify the deeds of the flesh*, against which the law gave you no assistance ; *ye shall live a life of faith, love and holy obedience* here ; and a life of *glory* hereafter.

Verse 14. *For, as many as are led by the Spirit, &c.*] No man who has not divine assistance can either find the way to heaven, or walk in it when found. As Christ, by his sacrificial offering, has opened the kingdom of God to all believers ; and as a mediator, transacts the concerns of their kingdom before the throne : so the Spirit of God is the great agent here below, to enlighten, quicken, strengthen, and guide the true disciples of Christ ; and all that are born of this Spirit are led and guided by it ; and none can pretend to be the children of God, who are not thus guided.

Verse 15. *Ye have not received the spirit of bondage*] All that were under the law were under bondage to its rites and ceremonies ; and as, through the prevalence of that corrupt nature with which every human being is polluted, and to remove which the law gave no assistance, they were often *transgressing* ; consequently they had forfeited their lives, and were continually, through *fear of death, subject to bondage*, Heb. ii. 15. The believers in Christ Jesus were brought from under *that* law, and from under its condemnation ; and, consequently, were freed from its bondage. The Gentiles were also in a state of bondage as well as the Jews ; they had also a multitude of burdensome rites and ceremonies, and a multitude of deities to worship ; nor could they believe themselves secure of protection while one of their almost endless host of gods, celestial, terrestrial, or infernal, was left unpropitiated.

But ye have received the Spirit of adoption] Ye are brought into the family of God by adoption ; and the agent that brought you into this family, is the Holy Spirit ; and this very Spirit continues to witness to you the grace in which ye stand, by enabling you to call God your Father, with the utmost filial confidence and affection.

The Spirit of adoption] Adoption was an act frequent among the ancient Hebrews, Greeks, and Romans ; by which a person was taken out of one family, and incorporated with another. Persons of property, who had no children of their own, adopted those of another family. The child thus adopted, ceased to belong to his own family, and was, in every respect, bound to the person who had adopted him, as if he were his own child ; and in consequence of the death of

15 For, ^b ye have not received the spirit of bondage again ^c to fear ; but, ye have received the ^d Spirit of adop-

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^e 2 Tim. 1. 7 1 John 4. 18. — ^f Isai. 56. 5. Gal. 4. 5, 6.

his adopting father, he possessed his estates. If a person, *after* he had adopted a child, happened to have children of his own ; then the estate was equally divided between the adopted and real children. The Romans had regular forms of law, by which all these matters were settled.

Whereby we cry Abba, Father.] The reason why the Syriac and Greek words are here conjoined, may be seen in the note on Mark xiv. 36. to which the Reader is referred. The introduction of the words here, shews that the persons in question had the strongest evidence of the excellence of the state in which they stood ; they knew that they were thus adopted ; and they knew this by the Spirit of God which was given them on their adoption ; and let me say, they could know it by no other means. The Father who had adopted them, could be seen by no mortal eye ; and the transaction being purely of a spiritual nature, and transacted in heaven, can be known only by God's supernatural testimony of it upon earth. It is a matter of such solemn importance to every Christian soul, that God in his mercy has been pleased not to leave it to *conjecture, assumption, or inductive reasoning* ; but attests it by his own Spirit in the soul of the person whom he adopts through Christ Jesus. It is the grand and most observable case, in which the intercourse is kept up between heaven and earth ; and the genuine believer in Christ Jesus, not left to the *quibbles* or casuistry of polemic divines or critics, but receives the *thing*, and the *testimony* of it, immediately from God himself. And were not the testimony of the state thus given, no man could possibly have any assurance of his salvation which would beget confidence and love. If, to any man, his *acceptance with God* be *hypothetical*, then, his *confidence* must be so too. His love to God must be hypothetical, his gratitude hypothetical, and his obedience also. IF, God have forgiven me my sins, then I *should* love him, and I *should* be grateful, and I *should* testify this gratitude by *obedience*. But who does not see that these must necessarily depend on the IF in the first case. All this *uncertainty*, and the perplexities necessarily resulting from it ; God has precluded by sending the Spirit of his Son into our hearts, by which we cry *Abba, Father* : and thus our adoption into the heavenly family is testified and ascertained to us in the only way in which it can possibly be done, by the direct influence of the Spirit of God. Remove this from Christianity, and it is a *dead letter*.

It has been remarked that *slaves* were not permitted to use the term *Abba, father*, or *Imma, mother*, in accosting their *masters and mistresses*. The Hebrew canon, relative to this,

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX, 2.
A. U. C. cir. 811.

tion, whereby we cry, "Abba, Father.

16 "The Spirit itself beareth witness with our spirit, that we are the children of God.

*Mark 14. 96.—> 2 Cor. 1. 22. & 5. 5. Eph. 1. 13. & 4. 30.—° Acts 28. 18. Gal. 4. 7.

is extant in the tract *Berachoth*, fol. 16. 2. אַבְרָהָם וְחַשְׁבֹּנָתוֹ הַשְּׁפַחֹתִי עִין קוֹרִין אֹתָם לֹא אָבָא פְלוֹנִי וְלֹא אִמָּא פְלוֹנִי ha shadim ve ha-shephachothi ein korin otham, lo Abba N, velo Imma N. *Men-servants and maid-servants do not call to their master Abba, (father,) N. nor to their mistress Imma, (mother,) N.* And from this, some suppose that the apostle intimates, that being now brought from under the spirit of bondage in which they durst not call God their *Father*; they are now not only brought into a new state, but have got that language which is peculiar to that state. It is certain that no man who has not redemption in the blood of the cross, has any right to call God *Father*, but merely as he may be considered the *Father of the spirits of all flesh*.

Some have supposed that the apostle, by using the *Syriac* and *Greek* words which express *Father*, shews the union of *Jewish* and *Gentile* believers in those devotions which were dictated by a filial spirit. Others have thought, that these were the *first words* which those generally uttered, who were made partakers of the Holy Spirit. It is enough to know that it was the *language of their sonship*; and that it expressed the clear assurance they had of being received into the Divine favour, the affection and gratitude they felt for this extraordinary blessing, and their complete readiness to come under the laws and regulations of the family, and to live in the spirit of obedience.

Verse 16. *The Spirit itself beareth witness with our spirit*] *Αὐτὸ τὸ πνεῦμα* that same Spirit, the Spirit of adoption; that is, the Spirit who witnesses this adoption, which can be no other than the Holy Ghost himself, and certainly cannot mean any *disposition* or *affection* of mind which the adopted person may feel; for such a disposition must arise from a knowledge of this adoption; and the knowledge of this adoption cannot be given by any human or earthly means; it must come from God himself: therefore, the *αὐτὸ τὸ πνεῦμα* must have reference to that Spirit, by whom alone the knowledge of the adoption is witnessed to the soul of the believer.

With our spirit—In our *understanding*, the place or recipient of light and information; and the place or faculty to which such information can properly be brought. This is done that we may have the highest possible evidence of the work which God has wrought. As the *window* is the proper

17 And if children, then heirs, ° heirs of God, and joint heirs with Christ; ° if so be that we suffer with *him*, that we may be also glorified together.

18 For, I reckon that ° the sufferings of this

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX, 2.
A. U. C. cir. 811.

° Acts 14. 22. Phil. 1. 29. 2 Tim. 2. 11, 12.—° 2 Cor. 4. 17. 1 Pet. 1. 6, 7. & 4. 13.

medium to let the light of the sun into our apartments; so the *understanding* is the proper medium of conveying the *Spirit's influence* to the soul. We, therefore, have the utmost evidence of the fact of our adoption, which we can possibly have: we have the word and Spirit of God; and the word sealed on our spirit by the Spirit of God. And this is not a momentary influx: if we take care to walk with God, and not grieve the Holy Spirit, we shall have an abiding testimony; and while we continue faithful to our adopting Father, the Spirit that witnesses that adoption will continue to witness it; and hereby we shall know that we are of God by the Spirit which he giveth us.

Verse 17. *And if children, then heirs*] For the *legitimate* children can alone inherit the estate. This is not an estate to which they succeed in consequence of the death of a former possessor; it is like the promised land, *given by God himself*, and divided among the children of the family.

Heirs of God] It is neither an *earthly* portion nor a *heavenly* portion; but *God himself*, who is to be their portion. It is not heaven they are to inherit; it is *God*, who is infinitely greater and more glorious than heaven itself. With such powers has God created the soul of man, that nothing less than *himself* can be a sufficient and satisfactory portion for the mind of this most astonishing creature.

Joint heirs with Christ] Partaking of the same eternal glory with the glorified human nature of Christ.

If so be, that we suffer with him] Observe, says Dr. Taylor, how prudently the apostle advances to the harsh affair of *suffering*. He does not mention it, till he had raised up their thoughts to the highest object of joy and pleasure, the happiness and glory of a joint inheritance with the ever blessed Son of God.

We are heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with him—This, with the additional consideration, that we suffer *with Christ*; or, as he himself suffered, would greatly qualify the transitory afflictions of this world, and dispose them to attend to the other arguments he had to offer.

Verse 18. *For I reckon that the sufferings, &c.*] If the glory that is to be revealed be the enjoyment of God himself, (see above,) then the sufferings of this life, which, when compared with *eternity*, are but as for a *moment*; are not worthy to be

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

present time *are not worthy to be compared* with the glory which shall be revealed in us.

19 For, 'the earnest expectation of the creature waiteth for the 'manifestation of the sons of God.

• 2 Pet. 3. 13.—• 1 John 3. 2.

put in competition with this glory which shall be revealed in us. This case is perfectly clear.

Verse 19. *For, the earnest expectation of the creature]* There is considerable difficulty in this and the four following verses: and the difficulty lies chiefly in the meaning of the word ἡ κτίσις, which we translate *the creature, and creation*. Some think, that by it the *brute creation* is meant; others apply it to the *Jewish people*, others to the *godly*, others to the *Gentiles*, others to the *good angels*, and others to the *fallen spirits*, both *angelic and human*. Dissertations without end, have been written on it; and it does not appear that the Christian world are come to any general agreement on the subject. Dr. Lightfoot's mode of explanation appears to me to be the best, on the whole. "There is," says he, "a *twofold* key hanging at this place, which may unlock the whole, and make the sense plain and easy.

1. The *first* is the phrase *πασα κτίσις*, which we render *the whole creation*, ver. 22. and with which, we meet twice elsewhere in the New Testament. Mark xvi. 15, *Preach the gospel, παση τη κτισει, to every creature*; and Col. i. 23, *the gospel was preached, εν παση τη κτισει, to every creature*. Now it is sufficiently apparent what is meant by *πασα κτίσις* in both these places, viz. *all nations, or the heathen world*. For that which, in St. Mark is, *preach the gospel to every creature*; is, in St. Matthew, *go and teach, παντα τα εθνη, all nations*. And this very phrase in this place, lays claim to that very interpretation. And the *Hebrew כל הבריות col haberiouth*, which answers to the *Greek πασα κτίσις, every creature*, is applied by the Jews to the *Gentiles*, and that, by way of opposition to *Israel*.

2. The *second* key is the word *ματαιοτητις*, ver. 20. which is not unfitly rendered *vanity*; but then this vanity is improperly applied to the *vanishing, dying, changing state* of the creation. For *ματαιοτης, vanity*, does not so much denote the *vanishing condition of the outward state*; as it does the *inward vanity or emptiness of the mind*. So the Apostle, speaking of the *Gentiles* concerning whom he speaks here, tells us *εματαιωθησαν, They became vain in their imaginations*, Rom. i. 21. and again, *The Gentiles walk, εν ματαιοτητι, in the vanity of their mind*, Eph. iv. 17. So also, *The Lord knoweth the thoughts of the wise, οτι ματαιοι ειναι, that they are vain*. 1 Cor. iii. 20. To all which let me add this farther

20 For 'the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

• Ver. 22. Gen. 3. 19.

observation, that throughout this whole place, the apostle seems to allude to the bondage of the Israelites in Egypt, and their deliverance from it; with a comparison made betwixt the *Jewish* and the *Gentile* church. When God would deliver Israel from his bondage, he challenges him for *his Son*, and his *first-born*, Exod. iv. 22. And in like manner the *Gentiles* earnestly expect and wait for such a *kind of manifestation of the sons of God*, within, and among themselves. The *Romans*, to whom the apostle writes, knew well how many predictions and promises it had pleased God to publish by his prophets, concerning gathering together and adopting *sons* to himself among the *Gentiles*; the *manifestation* of which *sons* the whole *Gentile* world, with a *neck* as it were *stretched out*, as the word *αποκαταδωια* implies, (*απο* from, and *κατα* the head, and *δωια* to expect,) doth now wait for." See the observations at the end of this chapter.

Verse 20. *For, the creature was made subject to vanity]* The *Gentile* world were subject to vanity of mind; but how? *not willingly*, but by reason of him who hath subjected the same. May we not say, *it became vain willingly?* but was made subject to vanity *unwillingly*. For, let us recur to the origin of *Gentilism*, the confusion of languages, by reason of the attempt to build the tower of Babel; and though there are some passages in the gloss of the Targumists upon this matter, that are sufficiently ridiculous; yet as to their *scope and design* they are worthy of notice. "They said, *go to, let us build us a city and a tower, and let its head reach unto the top of heaven*; and let us make a house of worship in the top of it; and let us put a sword in his hand that he may wage war for us against our enemies, before we be scattered abroad upon the face of the whole earth." It is an ancient tradition among the Jews, that this tower was built on an *idolatrous* account. The confusion of tongues, by which true religion was lost in the world, is a proof that the builders of this tower sinned against God in the highest degree. They were inclined to *vanity*, i. e. *idolatry, WILLINGLY*; but they were *subjected to vanity UNWILLINGLY*; for this proceeded from the just indignation and vengeance of God. From this time, the world lay under heathenism, till the bringing in of the gospel upwards of 2000 years after. See *Lightfoot*.

Verse 21. *Because the creature]* This, and the preceding

A. M. cir. 4062;
A. D. cir. 58;
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

the glorious liberty of the children of God.

22 For, we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also,

* Or, every creature, Mark 16. 15. Col. 1. 23.— Jer. 12. 11.—
o 2 Cor. 5. 5. Eph. 1. 14.

verse should be thus connected; in hope THAT (οτι) the creature itself also shall be delivered. The word φθορα denotes, very frequently, *sinful corruption*. So 2 Pet. i. 4. *Corruption through lust, φθορα εν επιθυμια.* 2 Cor. xi. 3. *lest your minds should be corrupted.* 1 Cor. xv. 33. *Evil communication corrupts good manners.* The sense, therefore, of the apostle in this place, seems to be; the Gentile world shall, in time, be delivered from the bondage of their *sinful corruption*; i. e. the bondage of their lusts and vile affections; and be brought into such a noble liberty as the sons of God enjoy.

Verse 22. *The whole creation groaneth and travaileth*] If it be enquired how the Gentile world groaned and travailed in pain; let them who explain this of the fabric of the material world, tell us how *that* groans and travails? They must needs own it to be a borrowed and allusive phrase: but, in the sense above given, the very literal construction may be admitted.

Verse 23. *And not only they, but ourselves also*] Neither the *Gentiles* only; but we *Jews* also; (however we belong to a nation envious of the heathen,) to whom God hath granted the first fruits of the Spirit; we sigh among ourselves for their sakes, waiting for the adoption; that is, the redemption of our mystical body, whereof the Gentiles make a very great part. *Lightfoot's* works, vol. ii. pag. 359 and 707.

The scope and design of Saint Paul in these verses, may be thus summed up:—The apostle shews, that the whole creation is in a suffering state, into which it has been brought by the disobedience of one man, Adam; therefore, it was *made subject to vanity*; pain, sickness, and death; not willingly, for mankind had no part in that transgression, which “brought death into the world, and all our woe;” but God subjected the whole, purposing to afford them a deliverance, and infusing into every heart a *hope* that a more auspicious æra should take place; and it is through the influence of this *hope*, which every man possesses, that the present ills are so patiently borne, because all are expecting better days. The great deliverer is the Messiah, and the gospel days the auspicious æra which God intended to bring forward. They who believe in Christ, with a heart unto righteousness, are freed from the bondage of their *sinful corruption*, and brought

which have “the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

24 For we are saved by hope: but hope

* 2 Cor. 5. 2, 4.— Luke 20. 36.— Luke 21. 28. Eph. 4. 30.—
o 2 Cor. 5. 7. Hebr. 11. 1.

into the glorious liberty of the sons of God; and they look forward with joyous expectation, waiting for the general resurrection, when their *bodies* also shall be redeemed from corruption, and the *whole* man, *body* and *soul* be adopted into the *family of Heaven ABOVE*; as their *souls* had been previously adopted into the *family of faith BELOW*. And although it may be said that the redemption provided by the gospel, cannot be an object of hope to those who have never heard of it; yet, as every man has *hope*, and this hope is inspired by God for this very purpose, that it may be the means of supporting them in the ills of life; and God, in inspiring it, had respect to the glorious state of Christianity; therefore, it is this state, in effect, that the whole creation are longing for. So Jesus Christ is said, by the prophet Haggai, ii. 7. to be *the desire of all nations*; and yet not one of the nations of the earth had, at that time, heard of him. And thus, as Dr. Whitby has very properly remarked, “desire and expectation are ascribed to creatures, in reference to things they *want*, and which tend to their advantage; notwithstanding they explicitly know nothing of them.”

Verse 24. *For we are saved by hope*] We are supported, and are comfortable in the expectation we have of receiving, from the hand of our God all the good we need, in the troubles and adversities of this life; and in having our bodies raised from corruption and death, at the general resurrection:

Hope that is seen, is not hope.] As hope signifies *the expectation of future good*; so, it necessarily supposes that the object of it is not *seen*, i. e. not *enjoyed*; for to *see*, in scripture language, sometimes signifies to *enjoy*, as in Job vii. 7. *Mine eyes shall no more see, (margin,) enjoy good.* Job ix. 25, *My days flee away; and see no good; i. e. enjoy no prosperity.* Psal. i. 23, *I will shew the salvation of God: I will give that man to enjoy my salvation who walks uprightly.* Matt. v. 8, *Blessed are the pure in heart, for they shall see God: that is, they shall enjoy his favour and blessing.* See also, John iii. 36. Heb. xii. 14. and 1 John iii. 2. *The hope that is seen, that is enjoyed, is no longer hope; it is fruition: and a man cannot hope for that which he has in his possession.*

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

that is seen is not hope : for what a man seeth, why doth he yet hope for ?

25 But if we hope for that we see not, then do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for, we know not what we should pray

* Matt. 20. 29. James 4. 3. — b Zech. 12. 10. Eph. 6. 18. — 1 Chron. 28. 9. Ps. 7. 9. Prov. 17. 3. Jer. 11. 20. & 17. 10. & 2. 12. Acts 1.

Verse 25. But if we hope for that we see not] If we have a well-grounded expectation of our resurrection, and final glorification, knowing that such things are necessarily future, and must, for a certain time, be delayed; then do we patiently wait for them, continue patiently to endure the common ills of life, and whatever tribulations we may be exposed to in consequence of our Christian profession; for we know, FAITHFUL is he who has promised. Hope is a sort of universal blessing; and one of the greatest which God has granted to man. To mankind, in general, life would be intolerable without it: and it is as necessary as faith is, even to the followers of God.

The ancients have a very instructive and elegant fable concerning it. "Prometheus having made a human body, went up to heaven, and stole some celestial fire to animate it: Jupiter, incensed at the theft, sent down Pandora, with a box full of diseases and plagues of every kind, as an ensnaring present to Prometheus; but he refused to accept it. Epimetheus took and opened it, and instantly all those diseases, &c. by which mankind have been made miserable, flew out, and spread themselves over the whole earth; and only HOPE remained at the bottom of the box." This fable explains itself, as to its main design. Men find life, with its various and unavoidable ills, only supportable by the hope they have of not only getting safely through them, but of enjoying a state of blessedness in the end. Hope is still at the bottom; and therefore man is encouraged to bear up in all the pressures of life. Take away hope, and then black despair, and indescribable wretchedness, would be the instant result. Hope stands justly among the highest mercies of God.

Verse 26. The Spirit also helpeth our infirmities] The same Spirit, το πνευμα, mentioned before, as bearing witness with ours, that we are the children of God; and consequently, it is not a disposition, or frame of mind, for the disposition of our mind surely cannot help the infirmities of our minds.

The word συναντιλαμβανεται is very inadequately expressed by helpeth. It is compounded of συν together, αντι against, and λαμβανομαι, to support, or help; and signifies

A. M. cir. 4062.
A. D. cir. 68.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit; because he maketh intercession for the saints, according to the will of God.

24. 1 Thes. 2. 4. Rev. 2. 23. — d Or, that — * 1 John 5. 14.

such assistance as is afforded by any two persons to each other, who mutually bear the same load; or carry it between them. He who prays, receives help from the Spirit of God; but he who prays not, receives no such help. Whatever our strength may be, we must put it forth, even while most implicitly depending on the strength of God himself.

For, we know not what we should pray for as we ought] And should therefore be liable to endless mistakes in our prayers, if suitable desires were not excited by the Holy Spirit; and power received, to bring these desires, by prayer, before the throne of grace.

But the Spirit itself] Αυτο το πνευμα, the same Spirit, viz. the Spirit that witnesses of our adoption and senship, ver. 15, 16. makes intercession for us; surely if the apostle had designed to teach us, that he meant our own sense and understanding by the Spirit, he never could have spoken in a manner in which plain common sense was never likely to comprehend his meaning. Besides, how can it be said that our own spirit, our filial disposition, bears witness with our own spirit; that our own spirit helps the infirmities of our own spirit; that our own spirit teaches our own spirit that of which it is ignorant; and that our own spirit maketh intercession for our own spirit, with groanings unutterable? This would have been both incongruous and absurd. We must therefore understand these places of that help and influence which the followers of God receive from the Holy Ghost; and consequently, of the fulfilment of the various promises, relative to this point which our Lord made to his disciples, particularly in John, xiv. 16, 17. and 26. xv. 26, 27. xvi. 7. and particularly ver. 13 and 14. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you.

Verse 27. He maketh intercession for the saints] The word εντυγχαναω, signifies to apply oneself to a person in behalf of another: to intercede, or negotiate for. Our Lord makes intercession for us, by negotiating and managing as our friend and agent, all the affairs pertaining to our sal-

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

28 And we know that all things work together for good to them that love God; to them ^a who are

the called according to his purpose.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

29 For whom ^b he did foreknow,

^a Ch. 9. 11, 23, 24. 2 Tim. 1. 9.— See Exod. 33. 12, 17. Ps. 1. 6.

Jer. 1. 5. Matt. 7. 23. ch. 11. 2. 2 Tim. 2. 19. 1 Pet. 1. 2.

vation. And the Spirit of God makes intercession for the saints; not by supplication to God on their behalf, but by *directing* and *qualifying* their supplications in a proper manner, by his agency and influence upon their hearts; which, according to the gospel scheme, is the peculiar work and office of the Holy Spirit. See *Taylor*.

According to the will of God.] *Kata Θεου* According to the mind, intention, or design of God. And thus the prayers which we offer up, and the desires which subsist in the unutterable groanings, are all such as are pleasing in the sight of God. So that God, whose is the Spirit, and who is acquainted with the mind of the Spirit, knows what he means when he leads the saints to express themselves in words, desires, groans, sighs or tears; in each, God reads the language of the Holy Ghost; and prepares the answer according to the request.

From all this we learn, that a *fluency in prayer* is not essential to *praying*: a man may pray most powerfully in the estimation of God, who is not able to utter even one word. The unutterable groan is big with meaning, and God understands it, because it contains the language of his own Spirit. Some desires are too mighty to be expressed; there is no language expressive enough to give them proper form, and distinct vocal sound. Such desires shew that they came from God; and as they came from him, so they express what God is disposed to do; and what he has purposed to do. This is a matter of great encouragement to all those, who are agonizing to enter in at the strait gate.

Verse 28. *And we know that all things work together for good to them that love God*] To understand this verse aright, let us observe—1. That the persons in whose behalf all things work for good, are they *who love God*; and consequently, who live in the *spirit of obedience*.—2. It is not said that all things *shall* work for good; but that *συνεργεῖ* they work *now* in the behalf of him who *loveth now*, *ἀγαπᾷ*; for both verbs are in the *present* tense.—3. All these things *work together*; while *they* are working, God's providence is working, his Spirit is working, and *they are working TOGETHER with him*. And whatever troubles, or afflictions, or persecutions may arise, God presses them into their service; and they make a part of the general working, and are caused to contribute to the general good of this person *who now loves God*, and who is working by faith and love under the influence and operation of the Holy Ghost. They who say sin works for good to them that love God, speak

blasphemous nonsense. A man who *now loves God*, is not *now sinning* against God; and the promise belongs only to the *present* time: and as love is the true incentive to obedience, the man who is entitled to the promise, can never, while thus entitled, (loving God,) be found in the commission of sin. But though this be a good general sense for those words, yet the *all things* mentioned here by the apostle, seem more particularly to mean those things mentioned in the 28th, 29th, and 30th verses.

To them who are the called according to his purpose.] Dr. Taylor translates *τοῖς κλητοῖς*, the *invited*; and observes, that it is a metaphor taken from *inviting* guests, or making them welcome to a feast. As if he had said, certainly all things work together for their good; for this reason, because they are called, invited, or made welcome to the blessings of the covenant, (which is ratified in eating of the covenant sacrifice,) according to God's original purpose first declared to Abraham, Gen. xvii. 4. *Thou shalt be a father of many nations—and all the nations of the earth shall be blessed in him*, xviii. 18. Thus this clause is to be understood; and thus it is an argument to prove, that all things, how afflictive soever, shall work for our good, while we continue to love God. Our being *called* or *invited*, according to God's *purpose*, proves that all things work for our good, on the supposition *that we love God*, and not otherwise. For our *loving God*, or making a due improvement of our calling, is evidently inserted by the apostle to make good his argument. He does not pretend to prove that all things shall concur to the everlasting happiness of *all* that are *called*; but only to those of the called, *who love God*. Our calling, thus qualified, is the ground of his argument, which he prosecutes and completes in the two next verses. Our *calling* he takes for granted, as a thing evident and unquestionable among all Christians. But you will say, how is it evident and unquestionable that we are *called*? I answer, from our being in the visible church, and professing the faith of the gospel. For always, in the apostolic writings, all that are in the visible church, and profess the faith of the gospel, are numbered among the *called* or *invited*: i. e. among the persons who are invited to feast on the covenant sacrifice; and who thus, in reference to themselves, confirm and ratify the covenant. As for what is termed *effectual calling*, as distinguished from the general invitations of the gospel, it is a distinction which divines have invented without any warrant from the Sacred Writings. Our calling, therefore, is considered by the apostle,

A. M. cir. 4062.
A. D. cir. 58.
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he also did predestinate to be conformed to the image of his Son, that he might be the

first-born among many brethren. 30 Moreover whom he did predestinate, them he also called: and

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• Eph. 1. 5, 11.—^b John 17. 22. 2 Cor. 3. 18. Phil. 3. 21. 1 John 3. 2.
• Col. 1. 15, 18. Hebr. 1. 6. Rev. 1. 5.

• ch. 1. 6. & 9. 24. Eph. 4. 4. Hebr. 9. 15. 1 Pet. 2. 9.

in the nature of a self-evident proposition, which nobody doubts or denies; or which, indeed, no Christian ought to doubt, or can call in question. *Taylor's Notes.*

Verse 29. *For whom he did foreknow, &c.*] “In this, and the following verse, the apostle shews how our calling is an argument that all things work together to advance our eternal happiness; by shewing the several steps which the wisdom and goodness of God have settled, in order to complete our salvation. In order to this, he first gives us, in this verse, the foundation and finishing; or the beginning and end of the scheme of our redemption: *For whom God did foreknow, he also did predestinate to be conformed to the image of his Son.* To foreknow, here, signifies to design before, or at the first forming of the scheme: to bestow the favour and privilege of being God's people upon any set of men, as Rom. xi. 2. This is the foundation, or first step of our salvation; namely, the purpose and grace of God, which was given us in Christ Jesus, before the world began, 2 Tim. i. 9. Then, he knew or favoured us, for in this sense the word to know, is taken in a great variety of places, both in the Old and New Testaments. And as he knew the GENTILES then, when the scheme was laid, and before any part of it was executed; consequently, in reference to the execution of this scheme, he foreknew us. This is the first step of our salvation; and the end or finishing of it, is our conformity to the Son of God in eternal glory, ver. 17. which includes and supposes our moral conformity to him. When God knew us at the forming of the gospel scheme, or when he intended to bestow on us the privilege of being his people; he then destined, or designed us to be conformed to the image of his Son: and as he destined or determined us then to this very high honour and happiness; he pre-destinated, fore-ordained, or pre-determined us to it. Thus we are to understand the foundation and finishing of the scheme of our salvation. The foundation is the fore-knowledge, or gracious purpose of God; the finishing is our being joint heirs with Christ. Now our calling, or invitation, (see on ver. 28.) stands in connection with both these—1. It stands in connection with God's fore-knowledge; and so it is a true and valid calling: for we are called, invited, or chosen according to the fore-knowledge of God the Father, who may bestow his blessings upon any people, as may seem good in his sight, 1 Pet. i. 2. Consequently, we have a good title to the blessings of the gospel to which we are called or invited. And this was to be proved, that the Jew to whom the apostle particularly

wrote, might see that the Gentiles, being now called into the church of God, was not an accidental thing, but a matter which God had determined when he conceived the gospel scheme. Thus our calling is connected with God's fore-knowledge.—2. It stands also in connection with our being conformed to the image of his Son; for we are invited by the gospel to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 14. And therefore, supposing what the apostle supposes, that we love God, it is certain from our being called, that we shall be glorified with the sons of God; and so our calling proves the point, that all things should work together for our good, in our present state; because it proves that we are intended for eternal glory, as he shews in the next verse. For we must understand his fore-knowing, predestinating, calling, and justifying, in relation to his glorifying: and that none are finally glorified, but those, who, according to his purpose, are conformed to the image of his Son.” *Taylor.*

The first-born among many brethren.] That he might be the chief, or head of all the redeemed: for HIS human nature is the firstfruits of the resurrection from the dead; and He is the first human being, that, after having passed through death, was raised to eternal glory. See Dr. *Taylor.*

Verse 30. *Whom he did predestinate, &c.*] The Gentiles, whom He determined to call into his church with the Jewish people; He called, He invited by the preaching of the gospel, to believe on his Son Jesus Christ. It is worthy of note, that all that is spoken here, refers to what had already taken place; for the calling, justifying, and glorifying, are here represented as having already taken place, as well as the fore-knowing and the predestinating. It is therefore reasonable to suppose, that the apostle refers to what God had already done among the Jews and Gentiles: though he may also speak of the things that were not, as though they were.

He also justified] Pardoned the sins of all those who, with hearty repentance, and true faith, turned unto him.

He also glorified.] He has honoured and dignified the Gentiles with the highest privileges; and he has already taken many of them to the kingdom of glory; and many more are on their way thither; and all who love him, and continue faithful unto death, shall inherit that glory eternally. Hence it is added, *them he also glorified*; for all the honours which he confers on them have respect to, and are intended to promote their endless felicity: and though the terms are here used in a more general sense, yet if we take

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

whom he called, them he also *justified: and whom he justified, them he also ^b glorified.

31 What shall we then say to these things?

* 1 Cor. 6. 11.—^b John 17. 22. Eph. 2. 6.

them more restrictedly, we must consider that, in the work of justification, *sanctification* is implied; justification being the foundation and beginning of that work. From all this we learn, that none will be *glorified* who have not been *sanctified* and *justified*: that the *justified* are those who have been *called* or *invited* by the gospel of Christ. That those who have had this *calling*, are they to whom God *determined* to grant this privilege: *they* did not choose this salvation first; but God sent it to them, when they knew him not: and therefore the salvation of the Gentile world, as well as that of the Jews, comes through the gratuitous mercy of God himself, was the result of infinite designs; and stands on the same ground as the calling, &c. of the Jewish people. The word $\Delta\omicron\lambda\alpha$, which we render *glory*, and $\delta\omicron\lambda\alpha\lambda\omega$, to *glorify*, both mean to *render illustrious, eminent, &c. &c.* in various parts of the New Testament; and in this sense the verb is used, John xi. 4. xii. 23, 28. xiii. 31, 32. xiv. 13. xv. 8. xxi. 19. Acts iii. 13. and in Rom. xi. 13. in none of which places *eternal beatification* can be intended. Here it seems to mean, that those whom God had called into a state of justification, he had rendered *illustrious* by innumerable gifts, graces and privileges; in the same manner as he had done to the Israelites of old.

The whole of the preceding discourse will shew that every thing here is *conditional*, as far as it relates to the ultimate salvation of any person professing the gospel of Christ; for the promises are made to *character*; and not to *persons*, as some have most injudiciously affirmed. The apostle insists upon a *character*, all along from the beginning of the chapter: ver. 1. *There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.* Ver. 13, *If ye live after the flesh, ye shall die, &c.* The absolute necessity of *holiness* to salvation, is the very subject of his discourse; this necessity he positively affirms, and establishes by the most solid arguments. At the very entrance of his argument here, he takes care to settle the connection between our *calling*, and our love and obedience to God, on purpose to prevent that mistake into which so many have fallen, through their great inattention to the scope of his reasoning. Ver. 28. *All things shall work together for good—To whom? To THEM that LOVE GOD: to them that are the called according to his purpose. To them that love God, because they are called according to his purpose; for those only who love God, can reap any benefit by this predestina-*

^c If God be for us, who can be against us? A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

32 ^d He that spared not his own Son, but ^e delivered him up for us all, how shall

^c Numb. 14. 9. Ps. 118. 6.—^d ch. 5. 6, 10.—^e ch. 4. 25.

tion, vocation, or any other instance of God's favour. See the *observations* at the end of this chapter.

Verse 31. *What shall we then say to these things?* What conclusion should we draw from the above premises? From all that was already laid down in the preceding chapters, but especially in the preceding verses, from ver. 28—30. inclusive. As if he had said—What comfort may we derive from these doctrines? God has called us all to *holiness*; and to *love to him*, which is the principle of holiness. We are persecuted and despised, it is true, and we may be more so; but, as God has called us to love him, and *all things work together for good to them that love him*: and as his covenant with Abraham, while he was in his *Gentile* state, shews his gracious *purpose* towards us *Gentiles*, whom he has fore-known, who have been objects of his *gracious fore-knowledge*, as well as the *Jews*; and who have now the fullest proof that we were so, by his sending us the *gospel*; and shewing us in it, that if the Israelites were to be a *holy priesthood, a royal nation*, we are no less favoured, as he has *predestinated, from the beginning determined, that we should be conformed to the image of his Son*, who is to be the *first-born among many brethren, the head and chief of all converted Jews and Gentiles*; and, in order to our final salvation, has *called, invited* us to believe on the Lord Jesus Christ; has *justified* those who do believe, and has *glorified, highly honoured, and adorned* them with *innumerable gifts and graces*; and if they continue to possess that faith which worketh by love, will bring them, both *body and soul*, to his *eternal glory*; their *bodies being made like unto his glorious body*. Seeing, therefore, all these things are so, what comfort in our tribulations shall we derive from them?—Why this: *If God be for us, who can be against us?* He, who is infinitely *wise*, has undertaken to *direct* us: He who is infinitely *powerful*, has undertaken to *protect* us: He who is infinitely *good*, has undertaken to *save* us. What *cunning, strength, or malice*, can prevail against his *wisdom, power, and goodness?* None! Therefore, we are safe who love God: and not only shall sustain no essential damage by the persecutions of ungodly men; but even these things work together for our good.

Verse 32. *He that spared not his own Son*] And can we, his sincere followers, doubt of the safety of our state, or the certainty of his protection? No—for if he loved us, *Gentiles and Jews*, so intensely, as to *deliver up* to death his

A. M. cir. 4062
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

he not with him also freely give us all things ?

33 Who shall lay any thing to the charge of God's elect ? * *It is God that justifieth,*

34 ^b Who is he that condemneth ? *It is Christ that died, yea rather, that is risen again, ° who*

* Isai. 50. 8, 9. Rev. 12. 10, 11.—^b Job 34. 29.—^o Mark 16. 19.
Col. 3. 1. Heb. 1. 3. & 8. 1. & 12. 1. 1 Pet. 3. 22.

is even at the right hand of God, who also maketh intercession for us.

A. M. cir. 4062
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

35 Who shall separate us from the love of Christ ? *shall tribulation, or distress, or persecution, or famine, or nakedness, of peril, or sword ?*

^d Heb. 7. 25. & 9. 24. 1 John 2. 1.

own Son for us all, can he withhold from us any minor blessing ? Nay, will he not, on the contrary, *freely give us all things ?* For if he told Abraham, who is the father of the faithful, and representative of us all ; and with whom the covenant was made, that, because he had not withheld from him his only son Isaac, but *delivered him up to that death* which he thought his God had required ; in blessing, he would bless him ; and in multiplying, he would multiply him ; that his seed should possess the gate of his enemies ; and that in it, all the nations of the earth should be blessed, Gen. xxii: 16—19. Will he not give us all that was spiritually intended by these promises, whose only begotten Son was not sacrificed in a *figure*, but *really* ; in order to purchase every blessing that the soul of man can need ; and that the hand of God can dispense.

Verse 33. This, and the two following verses, contain a string of questions most appropriately introduced, and most powerfully urged ; tending to shew the safety of the state of those who have believed the gospel of the grace of God. I shall lay these verses down as they are pointed by the best Greek critics :—

“ Who shall lay any thing to the charge of God's elect ?—God who justifieth ? Who is he that condemneth ?—Christ who died ? Or rather who is risen again ? He, who is at the right hand of God ? He, who maketh intercession for us ? Who shall separate us from the love of Christ ?—Tribulation ? or distress ? or persecution ? or famine ? or nakedness ? or peril ? or sword ?”—In all these questions the apostle intimates that, if neither God nor Christ would bring any charge against them who love him, none else could. And as God justifies, through Christ who died ; consequently no charge can lie against these persons, as God alone could produce any ; and He, so far from doing this, has justified, and freely forgiven them their trespasses.

For the proper meaning and sense of the terms *chosen, elect, called, &c. &c.* see the discourse prefixed to this epistle : and especially sect. vi. p. xxii. &c. and sect. vii. p. xxvii. &c.

Verse 34. *Who is even at the right hand of God ?* To which he has exalted our human nature, which he took in

conjunction with his divinity : and there, he *maketh intercession for us* : manages all the concerns of his own kingdom in general ; and of every member of his church in particular.

Verse 35. *Who shall separate us from the love of Christ ?* I do think, that this question has been generally misunderstood. The apostle is referring to the persecutions and tribulations to which genuine Christians were exposed through their attachment to Christ : and the gracious provision God had made for their support and final salvation. As in this provision, God had shewn his infinite love to them in providing Jesus Christ as their sin-offering ; and Jesus Christ had shewn his love, in suffering death upon the cross for them ; so, here, he speaks of the love of the followers of God, to that Christ who had first loved them. Therefore, the question is not, Who shall separate the love of Christ from us ? or prevent Christ from loving us ? But, who shall separate us from the love of Christ ? *Who or what* shall be able to remove our affection from him ? And the questions that immediately follow, shew that this is the sense of the passage ; for the *tribulation, distress, &c.* which he enumerates, are things by which they might be affected ; but by which Christ could not be affected ; and, consequently, the question most evidently refers to *their love to him* who had first loved them : and while it affords a strong *presumption* of their *perseverance* ; furnishes a most powerful argument against *apostasy*.

Shall *tribulation* ?] *Θλιψις*, grievous affliction, or distress of any kind : from *θλιβω* to compress, oppress, straiten, &c. any thing by which a man is rendered miserable.

Or *distress* ?] *Στενοχωρια*, a word of nearly the same import with the former ; but more *intense* in its signification. It signifies *straitness*, being *hemmed in* on every side, without the possibility of getting out, or escaping : from *σενος* *strait*, or *narrow* ; and *χωρος* a *place*.

Or *persecution* ?] *Διωγμος*, from *διωκω*, to *pursue, press upon, prosecute* : signifies such *pursuing* as an enemy uses, in order to overtake the object of his malice, that he may destroy him.

A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811. 36 As it is written, * For thy sake we are killed all the day long ; we are accounted as sheep for the slaughter.

37 ^b Nay, in all these things we are more than conquerors through him that loved us.

38 For, I am persuaded, that neither death,

nor life, nor angels, nor * principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

A. M. cir. 462. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.

* Ps. 44. 22. 1 Cor. 15. 30, 31. 2 Cor. 4. 11. — ^b 1 Cor. 15. 57. 2 Cor. 2. 14. 1 John 4. 4. & 5. 4, 5. Rev. 12. 11.

* Eph. 1. 21. & 6. 12. Col. 1. 16. & 2. 15. 1 Pet. 3. 22.

Or famine ?] Διμοσ, from λειπω to fail ; the total want of bread, and all the necessaries of life.

Or nakedness ?] Γυμνοτης, being absolutely without clothing ; forcibly expressed by the derivation of the word γυια μονα εχων, having one's limbs only, being totally unclothed.

Or peril ?] Κινδυνος, a state of extreme and continued danger, perplexing and distressing with grievous forebodings and alarms ; derived from κινει τας οδυνας, it excites anguish ; because much evil is felt, and much more feared.

Or sword ?] Μαχαира, slaughter ; the total destruction of life ; and especially beheading, and such like, done by order of the civil magistrate ; for the word is used in this Epistle, chap. xiii. 14. to signify the authority and power which he has of judicially terminating life ; i. e. of inflicting capital punishment.

Verse 36. *As it is written*] And these are no more than we may naturally expect from the present constitution of the world ; and the positive predictions of the prophet, Psal. xlv. 22. who foresaw that a wicked world would always persecute and oppress the true followers of God.

Verse 37. *Nay*] As the prophet adds, in the same place, *all this is come upon us, yet have we not forgotten thee, nor dealt falsely in thy covenant*, verse 17, 18. so all these things may happen unto us : but *in all these things we are more than conquerors ;* we abide faithful in the new covenant of our God ; and he is faithful who has promised to support and make us more than conquerors ; i. e. to give us a complete triumph over sin, and death, and hell ; not leaving one enemy unsubdued.

Verse 38. *For, I am persuaded*] After the blessed experience we have had of support, by the grace and Spirit of him that loved us ; that neither fear of death, nor hope of life, nor evil angels, nor principalities, nor powers, persecuting us for Christ's sake ; nor the things we endure at present, nor the things to come, whatever tribulation we may be called to suffer in future.

Verse 39. *Nor height of honour ; nor depth of ignominy ; nor any other creature,* ουτε τις κτισις ετερα, (nor any other

thing whatever,) shall be able to separate us, who love God, from the love of God, which he has vouchsafed to us, in Christ Jesus. See *Whitby*. And for further observations on the subject of the 29th and 30th verses, see at the end of the chapter.

1. The confidence expressed by the apostle, at the end of this chapter, is as rational as it is bold. On the premises laid down by him, in reference to which he has most logically conducted his whole argument, the conclusion to which he arrives, is as natural and forcible as it is legitimate. The permanency of the Christian church, in all the tribulations it has endured from Pagans and Papists, is a full proof of the correctness of the apostle's reasoning. The true followers of Christ can never be forsaken by him. And his church, which is founded on the rock, can never be shaken down by the tempests of persecution. And what God does for his church in general, (the collective body of those who believe in the Lord Jesus, love and obey him,) he does for every individual in that body ; no man that trusts in him can be confounded. While the love of God is in his heart, and the work of God in his hand, he may be as fully persuaded as he is of his own being ; that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other thing whatsoever, shall be able to separate him from the love of God, which is in Christ Jesus. The Reader, who has any knowledge of what is great, commanding, and sublime in composition, will not hesitate to add here, with Dr. Taylor, "The conclusion of this chapter is the most elegant and sublime piece of writing I remember ever to have read. It is founded on the grand and solid principles of the gospel ; it breathes the true Spirit of Christian magnanimity ; raises our minds far above all things created ; and shews, in a bright and heavenly view, the greatness of soul, and the strong consolation which the gospel inspires. God grant, that it may stand clear before our understandings, and be transcribed into all our hearts ! They who despise the gospel, despise all that is great, and happy, and glorious !"

2. The doctrine of the necessity of personal holiness, so clearly and strongly laid down in the former part of this chapter, should be deeply considered by every person pro-

fessing godliness : and while, from the viith chapter, they learn that they have an infected and morally diseased nature, they should learn from the viiith that, to destroy the work of the devil, was Jesus Christ manifested ; and that no soul can be said to be saved by Jesus Christ, who is not saved from its sins. What a full proof is it of the fallen state of man, that there should be found persons, professing Christianity, more fervent in their pleadings for the *necessary* continuance of indwelling sin, than they are for the mind that was in Christ. The *seventh* chapter, because there are some expressions, which being misunderstood, seem to favour this doctrine, is read and incessantly quoted : the viiith chapter, though given by the same inspiration, yet, because it so strongly shews the necessity of being saved from all sin, is seldom read, and scarcely ever quoted !

3. The restoration of the brute creation, to a state of happiness, has been thought by several, to be the doctrine of verses 19—25. In the notes on those verses, I have given reasons against this opinion ; and have proved that the *Gentiles*, and not the irrational part of the creation, are the persons of whom the apostle speaks ; nor can any consistent interpretation be given of the place, if it be applied to the brute creation. But although this doctrine is not contained in the above verses, it does not follow that the doctrine itself is not true. Indeed there are several reasons which render the supposition very probable. 1. The brute creation never sinned against God ; nor are they capable of it ; and, consequently, cannot be justly liable to punishment. 2. But the whole brute creation is in a state of suffering ; and partake of the common infirmities and privations of life, as well as mankind : they suffer, but who can say that they suffer justly ? 3. As they appear to be necessarily involved in the sufferings of sinful man ; and yet neither through their fault nor their folly ; it is natural to suppose that the Judge of all the earth, who ever does right, will find some means by which these innocent creatures shall be compensated for their sufferings. 4. That they have no compensation *here*, their afflictions, labours and death, prove ; and if they are to have any compensation, they must have it in *another state*. 5. God, the fountain of all goodness, must have originally designed them for that measure of happiness which is suited to the powers with which he had endowed them. But, since the fall of man, they never had that happiness ; and, in their present circumstances, never can. 6. In reference to *intelligent* beings, God has formed his purposes in reference to their happiness, on the ground of their rational natures. He has decreed, that they shall be happy *if they will*, all the means of it being placed within their power ; and, if they be ultimately miserable, it is the effect of their own unconstrained choice. Therefore, his purpose is fulfilled, either in their happiness or misery ; because he has purposed that they shall be happy if they please ; and that misery shall be the result of their refusal. 7. But it does not appear that

the brute creation are capable of this choice ; and it is evident that they are not placed in their present misery, through either their *choice* or their *sin* : and if no purpose of God can be ultimately frustrated, these creatures must be restored to that state of happiness for which they have been made ; and of which they have been deprived through the transgression of man. 8. To say, that the enjoyments which they have in this life, are a sufficient compensation, is most evidently false ; for, had not sin entered into the world, they would have had much greater enjoyments, without pain, excessive labour and toil, and without death ; and all those sufferings which arise from its pre-disposing causes. Nor does it appear that they have much happiness from eating, drinking, and rest, as they have these only in the proportion in which they are necessary to their existence, as the slaves of men. Therefore, allowing that they have even gratification and enjoyment in life, they have much less than they would have had, had not sin entered into the world ; and, consequently, they have been deprived of the greater portion of the happiness designed for them by their bountiful Creator. 9. It is therefore obvious that the gracious purpose of God has not been fulfilled in them ; and that, as they have not lost their happiness through their own fault, both the beneficence and justice of God are bound to make them a reparation. 10. Hence it is reasonable to conclude, that, as from the present constitution of things, they cannot have the happiness designed for them in *this state*, they must have it in *another*.

4. On the subject of the *foreknowledge* of God, some observations have been made at the conclusion of the notes on the 2nd chapter of Acts. On the subject of the *prescience* and *predestination* mentioned here, verses 29 and 30, vast volumes have been written, and the Christian world greatly agitated and perplexed. These doctrines of men, have very little place in the texts in question. After a long and serious investigation of this business, I am led to conclude that, whether the doctrine of the *decrees* be true or false, it does not exist in these verses.

No portion of the word of God has been more unhappily misunderstood, than several parts of the Epistle to the Romans ; because men have applied to *individuals*, what belongs to *nations* ; and referred to *eternity*, transactions which have taken place in *time*.

We have already seen that one grand aim of the apostle in writing this Epistle, was—1. To prove, to both Jews and Gentiles, that they were all under sin, and that neither of them had any claim either on the justice or beneficence of God : yet he, of his own free mercy, had revealed himself to the Jews, and crowned them with innumerable privileges : and, 2. That as he was no respecter of persons, his mercy was as free to the *Gentiles* as to them, being equally their God as he was the God of the Jews ; and therefore had, by the gospel, called them to a state of salvation ; and to this display

of his mercy, the two verses in question seem particularly to refer; and shew us not what God *will* do for some selected individuals, but what he *has already done* for nations.

After having shewn that the whole Gentile world was groaning and travelling in pain together, waiting for the manifestation of the sons of God; he shews that it was, according to the affectionate purpose, προθεσις, of God, that the Gentiles should be also called into the glorious liberty of the sons of God; into equal privileges with the Jews. He therefore represents them as objects of God's gracious foreknowledge. That the word προγνωσκω, which literally signifies to know, or discern beforehand; and to know so as to determine, signifies also to approve, or love before, to be well affected to, is not only evident from יראי, in Hebrew, but also from the simple verb γινωσκω, in Greek, by which it is translated; and to which the compound verb repeatedly answers, without any extension of meaning by means of the preposition, as its use, among the best Greek writers, proves: and it is evident, that the apostle uses the word in the sense of loving, being graciously affected to, in chap. xi. 2. *I say then, hath God cast away his people, which he FOREKNEW, ον προεγνω; to whom he has been so long, graciously affected? By no means.* As, therefore, he had been so long graciously affected towards the Jews, so has he towards the Gentiles. His call of Abraham, and the promises made to him, are the proofs of it. The Jews, thus foreknown, were called into a glorious state of salvation, and endowed with privileges the most extraordinary ever bestowed on any people; as their whole history testifies. But is God the God of the Jews only? Is he not also the God of the Gentiles? Yes, of the Gentiles also, chap. iii. 29. and to prove this, is the main subject of the ninth chapter. Now, as he is the God of the Gentiles, he foreknew, had from the beginning a gracious purpose to them as well as to the Jews: and being thus graciously disposed towards them, he determined προωρισε, from προ, before, and οριζω, to bound, define, &c. he defined, circumscribed, and determined the boundaries of this important business, from the beginning, that they also should be taken into his church, and conformed to the image of his Son: and as Jesus Christ was to be their pattern, it must be by his gospel that they should be brought into the church; and consequently, that bringing in, could not take place before the revelation of Christ. Having, therefore, thus foreknown, and thus predestinated them ALSO, he called them ALSO by the gospel; he justified them ALSO, on their believing; and he glorified them ALSO, dignified them also with the same privileges, blessings, honours, and divine gifts: so that they were now, what the Jews had been before, the peculiar people of God. The apostle, therefore, speaks here not of what they should be, or of what they might be, but of what they then were; the called, the justified, the highly honoured of God.

See the note on ver. 30.

It is strange that so obvious a meaning of the passage should not have been noticed; but the word δοξαζω, which we render to glorify, and by which we understand eternal beatification, which it is very seldom used to express, being taken in this sense, in the passage in question, fixed the meaning of the preceding terms; and thus the whole passage was applied to things eternal, which had reference only to things in time. This seems to me to be the true key of the passage; and the whole scope of the Epistle, and especially of the context, which shews, that this is the sense in which it should be understood. The passages understood in this way, illustrate the infinite mercy and wisdom of God; they shew that whatever appearances his providential dealings may assume of partiality towards any particular people, yet he is equally the Father of the spirits of all flesh; hateth nothing that he hath made; is loving to all; that his tender mercies are over all his works; and that he is not willing that any should perish, but that all should come unto the knowledge of the truth, and be saved. Hence, whatever he did for the Jews, he purposed to do for the Gentiles: if he foreknew, predestinated, called, justified, and glorified the former; he ALSO foreknew, predestinated, called, justified, and glorified the latter; having brought them into the same state of salvation, with a vast extension of blessings and higher degrees of honour. As the Jews forfeited their privileges, and now, instead of being glorified, instead of being highly honoured, and rendered illustrious, they are degraded, brought down, and rendered contemptible; because they have not made a proper use of their election, they are now reprobated: so a similar reverse awaits the Gentiles, if they sin after the similitude of their transgression: and, it is against this, that the apostle so solemnly warns them, chap. xi. 17—22. *Because of unbelief they, (the Jews,) were broken off—thou (the Gentiles,) standest by faith.—If God spared not the NATURAL BRANCHES, take heed lest he also spare not THEE. Behold the goodness and severity of God! on them which FELL, severity; but towards THEE, goodness, IF THOU CONTINUE in his goodness; otherwise, THOU ALSO shalt be CUT OFF.*

5. This is also a lesson of solemn instruction to Christians in general: God has called them into a glorious state of salvation; and has furnished them with every requisite help to enable them to work out that salvation with fear and trembling. As it is an awful thing to receive the grace of God in vain, (whether that grace imply the common benefits of the gospel, or those especial blessings received by believing souls;) so every person professing godliness, should be jealous over himself lest he should trifle with matters of eternal moment: for, should he even neglect so great a salvation, his escape would be impossible; Heb. ii. 3. and if so, to what severe punishment must they be exposed, who despise and reject it?

CHAPTER IX.

Paul expresses his great sorrow for the unbelief and obstinacy of the Jews, 1—3. Whose high privileges he enumerates, 4, 5. Points out the manner in which God has chosen to communicate the knowledge of his name, to both Jews and Gentiles; and how he deals, whether in judgment or mercy, with individuals; and produces the cases of Abraham, Isaac, Jacob, Esau and Pharaoh, 6—17. God shews mercy and judgment as he thinks proper, and none has a right to find fault with his proceedings, 18—20. He has the same power over the human race, as the potter has over the clay, 21—23. The prophets predicted the calling of the Gentiles, and the rejection of the Jews, 24—29. The Gentiles have attained to the knowledge of God's method of saving sinners; while the Jews have not attained this knowledge, 30, 31. The reason why the Jews have not attained the salvation provided for them in the gospel, 32, 33.

A.M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

^a ch. 1. 9. 2 Cor. 1. 23. & 11. 31. & 12. 19.

NOTES ON CHAP. IX.

To this, and the tenth chapter, Dr. Taylor has prefixed the following judicious summary :—

The apostle having largely proved, in the preceding chapters, that the *grace of God* extends to the *Gentiles*, as well as to the *Jews*; and that the dispensation of God's mercy was absolutely, and in itself, free to all who believe, whether Jews or Gentiles, in opposition to the merit of any works, or of conformity to any law whatever; and that the Gentiles have, by *faith*, a good title to the blessings of God's covenant; to which blessings the Jews cannot have a title any other way. Hitherto, the apostle has not considered the Jews as *rejected*, except in an indirect way; but that they had the possibility of continuing in the church, from entering into which they should not attempt to prevent the Gentiles, but allow them to be sharers in the mercies of God: and hence his language is in sum this: Why may not believing Gentiles be admitted, pardoned, and saved, as well as you?

But in this chapter, and the two following, the apostle considers the reception of the Gentiles into the kingdom and covenant of God, under the notion of *calling* or *invitation*, and of *election* or *choice*: which shews that he views the two parties in a light different to that in which he had before placed them. The *Gentiles* he considers as *invited* into the kingdom of God, and as *chosen* to be his people; and the *Jews*, he considers as *left out* and *rejected*; for, as the main body of them had now rejected the gospel of Christ, he saw that God was about to unchurch them, overturn their polity, destroy their temple, and disperse them over the face of the earth. Thus, he knew they would be accursed; or anathematized

2 That I have great heaviness and continual sorrow in my heart.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^b ch. 10. 1.

from Christ, and reduced to a level with the heathen nations of the world. And the event has proved that his declarations were dictated by the Spirit of truth.

It is observable, that agreeably to his delicate manner of writing, and his nice and tender treatment of his countrymen, he never mentions their *rejection*, a subject extremely painful to his thoughts, otherwise than in a *wish*, that he *himself were accursed from Christ* for them, or to prevent them from being accursed from Christ; (ix. 3.) till he comes to chap. xi. where he has much to say in their favour, even considered, as at present, rejected. But it is very evident that his arguments, in this chapter, rest on the supposition that the main body of the Jewish nation would be cast out of the visible kingdom of God; and it is for this reason, that in this, and the two following chapters, he considers the reception of any people into the kingdom and covenant of God under the relative notion of *inviting* and *choosing*; or of *calling* and *election*. The Jews were *rejected* and *reprobated*: the Gentiles were *chosen* and *called*, or *elected*. As this is most obviously the apostle's meaning, it is strange that any should apply his doctrine to the particular and unconditional reprobation and election of *individuals*.

It is upon this *rejection* of the *Jews*, that the *calling* and *election* of the *Gentiles* rest. If the Jews be not rejected, but are still the visible church and kingdom of God; then, the *Gentiles*, according to the most proper inference from the apostle's doctrine, have no right to the blessings of the kingdom. Instead of being *invited* or *called*, they are intruders at the heavenly *feast*; and this, the unbelieving Jews laboured to prove, and thus unhinge the believing Gentiles by

A. M. cir. 4062.
A. D. cir. 58.
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cir. CCIX. 2.
A.U.C. cir. 811.

3 For, ^a I could wish that myself were ^baccursed from Christ for my brethren, my kinsmen according

to the flesh:

4 ^cWho are Israelites; ^dto whom *pertaineth* the adoption, and ^ethe

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 3.
A.U.C. cir. 811.

^a Exod. 32. 32. ^b Or, *separated*.—^c Deut. 7. 6.—^d Exod. 4. 22. Deut. 14. 1. Jer. 31. 9.

^e 1 Sam. 4. 21. 1 Kings 3. 11. Ps. 63. 2. & 78. 61.

persuading them that they were not duly taken into the church of God; that the Jews were, and ever must continue to be the *only* church and kingdom of God; and that they could not be cast off, so long as God was *faithful to his promise* to Abraham; and that the Gentiles were most miserably deceived, when they supposed they were brought into that kingdom by faith in Christ; whereas, there was no way of entering it, or of being entitled to its privileges, but by *submitting to the law of Moses*. This being the fixed opinion of the Jews, and the ground on which they opposed the Gentiles, and endeavoured to sap the foundation of their hope of salvation from the gospel of Christ; it was therefore a matter of the utmost importance to be able to prove, that the Jews, by rejecting Christ and his gospel, were themselves cast out of the church; and this, in a way perfectly consistent with the truth of the promise made to Abraham. He had slightly touched on this subject at the beginning of the 3d chapter; but it would have broken in too much on the thread of his discourse, to have pursued the argument there, for which reason he appears to have reserved it to this place; where he (1) solemnly declares his tenderest affection for his countrymen, and his real grief of heart for their infidelity, and consequent rejection, ver. 1—5. (2) answers objections against this rejection, ver. 6—23. (3) Proves the *calling of the Gentiles*, from their own *scriptures*, ver. 24—30. (4) Gives the true state and reasons of the *rejection* of the Jews, and the *calling* of the Gentiles, ver. 30. to ver. 14 of chap. x. (5) Proves the necessity of the apostolic mission to the Gentiles, in order to their salvation, chap. x. 14. to the end.

And all this was intended, at once, to vindicate the divine dispensations, to convince the infidel Jew, to satisfy the believing Gentile that his *calling* or *invitation* into the church of God was *valid*; to arm him against the cavils and objections of the unbelieving Jews, and to dispose the Christian Jew to receive and own the believing Gentile as a member of the family and kingdom of God, by a divine right, equal to any, to which he himself could pretend. See Taylor's notes, p. 321. &c.

Verse 1. *I say the truth in Christ, I lie not*] This is one of the most solemn oaths any man can possibly take. He appeals to Christ as the searcher of hearts, that he tells the truth; asserts that his conscience was free from all guile in this matter, and that the Holy Ghost bore him testimony that what he said was true. Hence, we find that the testi-

mony of a man's *own conscience*, and the *testimony* of the *Holy Ghost*, are two distinct things, and, that the apostle had *both*, at the same time.

As the apostle had still remaining a very awful part of his commission to execute, namely, to declare to the Jews not only that God had *chosen the Gentiles*, but had *rejected them* because they had rejected Christ and his gospel; it was necessary that he should assure them, that however he had been persecuted by them, because he had embraced the gospel, yet, it was so far from being a gratification to him that they had now fallen under the displeasure of God, that it was a subject of continual distress to his mind; and that it produced in him *great heaviness and continual sorrow*.

Verse 3. *For I could wish that myself were accursed from Christ*] This, and the two preceding verses are thus paraphrased by Dr. Taylor. I am so far from insisting on the doctrine (of the rejection of the Jews) out of any ill-will to my countrymen, that I solemnly declare in the sincerity of my heart, without the least fiction or dissimulation, and herein I have the testimony of my own conscience, enlightened and directed by the Spirit of God, that I am so far from taking pleasure in the rejection of the Jewish nation, that contrariwise, it gives me continual pain and uneasiness, inasmuch that as Moses formerly, when God proposed to cut them off, and in their stead to make *him* a great nation, Exod. xxxii. 10. begged that he himself should rather die than that the children of Israel should be destroyed, ver. 32. So, I could even wish that the exclusion from the visible church, which will happen to the Jewish nation, might fall to my own share; if hereby *they* might be kept in it. And to this I am inclined by natural affection, for the Jews are my dear brethren and kindred.

Very few passages in the New Testament have puzzled critics and commentators more than this. Every person saw the perfect absurdity of understanding it in a literal sense; as no man in his right mind could wish himself eternally damned in order to save another; or to save even the whole world. And the supposition that such an effect could be produced by such a sacrifice, was equally absurd and monstrous. Therefore various translations have been made of the place, and different solutions offered. Mr. Wakefield says, I see no method of solving the difficulty in this verse, which has so exercised the learning and ingenuity of commentators, but by the *εὐχόμεναι εἶναι* of Homer, *I profess myself to be*; and he translates the passage in a parenthesis, thus, (*for I*

A.M. cir. 4062. glory, and the ^a covenants, and ^c the
 A. D. cir. 58. giving of the law, and ^d the service
 An. Olymp. of God, and ^e the promises;
 cir. CCIX. 2.
 A.U.C. cir. 811.

5 ^f Whose are the fathers, and ^g of whom, as concerning the flesh, ^h Christ came, ⁱ who is over all, God
 A. M. cir. 4062.
 A. D. cir. 58.
 An. Olymp. cir. CCIX. 2.
 A.U.C. cir. 811.

^a Acts 3. 25. Hebr. 8. 8, 9, 10. ^b Or, testaments. — ^c Ps. 147. 19. —
^d Hebr. 9. 1. — ^e Acts 13. 32. ch. 3. 2. Eph. 2. 12.

^f Deut. 10. 15. ch. 11. 28. — ^g Luke 3. 23. ch. 1. 3. ^h Jer. 23. 6.
 John. 1. 1. Acts. 20. 28. Hebr. 1. 8. 1 John 5. 20.

also was once an alien from Christ) on account of my brethren, &c. But how it does appear that Saul of Tarsus was ever an alien from Christ on account of his kinsmen, is to me perfectly indiscernible. Let us examine the Greek text. ΗΥΧΟΜΗΝ ΓΑΡ ΑΥΤΟΣ ΕΓΩ ΑΝΑΘΕΜΑ ΕΙΝΑΙ ΑΠΟ ΤΟΥ ΧΡΙΣΤΟΥ ΥΠΕΡ ΤΩΝ ΑΔΕΛΦΩΝ ΜΟΥ, "For I did wish myself to be an anathema FROM (ΥΠΟ BY Christ, as some ancient MSS. read,) for my brethren." As ηυχουμην is the 1st per. sing. of the imperfect tense, some have been led to think that St. Paul is here mentioning what had passed through his own mind, when, filled with the love of God, he learned the rejection of the Jews; and that he only mentions it here as a thing which, in the effusions of his loving zeal, had been felt by him, inconsiderately, and without any divine afflatus leading him to it; but that he does not intimate that now, he felt any such unreasonable and preposterous wish." I am afraid this is but ill calculated to solve the difficulty.

The Greek word αναθεμα, anathema, properly signifies any thing devoted to God, so as to be destroyed: it answers to the Hebrew חרם cherem, by which the Septuagint translate it; and means either a thing or person separated from its former state or condition, and devoted to destruction. In this sense it is used Deut. vii. 25, 26. Josh. vi. 17, 18; vii. 12.

It is certain that the word, both among the Hebrews and Greeks, was used to express a person devoted to destruction for the public safety. In Midrash hanneelam, in Sohar Chadash, fol. 15. Rabbi Chaijah the elder said, "There is no shepherd found like unto Moses, who was willing to lay down his life for the sheep; for Moses said, Exod. xxxii. 32. if thou wilt not pardon their sin, blot me, I pray thee, out of thy book which thou hast written." Such anathemas, or persons devoted to destruction for the public good, were common among all ancient nations. See the case of M. Curtius and Decius among the Romans. When a plague took place, or any public calamity, it was customary to take one of the lowest or most execrable of the people, and devote him to the Dii Manes or infernal gods. See proofs in Schleusner, and see the observations at the end of the chapter. This one circumstance is sufficient to explain the word in this place. Paul desired to be devoted to destruction, as the Jews then were, in order to redeem his countrymen from this most terrible excision. He was willing to become a sacrifice for the public safety, and to give his life to redeem theirs. And as Christ may be considered as de-

voting them to destruction, see Matt. xxiv. Paul is willing that in their place, Christ should devote him, for I could wish myself, αναθεμα ειναι απο, (or, as some excellent MSS. have it, υπο,) του Χριστου, to be devoted BY Christ, to that temporal destruction to which he has adjudged the disobedient Jews, if, by doing so, I might redeem them. This, and this alone, seems to be the meaning of the apostle's wish.

Verse 4. Who are Israelites] Descendants of Jacob, a man so highly favoured of God, and from whom he received his name Israel, a prince of God, Gen. xxxii. 28. from which name his descendants were called Israelites, and separated unto God for his glory and praise. Their very name of Israelites implied their very high dignity; they were a royal nation; princes of the most high God.

The adoption] The Israelites were all taken into the family of God, and were called his sons and first-born, Exod. iv. 22. Deut. xiv. 1. Jer. xxxi. 9. Hos. xi. 1. And this adoption took place when God made the covenant with them at Horeb.

The glory] The manifestation of God among them; principally by the cloud and pillar, and the Shekinah, or divine presence, appearing between the Cherubim over the mercy-seat. These were peculiar to the Jews; no other nation was ever thus favoured.

The covenants] The covenants made with Abraham, both that which relates to the spiritual seed, and that which was peculiar to his natural descendants, Gal. iii. 16, 17. which covenants were afterwards renewed by Moses, Deut. xxix. 1. Some suppose that the singular is here put for the plural, and that by covenants we are to understand the decalogue which is termed ברית berith, or covenant, Deut. iv. 13. But it is more likely that the apostle alludes to the great covenant made with Abraham, and to its various renewals and extensions at different times afterwards; as well as to its twofold design, the grant of the Land of Canaan, and the rest that remains for the people of God.

The giving of the law] The revelation of God, by God himself; containing a system of moral and political precepts. This was also peculiar to the Jews; for to no other nation had he ever given a revelation of his will.

The service] Λατρεία. The particular ordinances, rites, and ceremonies of their religious worship; and especially the sacrificial system, so expressive of the sinfulness of sin, and the holiness of God.

The promises] The land of Canaan, and the blessings of

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blessed for ever. Amen.

6 ° Not as though the word of God hath taken none effect. For ° they

* Numb. 23. 19. ch. 3. 9. — John 8. 39. ch. 2. 28, 29,

the Messiah and his kingdom; which promises had been made and often repeated to the patriarchs and to the prophets.

Verse 5. *Whose are the fathers*] Abraham, Isaac, Jacob, Joseph, the twelve patriarchs, Moses, Joshua, Samuel, David, &c. &c. without controversy, the greatest and most eminent men that ever flourished under heaven. From these, in an uninterrupted and unpolluted line, the Jewish people had descended; and it was no small glory to be able to reckon, in their genealogy, persons of such incomparable merit and excellency.

And of whom, as concerning the flesh, Christ came] These ancestors were the more renowned, as being the progenitors of the human nature of the MESSIAH. Christ, the Messiah, *κατα σαρκα*, according to the flesh, sprang from them. But this Messiah was more than man, he is God over all; the very Being who gave them being, though he appeared to receive a being from them.

Here the apostle most distinctly points out the twofold nature of our Lord, his eternal Godhead, and his humanity; and all the transpositions of particles, and alterations of points in the universe, will not explain away this doctrine. As this verse contains such an eminent proof of the deity of Christ, no wonder that the opposers of his divinity should strive with their utmost skill and cunning to destroy its force. And it must be truly painful to a mind that has nothing in view but truth, to see the mean and hypercritical methods used to elude the force of this text. Few have met it in that honest and manly way in which Dr. Taylor, who was a conscientious Arian, has considered the subject. "Christ," says he, "is God over all, as he is by the Father appointed Lord, king, and governor of all. The Father hath committed all judgment to the Son, Joh. v. 22. has given all things into his hands, Matt. xxviii. 18. He is Lord of all, Acts x. 36. God has given him a name above every name, Phil. ii. 9. Above every name that is named, not only in this world, but also in that which is to come; and has put all things, (himself excepted, 1 Cor. xv. 27.) under his feet, and given him to be head over all things, Eph. i. 21, 22. This is our Lord's supreme Godhead. And that he is *ευλογητος*, blessed for ever, or the object of everlasting blessing, is evident from Rev. v. 12, 13, *Worthy is the Lamb that was slain to receive power—and blessing and honour be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.* Thus it appears, the words may be justly applied to our blessed

are not all Israel, which are of Israel:

7 ° Neither, because they are the

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An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

& 4. 12. 16. Gal. 6. 16. — Gal. 4. 23.

Lord." Notes p. 329. Yes, and when we take other scriptures into the account, where his essential Godhead is particularly expressed, such as Colos. i. 16, 17, *For, by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is BEFORE all things, and by him do all things consist;* we shall find that he is not God by investiture or office, but properly and essentially such; for, it is impossible to convey in human language, to human apprehension, a more complete and finished display of what is essential to Godhead, indivisible from it, and incommunicable to any created nature, than what is contained in the above verses. And while these words are allowed to make a part of divine revelation, the essential Godhead of Jesus Christ, will continue to be a doctrine of that revelation.

I pass by the groundless and endless conjectures about reversing some of the particles and placing points in different positions, as they have been all invented to get rid of the doctrine of Christ's divinity, which is so obviously acknowledged by the simple text; it is enough to state that there is no omission of these important words in any MS. or Version yet discovered.

Verse 6. *Not as though the word of God hath taken none effect*] A Jew might have objected, as in chap. iii. 3. "Is not God bound by his faithfulness to continue the Jews as his peculiar church and people, notwithstanding the infidelity of the major part of them? If they are brought to a level with the Gentiles, will it not follow that God hath failed in the performance of his promise to Abraham, Gen xvii. 7, 8, *I will establish my covenant between me and thee, for an everlasting covenant; to be a God unto thee, and thy seed after thee.*" To which it may be answered, this awful dispensation of God towards the Jews, is not inconsistent with the veracity of the divine promise; for, even the whole body of natural-born Jews, are not the whole of the Israelites comprehended in the promise. Abraham is the father of many nations; and his seed is not only that which is of the law, but that also which is of the faith of Abraham, chap. iv. 16, 17. The Gentiles were included in the Abrahamic covenant as well as the Jews; and, therefore, have no exclusive right to the blessings of God's kingdom.

Verse 7. *Neither because they are the seed of Abraham, &c.*] Nor can they conclude, because they are the natural descendants of Abraham, that, therefore, they are, all of

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

seed of Abraham, *are they* all children : but, in ^a Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the children of God : but ^b the children of the promise are counted for the seed.

9 For, this *is* the word of promise, ^c At

^a Gen. 21. 12. Hebr. 11. 18. — ^b Gal. 4. 28. —

them, without exception, the *children*, in whom the promise is to be fulfilled.

But, in Isaac shall thy seed be called.] The promise is not confined to immediate *natural descent*, but may be accomplished in any part of Abraham's posterity. For, Abraham had several sons besides *Isaac*, Gen. xxv. 1, 2. particularly *Ishmael*, who was circumcised before *Isaac* was born ; and in whom Abraham was *desirous* that the promise should be fulfilled, Gen. xvii. 18. and in him God might have fulfilled the promise, had he so pleased ; and yet he said to Abraham Gen. xxi. 12. not in *Ishmael*, but in *Isaac shall thy seed be called*.

Verse 8. *That is, they which are the children of the flesh*] Whence it appears that not the children who descend from Abraham's loins, nor those who were circumcised as he was, nor even those whom he might expect and desire, are *therefore* the church and people of God ; but those who are made children by the good pleasure and promise of God, as *Isaac* was, are alone to be accounted for the seed with whom the covenant was established.

Verse 9. *For this is the word of promise, &c.*] That is, this is evidently implied in the promise recorded Gen. xviii. 10, *at this time I will come*, saith God, and exert my divine power, and *Sarah*, though fourscore and ten years old, *shall have a son* ; which shews that it is the sovereign will and act of God alone, which singles out and constitutes the *peculiar seed* that was to inherit the promise made to Abraham.

It should be considered, that the apostle, in this and the following quotations, does not give us the whole of the text, which he intends should be taken into his argument, but only a *hint* or reference to the passages to which they belong ; directing us to recollect or peruse the whole passage, and there view and judge of the argument.

That he is so to be understood, appears from the conclusion he draws, ver. 16, *So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*. In his arguments, ver. 7 and 8, &c. he says not one word of Abraham's *willing* *Ishmael* to be the seed in whom the promise might be fulfilled ; nor of Isaac's *willing* *Esau* ; nor of Moses' *willing* and interceding that the Israelites might be

this time will I come, and *Sarah* shall have a son.

10 And not only *this* ; but when ^d *Rebecca* also had conceived by one, *even* by our father *Isaac* ;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God, according to election,

^e Gen. 18. 10, 14. — ^f Gen. 25. 21.

spared ; nor of *Esau's running* for venison ; but by introducing these particulars into his *conclusion*, he gives us to understand that his quotations are to be taken in connexion with the whole story of which they are a part ; and without this, the Apostle's meaning cannot be apprehended.

The same may be said of his *conclusion*, ver. 18, *whom he will he hardeneth* ; *hardeneth* is not in his argument, but it is in the *conclusion*. Therefore *hardening* is understood in the argument, and he evidently refers to the case of *Pharaoh*. The generality of *Jews* were well acquainted with the scripture, and a hint was sufficient to revive the memory of a whole passage. *Taylor*, p. 330.

Verse 10. *And not only this*] A *Jew* might object, "*Ishmael* was rejected, not by the sovereign will of God, but because he was the son of the *handmaid* or *bond-woman*, and therefore unworthy to be the peculiar seed ; but observe, this was not the only limitation of the seed of Abraham with regard to inheriting the promise ; for, when *Rebecca* was with child by that one person of Abraham's issue, to whom the promise was made, namely, our father *Isaac* ; she went to enquire of the Lord, Gen. xxv. 22, 23, *And the Lord said unto her, Two nations are in thy womb ; and two manner of PEOPLE shall be separated from thy bowels ; and one PEOPLE shall be stronger than the other PEOPLE ; and the elder shall serve the younger*. That is, the posterity of the *younger* shall be a nation much more prosperous and happy than the posterity of the *elder*.

Verse 11. *For, the children being not yet born*] As the word *children* is not in the text, the word *nations* would be more proper ; for it is of *nations* that the apostle speaks, as the following verses shew, as well as the history to which he refers.

Neither having done any good] To merit the distinction of being made the peculiar people of God.—*nor evil*, to deserve to be left out of this covenant, and the distinguishing national blessings which it conferred ; *that the purpose of God according to election might stand*, that such distinctions might appear to depend on nothing but God's free choice, not of *works*, or any desert in the *peoples* or *nations* thus chosen ; but of the mere purpose of *him who calleth* any people he pleases,

A. M. cir. 4062. might stand, not of works, but of
 A. D. cir. 58. 'him that calleth;) ^c
 An. Olymp. 12 It was said unto her, ^bThe
 cir. CCIX. 2
 A.U.C.cir.811.

elder shall serve the ^d younger.
 13 As it is written, 'Jacob have
 I loved, but Esau have I hated.

A. M. cir. 4062.
 A. D. cir. 58.
 An. Olymp. 2
 cir. CCIX. 2
 A.U.C.cir.811.

^a Ch. 4. 17. & 8. 28. — ^b Gen. 25. 23. — ^c Or, greater. — ^d Or, lesser.
^e Mal. 1. 2, 3. See Deut. 21. 15.

Prov. 13. 24. Matt. 10. 37. Luke 14. 26. John 12. 25.

to make them the depositories of his especial blessings, and thus to distinguish them from all others.

Verse 12. *The elder shall serve the younger.*] These words, with those of Malachi, *Jacob have I loved, and Esau have I hated*, are cited by the apostle to prove, according to their typical signification, that the *purpose of God, according to election*, does, and will stand, not of works, but of *him that calleth*; that is, that the *purpose of God*, which is the ground of that *Election* which he makes among men, unto the honour of being Abraham's seed, might appear to remain unchangeable in him; and to be even the *same* which he had declared unto Abraham. That these words are used, in a *national*, and not in a *personal* sense, is evident from this, that, taken in the latter sense, they are *not true*, for *Jacob* never did exercise any power over *Esau*; nor was *Esau* ever *subject* to him. *Jacob*, on the contrary, was, rather, *subject* to *Esau*, and was sorely afraid of him; and, first by his messengers, and afterwards, personally, acknowledged his brother to be his *lord*, and himself to be his *servant*, see Gen. xxxii. 4. xxxiii. 8, 13. And hence it appears, that neither *Esau*, nor *Jacob*, nor even their posterities, are brought here by the apostle as instances of any *personal* reprobation from eternity. For, it is very certain that very many, if not far the *greatest part* of *Jacob's* posterity were *wicked*, and rejected by God; and it is not less certain, that some of *Esau's* posterity were partakers of the faith of their father Abraham.

From these premises, the true sense of the words immediately following, *Jacob have I loved, and Esau have I hated*, Malach. i. 2, 3, fully appears; that is, that what he had already cited from Moses concerning the two nations, styled by the names of their respective heads, *Jacob* and *Esau*; was but the same in substance with what was spoken many years after by the prophet Malachi. The unthankful Jews had, in Malachi's time, either in words or in their heart, expostulated with God, and demanded of him wherein he had loved them? *I have loved you, saith the Lord, yet ye say, Wherein hast thou loved us?* Mal. i. 2, 3, 4. To this the Lord answers, *Was not Esau Jacob's brother? Yet I loved Jacob, and hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places: thus saith the Lord of Hosts, They shall build, but I will throw down, and they shall call them The border of wickedness, and The people, against whom the Lord hath in-*

dignation for ever. And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel.

1. It incontestibly appears from these passages, that the prophet does not speak at all of the *person* of *Jacob* or *Esau*, but of their respective posterities. For it was not *Esau* in person that said, *We are impoverished*, neither were his *mountains* nor *heritage laid waste*. Now, if the prophet speaks neither of the *person* of the one, nor of the *person* of the other, but of their posterity only, then it is evident that the apostle speaks of them in the *same way*.

2. If neither the prophet nor the apostle speaks of the persons of *Jacob* or *Esau*, but of their posterity, then it is evident that neither the *love of God to Jacob*, nor the *hatred of God to Esau*, were such, according to which the eternal states of men, either in happiness or misery, are to be determined; nor is there here, any scriptural or rational ground for the decree of unconditional personal election and reprobation, which, comparatively, modern times have endeavoured to build on these scriptures. For—1. It is here proved, that *Esau* is not mentioned under any *personal* consideration, but only as the *head* of his posterity. 2. The testimony of scripture amply proves, that all *Esau's* posterity were not, even in this sense, reprobated; nor all *Jacob's* posterity elected. 3. Neither does that *service*, or subjugation to *Jacob*, which the Divine Oracle imposed on *Esau*, import any such reprobation as some contend for; as the *servant* may be elected, while the *master* himself is in a state of reprobation. 4. Were it even granted that *servitude* did import such a reprobation, yet it is certain that *Esau*, in person, never did serve *Jacob*. 5. Nor does the *hatred* of God against *Esau* import any such reprobation of the person of *Esau*, because it is demonstrable, that it related not to *Esau personally*, but to his posterity. 6. The scope of the apostle's reasoning is to shew that God is the sovereign of his own ways, has a right to dispense his blessings as he chuses; and to give salvation to mankind, not in the ways of their devising, but in that way that is most suitable to his infinite wisdom and goodness.

Therefore—1. He chose the Jewish people from all others, and revealed himself to them. Thus they were the elect, and all the nations of mankind reprobate. 2. When the fulness of the time came, he revealed himself also to the Gentiles, who gladly received the gospel; and the Jews rejecting it, were cast off. Thus the elect became reprobate: and the reprobate, elect. 3. He published to all mankind,

A. M. chr. 4067.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

14 What shall we say then? *Is there unrighteousness with God? God forbid.*

15 For he saith to Moses, *I will have mercy on whom I will have mercy, and I will*

* Deut. 32. 4. 2 Chron. 19. 7. Job 8. 3. & 34. 10. Ps. 92. 15.

that the pardon of sin could and should be obtained *ONLY* by faith in his Son Jesus; and not by any obedience to any law. And the Jews, the descendants of Jacob, who rejected this way of salvation, became precisely like the Edomites, the descendants of Esau; they builded, but God pulled down; their mountains and heritage are now laid waste for the dragons of the wilderness; and they properly may now be called the border of wickedness; a people against whom the Lord hath indignation for ever: they have rejected the Lord that bought them; and so have brought upon themselves swift destruction. 7. That no personal, absolute, eternal reprobation of Esau can have been intended; we learn from this; that he was most amply reconciled to his brother, who had so deeply wronged and offended him, by depriving him of his birth-right and his blessing; and his having forgiven his brother his trespasses, was no mean proof that God had forgiven him. See our Lord's words, Matt. vi. 14. Therefore, there can be assigned no competent ground of his damnation, much less of his personal reprobation from all eternity. 8. And were such a personal reprobation intended, is it not shocking to suppose, that the God of endless mercy, in whose sight his pious parents had found favour, should inform them, even before their child was born, that he had absolutely consigned him; by an irrevocable decree, to eternal damnation? A message of such horrid import, coming immediately from the mouth of God, to a tender, weak, and delicate woman, whose hour of travail with two children was just at hand, could not have failed to produce abortion, and destroy her life. But the parents perfectly understood their God, and saw no decree of reprobation in his message; two numbers of nations are in thy womb—and the elder shall serve the younger. 9. There is no reason worthy the most wise and gracious God, why he should make known to the world such a thing concerning Esau, who was yet unborn, that he had reprobated him from all eternity. Such a revelation could be of no spiritual advantage, or of edification to mankind, but rather of a malignant influence, as directly occasioning men to judge hardly of their Maker, and to conceive of him as no faithful Creator; as having no care, no love, no bowels of compassion towards the workmanship of his own hands. See Goodwin's Exposition: and see my Notes on Gen. xvii.

have compassion on whom I will have compassion.

16 So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

* Exod. 33. 19.

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cir. CCIX. 2.
A. U. C. cir. 811.

Verse 14. *What shall we say then?*] To what conclusion shall we come on the facts before us? Shall we suggest that God's bestowing peculiar privileges in this unequal manner, on those who otherwise are in equal circumstances, is inconsistent with justice and equity? By no means. Whatever God does is right, and he may dispense his blessings to whom, and on what terms he pleases.

Verse 15. *For he saith to Moses, I will have mercy, &c.*] The words of God to Moses, Exod. xxxiii. 19. shew, that God has a right to dispense his blessings as he pleases; for, after he had declared that he would spare the Jews of old, and continue them in the relation of his peculiar people, when they had deserved to have been cut off for their idolatry; he said, *I will make all my goodness pass before thee; and I will proclaim the name of the Lord before thee; and I will have mercy on whom I will have mercy; and I will have compassion, on whom I will have compassion.* As if he had said, I will make such a display of my perfections as shall convince you that my nature is kind and beneficent: but know, that I am a debtor to none of my creatures. My benefits and blessings are merely from my own good will: nor can any people, much less a rebellious people, challenge them as their due in justice or equity. And therefore, I now spare the Jews; not because either you, who intercede for them, or they themselves have any claim upon my favour; but, of my own free and sovereign grace, I chuse to shew them mercy and compassion. I will give my salvation in my own way, and on my own terms. He that believeth on my son Jesus, shall be saved; and he that believeth not shall be damned. This is God's ultimate design; this purpose he will never change; and this he has fully declared in the everlasting gospel.

Verse 16. *So then, it is not of him that willeth, &c.*] I conclude, therefore, from these several instances, that the making or continuing any body of men, the peculiar people of God, is righteously determined; not by the judgment, hopes, or wishes of men; but by the will and wisdom of God alone. For, Abraham judged that the blessing ought, and he willed, desired, that it might be given to Ishmael; and Isaac also willed, designed it for his first-born Esau: and Esau willed, and hoping that it might be his, readily went, ran a hunting for venison, that he might have it regularly conveyed to him: but they were all disappointed; Abraham

17 For ^a the scripture saith unto Pharaoh, ^b Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

^a See Gal. 3. 8, 22.—^b Exod. 9. 16.—^c 2 Chron. 20. 6. Job 9. 12. & 23. 13. Dan. 4. 35.—^d Or, *answered again; or, disputed with God?*

and Isaac, who *willed*, and Esau who *ran*: for God had originally intended that the blessing of being a great nation, and distinguished people, should, of his mere good pleasure, be given to Isaac and Jacob, and be confirmed in their posterity; and to them it was given. And when, by their apostasy, they had forfeited this privilege, it was not Moses' *willing*, nor any prior obligation God was under, but his own sovereign mercy, which *continued* it to them.

Verse 17. *For the Scripture saith unto Pharaoh*] Instead of shewing the Israelites mercy, he might justly have suffered them to have gone on in sin, till he should have signaled his wisdom and justice in their destruction; as appears from what God in his word declares concerning his dealings with Pharaoh and the Egyptians, Exod. ix. 15, 16. *For now*, saith the Lord, *I had stretched forth my hand*, (in the plague of boils and blains,) *and I had smitten thee and thy people with the pestilence; and thou hadst*, (by this plague,) *been cut off from the earth*, (as thy cattle were by the murrain,) *but in very deed, for this cause have I raised thee up*. I have restored thee to health, by removing the boils and blains, and by respiting thy deserved destruction to a longer day, that I may, in thy instance, give such a demonstration of my power, in thy final overthrow, that all mankind may learn that I am God, the righteous Judge of all the earth, the avenger of wickedness. See this translation of the original vindicated in my notes on Exod. ix. 15, 16. And about the *hardening* of Pharaoh, see the notes on those places where the words occur in the same book.

Verse 18. *Therefore hath he mercy on whom he will*] This is the apostle's conclusion from the facts already laid down: that God, according to his own will and wisdom, in perfect righteousness bestows *mercy*; that is to say, his blessings upon one part of mankind, (the Jews of old, and the Gentiles of the present time;) while he suffers another part, (the *Egyptians* of old, and the *Jews* of the present day,) to go on in the abuse of his goodness and forbearance, hardening themselves in sin, till he brings upon them a most just and exemplary punishment.

19 Thou wilt say then unto me, Why doth he yet find fault? For ^a who hath resisted his will?

20 Nay but, O man, who art thou that ^d repliest against God? ^e Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the ^f potter power over the clay, of the same lump to make ^g one vessel

Job 33. 13.—^e Isai. 29. 16. & 45. 9. & 64. 8.—^f Prov. 16. 4. Jer. 18. 6. Wisd. 15. 7.—^g 2 Tim. 2. 20.

Verse 19. *Why doth he yet find fault?*] The apostle here introduces the Jew making an objection similar to that in chap. iii. 7. *If the truth of God hath more abounded through my lie unto his glory*, that is, if God's faithfulness is glorified by my wickedness, *why yet am I also judged as a sinner?* Why am I condemned for that which brings so much glory to him? The question here is, if God's glory be so highly promoted and manifested by our obstinacy, and he suffers us to proceed in our hardness and infidelity, why does he find fault with us? or punish us for that which is according to his good pleasure?

Verse 20. *Nay but, O man, who art thou?*] As if he had said—weak, ignorant man, darest thou retort on the infinitely good and righteous God? Reflect on *thyself*; and tell me, after thou hast abused the grace of God, and transgressed his laws, wilt thou cavil at his dispensations? God hath *made, created, formed* the Jewish nation: and shall the thing *formed*, when it hath *corrupted* itself, pretend to correct the wise and gracious Author of its being; and say, *Why hast thou made me thus?* Why hast thou constituted me in this manner? Thou hast done me wrong in giving me my being under such and such conditions.

Old John Goodwin's note on this passage is at least curious: "I scarce, (says he,) know any passage of the Scripture more frequently abused than this. When men, in the great questions of predestination and reprobation, bring forth any text of scripture, which they conceive makes for their notion; though the sense which they put upon it be ever so uncouth and dissonant from the true meaning of the Holy Ghost; yet, if any man contradict, they frequently fall upon him with *Nay but, O man, who art thou?* As if St. Paul had left them his heirs and successors in the infallibility of his Spirit! But when men shall call a solid answer to their groundless conceits, about the meaning of the Scriptures, *a replying against God*; it savours more of the spirit who was seen falling like lightning from heaven, than of His, who saw him in this his fall."

Verse 21. *Hath not the potter power over the clay?*] The

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

unto honour, and another unto dishonour?

22 What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels

• 1 Thes. 5. 9.—• Or, made up.—• 1 Pet. 2. 8. Jude 4.

apostle continues his answer to the Jew—Hath not God shewn, by the parable of the potter, Jerem. xviii. 1, &c. that he may justly dispose of nations, and of the Jews in particular; according as he, in his infinite wisdom, may judge most right and fitting; even as the potter has a right, out of the same lump of clay, to make one vessel to a more honourable, and another to a less honourable use; as his own judgment and skill may direct: for no potter will take pains to make a vessel merely that he may shew that he has power to dash it to pieces. For the word came to Jeremih from the Lord, saying, Arise, go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and behold he wrought a work upon the wheels. And the vessel that he made of clay, was marred in the hands of the potter: so he made it again another vessel, as seemed good to the potter to make it. It was not fit for the more honourable place in the mansion; and, therefore, he made it for a less honourable place: but as necessary for the master's use there, as it could have been in a more honourable situation. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And, at what instant I shall speak concerning a nation—to build and to plant it, if it do evil in my sight, that it obey not my voice, then will I repent of the good wherewith I said I would benefit them. The reference to this parable shews, most positively, that the apostle is speaking of men not individually, but nationally; and it is strange that men should have given his words any other application, with this Scripture before their eyes.

Verse 22. What, if God willing to shew his wrath] The apostle refers here to the case of Pharaoh and the Egyptians; and to which he applies Jeremiah's parable of the potter: and, from them, to the then state of the Jews. Pharaoh and the Egyptians were vessels of wrath, persons deeply guilty before God; and, by their obstinate refusal of his grace, and abuse of his goodness, they had fitted themselves for that destruction which the wrath, the vindictive

of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

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A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

• Ch. 2. 4. Eph. 1. 7. Col. 1. 27.—• ch. 8. 28, 29, 30.

justice of God inflicted; after he had endured their obstinate rebellion, with much long-suffering: which is a most absolute proof, that the hardening of their hearts, and their ultimate punishment, were the consequences of their obstinate refusal of his grace, and abuse of his goodness; as the history in Exodus sufficiently shews. As the Jews of the apostle's time had sinned, after the similitude of the Egyptians, hardening their hearts and abusing his goodness, after every display of his long-suffering kindness, being now fitted for destruction, they were ripe for punishment; and that power, which God was making known for their salvation, having been so long and so much abused and provoked, was now about to shew itself in their destruction as a nation. But, even in this case, there is not a word of their final damnation; much less that either they, or any others, were, by a sovereign decree, reprobated from all eternity; and that their very sins, the proximate cause of their punishment, were the necessary effect of that decree, which had, from all eternity, doomed them to endless torments. As such a doctrine could never come from God, so it never can be found in the words of his apostle.

Verse 23. And that he might make known] God endured with much long-suffering the vessels of wrath; 1. To shew his wrath, and to make his power known: And also, 2. That he might make known the riches of his glory on the vessels of mercy.

Which he had afore prepared unto glory] The Jews were fitted for destruction long before; but the fittest time to destroy them was after he had prepared the believing Gentiles unto glory. For, the Rod of the Messiah's strength was to be sent out of Zion, Psal. cx. 2. The Jewish nation was to supply the first preachers of the gospel; and from Jerusalem their sound was to go forth into all the earth. Therefore, the Jewish state, notwithstanding its corruptions, was to be preserved till the Messiah came; and even till the gospel preached by the apostles, had taken deep root in the Gentile world. Another thing which rendered the time, when the Jewish polity was overthrown, the most proper, was this, because then, the immediate occasion of it was the extensiveness of the divine grace. They would not have the Gentiles admitted into the church of God; but contradicted and blasphemed, and rejected the Lord that bought them: thus then, the extensiveness of the divine grace occasioned

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, 'I will call them my people, which were not my people; and her beloved, which was not beloved.

26 'And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

* Ch. 3. 29. — Hos. 2. 23. 1 Pet. 2. 10. — Hos. 1. 10. — Isai. 10. 22, 23. — ch. 11. 5.

their infidelity, ver. 33. chap. x. 3. xii. 11, 12, 15, 28, 30. Thus the Jews were diminished, by that abundance of grace which has enriched the Gentiles. And so the grace of God was illustrated; or, so God made known the riches of his glory on the vessels of mercy—the apostles and primitive believers among the Jews, and the Gentile world, which received the gospel by the preaching of the apostles and their successors.

Verse 24. *Even us, whom he hath called*] All the Jews and Gentiles who have been invited by the preaching of the gospel to receive justification by faith in our Lord Jesus Christ; and have come to the gospel feast on this invitation.

Verse 25. *As he saith also in Osee*] It is a cause of not a little confusion, that a uniformity in the orthography of the proper names of the Old and New Testaments has not been preserved. What stranger to our sacred books would suppose that the Osee above, meant the prophet Hosea? from whom, chap. ii. ver. 23. this quotation is taken; *I will have mercy on her that had not obtained mercy; and I will say to them which were not my people, Thou art my people.* The apostle shews that this calling of the Gentiles was no fortuitous thing, but a firm purpose in the Divine mind, which he had largely revealed to the prophets: and by opposing the calling of the Gentiles, the Jews, in effect, renounced their prophets, and fought against God.

Verse 26. *And it shall come to pass, &c.*] These quotations are taken out of Hosea, chap. i. 10. where (immediately after God had rejected the ten tribes, or kingdom of Israel, chap. i. 9. then saith God, call his name Lo-ammi; for ye are not my people, and I will not be your God:) he adds, *yet the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered: and it shall come to pass, that in the place in which it was said unto them, ye are not my people; there, it shall be said unto them, ye are the sons of the living God.* As if he had said, The decrease of numbers in the church, by God's utterly taking away the ten tribes, (ver. 6.) shall be well supplied by what

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A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

27 Esaias also crieth concerning Israel, 'Though the number of the children of Israel be as the sand of the sea, 'a remnant shall be saved:

28 For he will finish 'the work, and cut it short in righteousness: 'because a short work will the Lord make upon the earth.

29 And as Esaias said before, 'Except the Lord of Sabaoth had left us a seed, 'we had been as Sodom, and been made like unto Gomorrha.

* Or, the account. — Isai. 28. 22. — Isai. 1. 9. Lam. 3. 22. — Isai. 13. 19. Jer. 50. 40.

shall afterwards come to pass, by calling the Gentiles into it. They, the rejected Jews, which had been the people of God, should become a *Lo-ammi, not my people.* On the contrary they, the Gentiles, who had been a *Lo-ammi, not my people*, should become the children of the living God. Again chap. ii. 23. *I will sow her* (the Jewish church) *unto me in the earth*, (alluding probably to the dispersion of the Jews over all the Roman empire, which proved a fruitful cause of preparing the Gentiles for the reception of the gospel,) *and, or moreover, I will have mercy upon her*, the body of the believing Gentiles, *that had not obtained mercy.* See Taylor.

Verse 27. *Esaias also crieth*] The apostle pursues his argument, which had for its object the proof that God, for their infidelity, had rejected the great body of the Jews; and that but a few of them would embrace the gospel, and be saved from that besom of destruction which was now coming to sweep them and their state away. Dr. Taylor paraphrases this and the following verses thus: And, that but a small remnant of the Jews shall now be taken into the church, is agreeable to former dispensations: for the prophet Isaiah expressly declares concerning the Israelites, chap. x. 22, 23. *Though the number of the children of Israel be as the sand of the sea*, (for the promise to Abraham has been amply fulfilled,) *only a remnant shall be saved: the consumption decreed shall overflow in righteousness. For the Lord God of Hosts shall make a consumption, even determined in the midst of all the land.*

Verse 28. *For he will finish the work, and cut it short, &c.*] These appear to be forensic terms, and refer to the conclusion of a judicial proceeding;—the Lord has tried and found them guilty; and will immediately execute upon them the punishment due to their transgressions.

Verse 29. *And as Esaias said before*] What God designs to do with the Jews at present, because of their obstinacy and rebellion, is similar to what he has done before, to which the same prophet refers, chap. i. 9. *Except the Lord*

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

30 What shall we say then? ^a That the Gentiles, which followed not after righteousness, have attained to righteousness, ^b even the righteousness which is of faith.

31 But Israel, ^c which followed after the law of righteousness, ^d hath not attained to the law of righteousness.

^a Ch. 4. 11. & 10. 30. — ^b ch. 1. 17. — ^c ch. 10. 2. & 11. 7. — ^d Gal. 5. 4.
• Luke 2. 34. 1 Cor. 1. 28.

of Hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah: i. e. had not God, who commands and over-rules all the powers in heaven and earth, in mercy preserved a very small remnant, to keep up the name and being of the nation, it had been quite cut off and extinct, as Sodom and Gomorrah were. Thus we learn, that it is no new thing with God to abandon the greatest part of the Jewish nation when corrupt; and to confine his favour and blessing to a righteous believing few.

Instead of *remnant*, שריד *sarid*, both the *Septuagint* and the *apostle* have σπέρμα *a seed*, intimating that there were left just enow of the righteous, to be a *seed* for a future harvest of true believers. So, the *godly* were not destroyed from the land; some remained, and the harvest was in the days of the *apostles*.

Verse 30. *What shall we say then?*] What is the final conclusion to be drawn from all these prophecies, facts and reasonings? This, that the *Gentiles which followed not after righteousness*, &c. This, with the succeeding verses, together with what belongs to the same subject, in the beginning of the following chapter, I have explained at large in the notes on chap. i. 17. to which I must refer the Reader; and shall content myself in this place, with Dr. Taylor's general paraphrase. We may suppose the apostle to express himself to the following effect. Thus I have vindicated the rejection of the Jews, and the calling of the Gentiles, with regard to the divine veracity and justice. Now let us turn our thoughts to the true reason and state of the affair considered in *itself*. And in the first place; What just notion ought we to have of the calling of the Gentiles, and the rejection of the Jews? I answer, the true notion of the calling or inviting of the Gentiles, is this: whereas they had no apprehension of being reinstated in the privileges of God's peculiar kingdom, and consequently used no endeavours to obtain that blessing; yet notwithstanding, they have attained to justification, to the *remission of sins*, and the privileges of God's people:—not on account of their *prior worthiness and obedience*, but purely by the *grace and mercy of God*.

32 Wherefore? Because *they sought* it not by faith, but as it were by the works of the law. For ^e they stumbled at that stumbling stone;

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

33 As it is written, ^f Behold, I lay in Sion a stumbling stone and rock of offence: and ^g whosoever believeth on him shall not be ^h ashamed.

^f Ps. 118. 22. Isai. 8. 14. & 28. 16. Matt. 21. 42. 1 Pet. 2. 6, 7, & 8.
^g ch. 10. 11. — ^h Or, *confounded*.

received by *faith* on their part. And so by embracing the scheme of life, published by the gospel, they are adopted into the family and church of God. Thus the Gentiles are *called* or *invited*.

Verse 31. *But Israel, which followed after*] But the *Jews* who have hitherto been the people of God, though they have been industrious in observing a *rule* by which they supposed they could secure the blessings of God's peculiar kingdom; yet have not come up to the *true* and *only rule*, by which those blessings can be secured.

Verse 32. *Wherefore?*] And where lies their mistake? *Being ignorant of God's righteousness*—of his method of saving sinners by faith in Christ; *they went about to establish their own righteousness*, their own method of obtaining everlasting salvation. They attend not to the *Abrahamic covenant*, which stands on the extensive principles of *grace and faith*; but they turn all their regards to the *law of Moses*. They imagine that their obedience to that law, gives them a right to the blessings of the Messiah's kingdom. But finding that the gospel sets our special interest in God, and the privileges of his church, on a different footing, they are offended, and refuse to come into it.

Verse 33. *As it is written, Behold I lay in Sion*] Christ the Messiah is become a stone of stumbling to them: and thus what is written in the prophecy of Isaiah, is verified in their case, Isai. viii. 14. xxviii. 16. *Behold I lay in Zion*, i. e. I shall bring in my Messiah, but he shall be a widely different person from him whom the Jews expect; for whereas they expect the Messiah to be a *mighty secular prince*, and to set up a *secular kingdom*, he shall appear a *man of sorrows and acquainted with griefs*; and redeem mankind, not by his *sword or secular power*, but by his *humiliation, passion and death*. Therefore they will be *offended* at him, and reject him; and think it would be *reproachful* to trust in such a person for salvation.

And whosoever believeth on him] But so far shall any be from *confusion or disappointment* who believes in Christ; that on the contrary, every genuine believer shall find salvation: the remission of sins here, and eternal glory hereafter. See the

notes on chap. i. 16 and 17. and Dr. Taylor's paraphrase and notes.

1. On the subject of vicarious punishment, or rather the case of one becoming an *anathema* or sacrifice for the public good, in illustration of chap. ix. 3. I shall make no apology for the following extracts, taken from an author whose learning is vast, and whose piety is unblemished.

“When mankind lost sight of a beneficent Creator, the God of purity, and consecrated altars to the sun, the moon, the stars, to dæmons, and to hero gods, under the names of Moloch, Ashtaroth and Baalim; these objects of their worship led them to the most horrid acts of cruelty, and to every species of obscenity; even their sons and their daughters they burnt in the fire to their gods, more especially in seasons of distress. Such was the conduct of the king of Moab; for when he was besieged in his capital, and expected he should fall into the hands of his enemies, he took his eldest son, who should have reigned in his stead, and offered him for a burnt offering on the wall.

With these facts, thus related from the scriptures, all accounts, ancient and modern, exactly correspond. Homer, who, it must be recollected, wrote more than nine hundred years before the Christian æra, although he describes chiefly the common sacrifice of quadrupeds, yet gives one account of human victims. But, in succeeding generations, when it was conceived that one great and most malignant spirit was the proper object of their fear, or that subordinate provincial gods, equally malignant, *nesciaque humanis precibus mansu-escere corda*, disposed of all things in our world; men bound their own species to the altar, and in circumstances of national distress presented such as they valued most, either their children or themselves. Herodotus informs us, that when the army of Xerxes came to the Strymon, the Magi offered a sacrifice of white horses to that river. On his arrival at the Scamander, the king ascended the citadel of Priam; and having surveyed it, he ordered a thousand oxen to be sacrificed to the Trojan Minerva. But on other occasions he chose human victims; for we are informed that, when, having passed the Strymon, he reached the nine ways, he buried alive nine young men, and as many virgins, natives of the country. In this he followed the example of his wife, for she commanded fourteen Persian children, of illustrious birth, to be offered in that manner to the deity who reigns beneath the earth. Thus in the infancy of Rome, we see Curtius, for the salvation of his country, devoting himself to the infernal gods, when, as it appears, an earthquake had occasioned a deep and extensive chasm in the forum; and the augurs had declared, that the portentous opening would never close, 'till what contributed most to the strength and power of the Romans should be cast into it; but that by such a sacrifice they would obtain immortality for their republic. When all men were at a loss how to understand this oracle, M. Curtius, armed as for battle, presented him-

self in the forum, and explained it thus;—‘What is more valuable to Rome than her courage and her arms?’ So saying, he urged forward his impetuous steed, and buried himself in the abyss. His grateful countrymen admired his fortitude, and attributed the increasing splendour of their state to the sacrifice he made. Animated by this example, Decius, in the war between Rome and Latium, having solemnly offered himself as an expiatory sacrifice, rushed single into the thickest ranks of the astonished Latins, that by his death he might appease the anger of the gods, transfer their indignation to the enemy, and secure the victory to Rome. *Conspetus ab utroque acie aliquanto, augustior humano visu, sicut Cælo missus piaculum omnis deorum iræ, qui pestem ab suis aversam in hostes ferret.*

Here we see distinctly marked the notion of vicarious suffering, and the opinion, that the punishment of guilt may be transferred from the guilty to the innocent. The gods call for sacrifice: the victim bleeds: atonement is made: and the wrath of the infernal powers falls in its full force upon the enemy. Thus while Themistocles at Salamine was offering sacrifice, three captives, the sons of Sandance, and nephews to Xerxes, all distinguished for their beauty, elegantly dressed and decked, as became their birth, with ornaments of gold, being brought on board his galley, the augur Euphrantides observing at the very instant a bright flame ascending from the altar, whilst one was sneezing on the right, which he regarded as a propitious omen, he seized the hand of Themistocles, and commanded that they should all be sacrificed to Bacchus, (*ωμῆστη Διονυσῶ*—cruel and relentless Bacchus! Homer has the same expression,) predicting, on this condition, safety and conquest to the Greeks. Immediately the multitude with united voices called on the god, and led the captive princes to the altar, and compelled Themistocles to sacrifice them.

So when Æneas was to perform the last kind office for his friend Pallas, he sacrificed, (beside numerous oxen, sheep, and swine,) eight captives to the infernal gods. In this he followed the example of Achilles, who had caused twelve Trojans, of high birth, to bleed by the sacerdotal knife, over the ashes of his friend Patroclus.

A hundred feet in length, a hundred wide,
The glowing structure spreads on every side;
High on the top, the manly corse they lay,
And well-fed sheep, and sable oxen slay;
Achilles covered with their fat the dead,
And the piled victims round the body spread:
Then jars of honey, and of fragrant oil,
Suspend around, low bending o'er the pile.
Four sprightly coursers, with a deadly groan
Pour forth their lives, and on the pyre are thrown.
Of nine large dogs, domestic at his board,
Fell two, selected to attend their lord:
The last of all, and horrible to tell,
Sad sacrifice! twelve Trojan captives fell;

On these the rage of fire victorious preys,
 Involves and joins them in one common blaze.
 Smeared with the bloody rites, he stands on high,
 And calls the spirit with a cheerful cry,
 All hail, Patroclus! let thy vengeful ghost
 Hear, and exult on Pluto's dreary coast.

POPE'S *Homer*, IL. xxiii. ver. 203.

How much was it to be lamented, that even civilized nations should forget the intention for which sacrifices were originally instituted! The bad effects, however, would not have been either so extensive or so great, had they not wholly lost the knowledge of Jehovah; and taken, as the object of their fear, that evil and apostate spirit, whose name, with the utmost propriety, is called Apollyon, or the destroyer; and whose worship has been universally diffused at different periods among all the nations of the earth.

The practice of shedding human blood, before the altars of their gods, was not peculiar to the *Trojans* and the *Greeks*; the *Romans* followed their example. In the first ages of their republic, they sacrificed children to the goddess Mania; in later periods, numerous gladiators bled at the tombs of the Patricians, to appease the manes of the deceased. And it is particularly noticed of Augustus, that, after the taking of *Perusia*, he sacrificed, on the ides of March, three hundred senators and knights to the divinity of Julius Cæsar.

The *Carthaginians*, as Diodorus Siculus informs us, bound themselves, by a solemn vow to Chronus, that they would sacrifice to him children selected from the offspring of their nobles; but in process of time they substituted for these the children of their slaves, which practice they continued, till, being defeated by Agathocles, tyrant of Sicily; and, attributing their disgrace to the anger of the god, they offered two hundred children, taken from the most distinguished families in Carthage; beside which, three hundred citizens presented themselves, that, by their voluntary death, they might render the deity propitious to their country. The mode of sacrificing these children was horrid in the extreme; for they were cast into the arms of a brazen statue, and from thence dropped into a furnace, as was practised amongst the first inhabitants of Latium. It was probably in this manner the Ammonites offered up their children to Moloch. The *Pelasgi* at one time sacrificed a tenth part of all their children, in obedience to an oracle.

The *Egyptians*, in Heliopolis, sacrificed three men every day to Juno. The *Spartans* and *Arcadians* scourged to death young women; the latter to appease the wrath of Bacchus; the former, to gratify Dana. The Sabian idolaters in *Persia* offered human victims to Mithras; the *Cretans*, to Jupiter; the *Lacedæmonians* and *Lusitanians*, to Mars; the *Lesbians*, to Bacchus; the *Phocians*, to Diana; the *Thessalians*, to Cæron.

The *Gauls*, equally cruel in their worship, sacrificed men, originally, to Eso and Teutate; but latterly to Mercury, Apollo, Mars, Jupiter, and Minerva. Cæsar informs us, that whenever they thought themselves in danger, whether from sickness, or after any considerable defeat in war, being persuaded that, unless life be given for life, the anger of the gods can never be appeased; they constructed wicker images of enormous bulk, which they filled with men, who were first suffocated with smoke, and then consumed by fire. For this purpose they preferred criminals; but when a sufficient number of these could not be found, they supplied the deficiency from the community at large.

The *Germans* are said to have differed from the *Gauls*, in having no *Druids*, and in being little addicted to the service of the altar. Their only gods were the Sun, Vulcan, and the moon; yet, among the objects of their worship, was Tuisco their progenitor, and Woden the hero of the north. It is true, that neither Cæsar nor Tacitus say any thing of their shedding blood in sacrifice; yet the probability is, that, like the Saxons, and other northern nations, they not only offered blood, but took their choicest victims from the human race.

In *Sweden*, the altars of Woden smoked incessantly with blood: this flowed most abundantly at the solemn festivals celebrated every ninth year at Upsal. Then the king, attended by the senate, and by all the great officers about his court, entered the temple, which glittered on all sides with gold, and conducted to the altar nine slaves, or in time of war nine captives. These met the caresses of the multitude, as being about to avert from them the displeasure of the gods, and then submitted to their fate: but in times of distress, more noble victims bled; and it stands upon record, that when Aune their king was ill, he offered up to Woden his nine sons, to obtain the prolongation of his life.

The *Danes* had precisely the same abominable customs. Every ninth year, in the month of January, they sacrificed ninety-nine men, with as many horses, dogs, and cocks: and Hacon, king of Norway, offered his own son to obtain from Woden the victory over Harold; with whom he was at war.

In *Russia*, the Slavi worshipped a multitude of gods, and erected to them innumerable altars. Of these deities *Peroun*, that is, the Thunderer, was the supreme; and before his image many of their prisoners bled. Their god of physic, who also presided over the sacred fires, shared with him; and the great rivers, considered as gods, had their portion of human victims, whom they covered with their inexorable waves. But *Suetovid*, the god of war, was the god in whom they most delighted: to him they presented annually, as a burnt offering, three hundred prisoners, each on his horse; and, when the whole was consumed by fire, the priests and people sat down to eat and drink, till they were drunk. It is worthy of remark, that the residence of Suetovid was supposed to be in the sun.

To this luminary the *Peruvians*, before they were restrained by their *Incas*, sacrificed their children.

Among the sacred books of the *Hindoos*, the *Ramayana* demands particular attention, because of its antiquity, the extent of country through which it is revered, and the view which it exhibits of the religion, doctrines, mythology, customs, and manners of their remote progenitors.

In this we have a golden age of short duration, succeeded by a state of universal wickedness and violence, which continued till the Deity, incarnate, slew the oppressors of the human race, and thus restored the reign of piety and virtue.

This poem contains a description of the *Ushamedha*, or most solemn sacrifice of the white horse, instituted by *Svayambhoo*, that is, by the Self-existent. At the celebration of this festival, the monarch, as the representative of the whole nation, acknowledged his transgressions; and when the offerings were consumed by the sacrificial fire, he was considered as perfectly absolved from his offences. Then follows a particular account of a human sacrifice, in which the victim, distinguished for filial piety, for resignation to his father's will, and for purity of heart, was bound by the king himself, and delivered to the priest; but, at the very instant when his blood was to have been shed, this illustrious youth was, by miracle, delivered; and the monarch, as the reward of his intended sacrifice, received virtue, prosperity and fame.

It is well known that the *Brahmins* have, in all ages, had their human victims, and that, even in our days, thousands have voluntarily perished under the wheels of their god *Jaghernaut*.¹ *Townsend's Character of Moses*, p. 76.

Though in the preceding Notes I have endeavoured to make every point as clear and plain as possible; yet it may be necessary, in order to see the scope of the apostle's design, more distinctly, to take a general survey of the whole. No man has written with more judgment on this Epistle than *Dr. Taylor*; and, from his notes, I borrow the principal part of the following observations.

The principal thing that requires to be settled in this chapter is, what kind of *election* and *reprobation* the apostle is arguing about: whether *election*, by the *absolute decree* and purpose of God, to *eternal life*; and *reprobation*, by a like *absolute decree*, to *eternal misery*; or only *election* to the *present privileges and external advantages of the kingdom of God* in this world: and *reprobation*, or rejection, as it signifies the *not being favoured with those privileges and advantages*. I think it demonstrably clear that it is the latter election and rejection the apostle is discoursing on, and not the former, as the following considerations appear to me to demonstrate.

I. The subject of the apostle's argument is manifestly such privileges as are enumerated, verses 4, 5. *who are Israelites, to whom pertains the adoption, &c.* From these privileges,

he supposes the *Jews had fallen, or would fall*; or, that for a long time, they would be *deprived* of the benefit of them. For it is with regard to the *loss* of these privileges that he was so much concerned for his *brethren, his kinsmen according to the flesh*, ver. 2, 3. And it is with reference to their being stripped of these privileges, that he vindicates the word and righteousness of God, ver. 24. *Not as though the word of God had taken no effect, or failed, &c.* proving that God, according to his purpose of election, was free to confer them upon any branch of *Abraham's family*. Consequently, those privileges were the singular blessings which, by the *purpose of God, according to election, not of works, but of him that calleth*, were conferred upon *Jacob's posterity*. But those privileges were only such as the *whole body of the Israelites* enjoyed in *this world*, while they were the church and people of God: and such privileges as they might afterwards *lose*; or of which they might be *deprived*. Therefore, the election of *Jacob's posterity* to those privileges was not an absolute election to eternal life.

II. Agreeably to the *purpose of God according to election*, it was said unto *Rebecca, the elder shall serve the younger*, meaning the *posterity* of the elder and the younger: for *Gen. xxv. 23. The Lord said unto her, two NATIONS are in thy womb, and two manner of PEOPLE shall be separated from thy bowels, and the one PEOPLE shall be stronger than the other PEOPLE; and the elder shall serve the younger.* These are the words which signify the *purpose of God according to election*. Therefore the election refers to *Jacob's posterity*, or the *whole nation of Israel*. But all the nation of *Israel* were not absolutely elected to eternal life. Therefore, the purpose of God according to election, referred to *temporal*, and not to eternal blessings; and was a privilege of which they might be deprived.

III. Agreeably to the *purpose of God according to election*, it was said to *Rebecca, the elder shall serve the younger*: but to *serve*, in Scripture, never meant to be *eternally damned in the world to come*. Consequently the opposite blessing bestowed upon the posterity of the younger, could not be *eternal salvation*; but certain privileges in *this life*. Therefore the purpose according to election, refers to those privileges; and the *servitude* does not imply everlasting perdition.

IV. The *election* the apostle speaks of, is not of works, ver. 11. but of the *mere will of God, who calleth and inviteth*; and refers to no *qualifications* in the persons thus *elected and called*: but in no part of the Sacred Writings is final salvation said to be given to any who are *not qualified by holiness* to receive and enjoy it. Therefore, election to *eternal glory* cannot be what the apostle speaks of in this Epistle.

V. The *election*, of which the apostle speaks, took place, first in *Abraham* and his seed, before his seed was born: and then (excluding *Ishmael* and all his posterity,) in *Isaac* and his seed before they were born. And then, excluding *Esau* and all his posterity, in *Jacob* and his seed before they were

born. But the scripture no where represents *eternal life* as bestowed upon any *family* or *race of men* in this manner. Therefore, this election mentioned by the apostle, cannot be an election unto *eternal life*.

VI. *Vessels of mercy*, ver. 23. are manifestly opposed to *vessels of wrath*, ver. 22. *The vessels of mercy* are the *whole body* of the *Jews* and *Gentiles*, who were called or invited into the kingdom of God, under the gospel, ver. 24. consequently the *vessels of wrath*, are the *whole body* of the *unbelieving Jews*. So in ver. 30, 31. the *whole body* of *believing Gentiles*, who, according to God's purpose of election, had attained justification, are opposed to the *whole body* of the *Israelites*, who came short of it. But men shall not be received into *eternal life*, or subjected to *eternal damnation*, at the last day, in *collective bodies*; but according as *particular persons*, in those bodies, have acted *well* or *ill*. Therefore, this election is not of these *particular bodies* unto *eternal life*, &c.

VII. Whoever carefully peruses the ixth, xth and xith chapters, will find, that those who *have not believed*, chap. xi. 31. are the present rejected *Jews*; or that *Israel* to whom *blindness hath happened in part*, ver. 25. the same who *fell*, and on whom God hath shewn *severity*; ver. 22. the same with the *natural branches* whom *God spared not*; ver. 21. who were *broken off* from the olive tree; verses 20. 19. and 17. who were *cast away*; ver. 15. who were *diminished* and *fallen*; ver. 12. who had *stumbled*; ver. 11. who were a *disobedient* and *gainsaying people*; chap. x. 21. who *being ignorant of God's righteousness, went about to establish their own*; ver. 3. because they sought *righteousness not by faith*, but as it were, by the works of the law; chap. ix. 32. and therefore, had not attained to the law of *righteousness*; ver. 31. the same people spoken of in all these places, are the *vessels of wrath fitted for destruction*; ver. 22. and the same, for whom Paul had *great heaviness and continual sorrow of heart*; ver. 2, 3. in short, they are the *unbelieving nation*, or people of *Israel*; and it is with regard to the reprobation or rejection of this people that he is arguing, and vindicating the truth, justice and wisdom of God in this *ninth* chapter.

Now, if we turn back and review those three chapters, we shall find that the apostle, chap. xi. 1. heartily desired and prayed that those same reprobated and rejected people of *Israel might be saved*; he affirms that they had not *stumbled so as to fall* finally and irrecoverably; chap. xi. 11. that they should have again a *fulness*; ver. 12. that they should be *received* again into the church; ver. 15. that a *holiness* still belonged to them; ver. 16. that if they did not *still abide in unbelief*, they should be *grafted into their own olive tree* again; ver. 23, 24. that *blindness* had *happened* unto them only for a time, *till the fulness of the Gentiles be come in*; ver. 25. and then he proves, from scripture, that *all Israel*, all those nations at present under *blindness*, shall be *saved*; ver. 26, 27. that as touching the (original) *election, they were still beloved for the fathers', the patriarchs' sake*; ver. 28. that, in their case, the *gifts and calling of God were without*

repentance; ver. 29. that *through our* (the believing *Gentiles'*) *mercy, they shall at length, obtain mercy*, ver. 31. All these several things are spoken of that *Israel*, or the body of people concerning whose rejection the apostle argues in the *ninth* chapter. And therefore, the rejection which he there argues about, cannot be *absolute reprobation to eternal damnation*; but to their being, as a nation, *stripped of those honours and privileges of God's peculiar church and kingdom in this world*, to which, at a certain future period, they shall again be restored.

VIII. Once more: whoever carefully peruses those three chapters will find, that the people who in *times past believed not God*, but *have now obtained mercy through the unbelief of the Jews*, chap. xi. 30. are the whole body of the believing *Gentiles*: the same who were *cut out of the olive tree which is wild by nature*; and *were grafted, contrary to nature, into the good olive tree*, ver. 24. 17. the same to whom God hath shewn *goodness*, ver. 22. the *world* that was *reconciled*, ver. 15. the *gentiles* who were *enriched*, by the *diminishing of the Jews*, ver. 12. to whom salvation came through *their fall*, ver. 11. the *Gentiles* who had *attained to righteousness*, (justification,) chap. ix. 30. who had *not been God's people*, nor *believed*; but now were his *people, beloved, and children of the living God*, ver. 25, 26. *even us whom he hath called, not of the Jews only, but also of the Gentiles*, ver. 24. who are the *vessels of mercy, on whom God has made known the riches of his glory*, ver. 23. *the vessels made unto honour*, ver. 21. He speaks of the *same body of men* in all these places; namely, of the *believing Gentiles* principally, but not excluding the *small remnant* of the *believing Jews*, who were incorporated with them. And, it is this body of men, whose *calling and election* he is proving, in whose case the *purpose of God according to election stands good*, chap. ix. 11. And, who are the *children of the promise that are counted for the seed*, ver. 8. these are the *election, or the elect*.

Now, concerning this *called or elect* body of people, or any particular person belonging to this body, the apostle writes thus, chap. xi. 20—22. *well, because of unbelief, they* (the *Jews*) *were broken off*, (reprobated, rejected,) *and thou standest*, (in the church among God's *called and elect*,) *by faith; be not high-minded, but fear. For if God spared not the natural branches*, (the *Jews*,) *take heed lest he also spare not thee*, (the *Gentiles*.) *Behold therefore the goodness and severity of God: on them* (the *Jews*) *which fell, severity; but towards thee* (believing *Gentiles*) *goodness; if thou continue in his goodness; otherwise, thou also shalt be cut off*, rejected, reprobated. This proves, that the *calling and election*, for which the apostle is arguing in the ixth chapter, is not *absolute election* unto *eternal life*, but to the *present privileges* of the church; the *honours and advantages* of God's *peculiar people*; which *election*, through unbelief and misimprovement, may be rendered void, and come to nothing. See Dr. Taylor, p. 330, &c.

From thus carefully considering the apostle's discourse, and

taking in his scope and design, and weighing the different expressions he uses, in connection with the scripture facts and scripture phrases employed in describing those facts; we must be fully convinced, that the doctrines of eternal, absolute, unconditional election and reprobation, have no place here; and that nothing but a pre-established creed, and a total inattention to the apostle's *scope and design*, could ever have induced men to bend these scriptures to the above purpose;

and thus to endeavour to establish, as articles of faith, doctrines which, far from producing *glory to God in the highest, and peace and good will among men*, have filled the church of God with contention, set every man's sword against his brother, and thus done the work of *Apollyon* in the name of *Christ*. If men will maintain these, and such like, for scriptural doctrines, it is but reasonable to request that it be done in the *spirit* of the gospel.

CHAPTER X.

The Apostle expresses his earnest desire for the salvation of the Jews, 1. Having a zeal for God, but not according to knowledge, they sought salvation by works, and not by faith in Christ, 2—4. The righteousness which is of the law, described, 5. That which is by faith described also, 6—10. He that believes and calls on the name of the Lord shall be saved, 11—13. What is necessary to salvation,—believing, hearing, preaching, a divine mission, the gospel, and obedience to its precepts, 14—16. Faith comes by hearing, 17. The universal spread of the gospel predicted by the Prophets, 18—20. The ingratitude and disobedience of the Israelites, 21.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record ^a that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of ^b God's righte-

ousness, and going about to establish their own ^c righteousness, have not submitted themselves unto the righteousness of God.

4 For, ^d Christ is the end of the law for righteousness to every one that believeth.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^a Act. 21. 20. & 22. 3. Gal. 1. 14. & 4. 17. See ch. 9. 31.

^b Ch. 1. 17. & 9. 30.—^c Phil. 3. 9.—^d Matt. 5. 17. Gal. 3. 24.

NOTES ON CHAP. X.

Verse 1. *My heart's desire, &c.*] Though the apostle knew that the Jews were now in a state of rejection, yet he knew also, that they were in this state through their own obstinacy; and that God was still waiting to be gracious; and consequently, that they might still repent and turn to him. Of his concern for their salvation, he had already given ample proof, when he was willing to become a sacrifice for their welfare, see chap. ix. 3.

Verse 2. *They have a zeal of God*] They believe their law to have come immediately from God himself; and are jealous of its glory and excellence; they conscientiously observe its rites and ceremonies; but they do not consider the *object and end* of those rites. They sin, more through ignorance than malice; and this pleads in their excuse. By this fine apology for them, the apostle prepares them for the harsher truths which he was about to deliver.

Verse 3. *For—being ignorant of God's righteousness*] Not knowing God's method of saving sinners, which is the only proper and efficient method: *and going about to establish their own righteousness*; seeking to procure their salvation by means of their own contriving: *they have not submitted*;

they have not bowed to the determinations of the Most High, relative to his mode of saving mankind, viz. through faith in Jesus Christ, as the only available sacrifice for sin; the end to which the law pointed.

Verse 4. *For, Christ is the end of the law*] Where the law ends, Christ begins. The law ends with representative sacrifices; Christ begins with the *real* offering. The law is our schoolmaster to lead us to Christ; it cannot save, but it leaves us at his door, where alone salvation is to be found. Christ as an atoning sacrifice for sin, was the *grand object* of the whole sacrificial code of Moses; his passion and death were the fulfilment of its great object and design. Separate this sacrificial death of Christ from the law, and the law has no meaning; for it is impossible that the blood of bulls and goats should take away sins: wherefore the Messiah is represented as saying, *Sacrifice and offering thou didst not desire; burnt-offering and sin-offering thou hast not required; then said I, lo I come to do thy will; a body hast thou prepared me*, Psal. xl. 6, 7. Heb. x. 4—10. which proves, that God never designed that the sacrifices of the law should be considered *the atonement* for sin; but a type or representative of that atonement; and that **THE** atonement was the sa-

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A. D. cir. 58.
An. Olymp.
cir. CCLIX. 2.
A. U. C. cir. 811.

5 For, Moses describeth the righteousness which is of the law, ^aThat the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, ^bSay not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above* :)

7 Or, who shall descend into the deep? (that is, to bring up Christ again from the dead.)

^a Lev. 18. 5. Neh. 9. 29. Ezek. 20. 11, 13, 21. Gal. 3. 12.—^b Deut. 30.

crifice offered by Christ. Thus he was the *END of the law*, in respect to its *sacrifices*. And as sacrifices were offered merely to procure pardon of sin, righteousness or justification; Christ is the end of the law for this justification to *every one that believeth* on him, as dying for their offences, and rising again for their justification, having made peace through the blood of his cross. Therefore every Jew who rejected Christ, rejected salvation, and that very salvation which the law witnessed and required; and which could not be had but through Christ alone.

Verse 5. *For, Moses describeth the righteousness which is of the law*] The place to which the apostle refers, seems to be Levit. xviii. 5. *Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them.* These words seem to be spoken in answer to an objection which might be made by a Jew,—“Did not Moses give us a law, the observance of which would secure our salvation?” Such a law Moses undoubtedly gave, and that law promises life to those who perform its precepts: but, who can plead for life on this ground, who rejects that Christ who is the *end of the law*? No man ever did, nor ever can fulfil that law, so as to *merit* salvation by the performance of it: for, as all have sinned and come short of the glory of God; they are all under the curse of the law, which says, *Cursed is every one who continueth not in all the things that are written in the book of the law to do them*, Deut. xxvii. 26. Gal. iii. 10. therefore by the deeds of this law, none can be justified; because all are in a state of condemnation for transgressions already committed against it. If, therefore, there was not such a provision as is made by the death of Christ, no soul could be saved.

Verse 6. *But the righteousness which is of faith*] As it is most evident, that there can be no justification by *works*, as all are *sinful*, and all in a *guilty state*; if God will grant salvation at all, it must be by *faith*: but faith must have an *object* and a *reason*, for its exercise—the *object* is Jesus Christ—the *reason* is the infinite merit of his passion and death.

8 But what saith it? ^cThe word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach:

9 That ^dif thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For, with the heart man believeth unto righteousness; and with the mouth con-

12, 13.—^c Deut. 30. 14.—^d Matt. 10. 32. Luke 12. 8. Acts 8. 37.

Who shall ascend into heaven, &c.] As Christ is the end of the law for justification, to every one that believes; no observation of the law can procure *him*. *Who*, by the practice of the law can bring Christ down from heaven? or when brought down, and crucified and buried, as a sacrifice for sin, who can bring him up again from the dead? And both his *death* and *resurrection* are essentially necessary for the salvation of a lost world. Or the sense of the apostle may be this: they who will not believe in Christ crucified, must in effect be seeking another Messiah to come down from heaven with a different revelation; or they who will not credit the doctrine that we preach concerning his *resurrection*, seem in effect to say, Christ yet remains to be raised from the dead, and reign over the Jews as a mighty secular sovereign; subjecting the Gentile world to the sway of his righteous sceptre.

Verse 8. *But what saith it? The word is nigh thee*] There is no occasion to seek *high* or *low* for the saving power; the word of reconciliation is nigh. The way of salvation is now both plain and easy. The law is magnified and made honourable by the death of Christ; and the doctrine of faith in his death and resurrection is fully proclaimed, and amply proved to be effectual to the purpose for which it was revealed. By the preaching of the gospel, the doctrine of salvation is *nigh thee*, and the saving influence is *at hand*: it is *in thy mouth*, easy to be understood, easy to be *professed*: and *in thy heart*, if thou art upright before God, sincerely desiring to be saved on his own terms, not striving to establish thy own method of justification by the law, which must for ever be ineffectual, but submitting to the method of justification which God has devised.

Verse 9. *That if thou shalt confess, &c.*] Acknowledge the Lord Jesus Christ as the only Saviour. *Believe in thy heart* that he who died for thy offences, has been *raised* for thy justification; and depend solely on him for that justification, and *thou shalt be saved*.

Verse 10. *For, with the heart man believeth, &c.*] And

A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811. fession is made unto salvation. 11 For, the scripture saith, 'Who-soever believeth on him shall not be ashamed.

12 For, 'there is no difference between the Jew and the Greek: for 'the same Lord over all 'is rich unto all that call upon him.

* Isa. 28. 16. & 49. 23. Jer. 17. 7. ch. 9. 33. — b ch. 3. 22. Acts 15. 9. Gal. 3. 28. — c Acts 10. 36. ch. 3. 29. 1 Tim. 2. 5.

be sincere in this: *for with the heart*, duly affected with a sense of guilt, and of the sufficiency of the sacrifice which Christ has offered; *man believeth unto righteousness*, believeth to receive *justification*; for this is the proper meaning of the term here, and in many other parts of this Epistle; *and with the mouth confession is made unto salvation*. He who believes aright in Christ Jesus, will receive such a full conviction of the truth, and such an evidence of his redemption, that his mouth will boldly confess his obligation to his Redeemer, and the blessed persuasion he has of the remission of all his sins, through the blood of the cross. One grand object of the apostle is to shew the simplicity of the gospel scheme of salvation; and at the same time, its great efficacy. It is *simple*, and very unlike the law, which was full of rites, ordinances, ceremonies, &c. each of which required to be perfectly fulfilled: and yet, after all, even those who had the utmost zeal for God, and, as conscientiously as possible, observed all the precepts of the law, had not attained to justification, nor peace of conscience. Whereas both Jews and Gentiles who had believed on the Lord Jesus, according to the simple declarations of the gospel, were freely justified from all things from which they could not be justified by the law of Moses: and they had the witness in themselves, that they were passed from death to life.

Verse 11. *For, the scripture saith*] And howsoever the Jews may despise this gospel, because it comes not unto them with *pomp* and *ceremony*; it puts those who receive it, into possession of every heavenly blessing: and this is according to the positive declarations of the prophets; for it is written, *Isaiah xxviii. 16. xlix. 23. Whosoever believeth on him shall not be ashamed*.—He shall neither be disappointed of his hope, nor ashamed of his confidence; because he has that *faith which is the evidence of things not seen, the subsistence of things hoped for*, Heb. xi. 1. See note on chap. 1. 16.

Verse 12. *For, there is no difference between the Jew and the Greek*] All are equally welcome to this salvation. Here the Jew has no exclusive privilege: and from this, the Greek is not rejected. One simple way of being saved, is proposed to all, viz. faith in the Lord Jesus Christ, because he is the same Lord who has made all and governs all; and is rich in mercy to all that call upon him.

Verse 13. *For, whosoever shall call, &c.*] Nor shall any

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14 How then shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear 'without a preacher?

* Eph. 1. 7. & 2. 4, 7. — Joel 2. 32. Acts 2. 21. — c Acts 9. 14. — d Tit. 1. 3.

one who hears this doctrine of salvation, and credits it as he is commanded, be permitted to pray or supplicate the throne of grace in vain: for the prophet Joel hath declared, chap. ii. 32. *whosoever shall call upon, invoke, the name of the Lord Jesus Christ, the Saviour of sinners, shall be saved*: shall have his guilt pardoned, his heart purified; and if he abide in the faith, rooted and grounded in him, shewing forth the virtues of him who has called him out of darkness into his marvellous light; *he shall be saved* with all the power of an eternal life.

"*Believing in Christ*, or God, ver. 11. and *calling upon God*, ver. 12, 13, 14. are in effect the same thing: as *calling upon God*, necessarily connects and supposes faith in him; and he who duly believes in Christ, has such a sense of his dependence upon Divine grace, that he looks unto God and trusts in his power and goodness alone for happiness: which is the true religion of the gospel." Dr. Taylor.

It is evident that St. Paul understood the text of *Joel* as relating to our blessed Lord; and therefore his word *Κυριος* must answer to the prophet's word *יהוה Yehovah*; which is no mean proof of the Godhead of Jesus Christ. If the text be translated, *Whosoever shall invoke in the name of the Lord*, which translation *יקרא בשם יהוה yikra ba-shem Yehovah*, will certainly bear; yet still the term *Yehovah*, the incommunicable name, is given to Christ; because *invoking in the name*, signifies soliciting one in the name or on the account of another. He, who is invoked is *God*; he, in whose name he is invoked, is *JESUS CHRIST*, who is here called *Yehovah*. He who asks mercy from *God*, in the *name* and for the sake of *JESUS CHRIST*, shall get his soul saved.

Verse 14. *How then shall they call on him*] As the Apostle had laid so much stress on *believing* in order to salvation; and as this doctrine, without further explanation, might be misunderstood; it was necessary to shew how this faith was produced; and therefore he lays the whole doctrine down in a beautifully graduated order.

1. There can be no salvation without the *gospel*: a dispensation of mercy and grace from God alone, here called, ver. 15. *The gospel of peace; glad tidings of good things*.

2. *This must be preached*, proclaimed in the world for the obedience of faith.

3. None can effectually preach this, unless he have a *divine*

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
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15 And how shall they preach, except they be sent? as it is written, 'How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel,

• Isai. 52. 7. Nah. 1. 15.—^b ch. 3. 3. Heb. 4. 2.—^c Isai. 53. 1. John 12. 38 —^d Gr. *the hearing of us.*

mission; for how shall they preach unless they be SENT, ver. 15. The matter must come from God; and the person who proclaims it, must have both authority and unction from on high.

4. This divinely commissioned person must be heard; it is the duty of all, to whom this message of salvation is sent, to hear it with the deepest reverence and attention.

5. What is heard, must be credited: for they who do not believe the gospel, as the record which God has given of his Son, cannot be saved, verse 14.

6. Those who believe must invoke God by Christ, which they cannot do, unless they believe in him; and in this way alone, they are to expect salvation. Professing to believe in Christ, without earnest importunate prayer for salvation, can save no man. All these things the apostle lays down as essentially necessary: and they all follow from his grand proposition, *Whosoever shall call upon the name of the Lord shall be saved.* But, says the apostle, *How shall they call upon him in whom they have not believed? And how shall they BELIEVE in him, of whom they have not heard? And how shall they HEAR without a preacher? And how shall they PREACH except they be sent?* And with what message, which can bring salvation, can they be sent, but with the GOSPEL OF PEACE, the GLAD TIDINGS OF GOOD THINGS. When, therefore, there is first, a proper MESSAGE; 2dly, a proper MESSENGER; 3dly, the message PREACHED, proclaimed, or properly delivered by him; 4thly, the proclamation properly HEARD and attentively considered by the people; 5thly, the message which they have heard, conscientiously BELIEVED; 6thly, the name of the Lord Jesus, by whom alone this salvation is provided, most fervently INVOKED: then, 7thly, salvation, or redemption from sin and misery, and the enjoyment of peace and happiness, will be the result of such calling, believing, hearing, preaching, sending, and message sent:—and thus, the doctrine of salvation by grace through faith, is guarded from abuse.

Verse 15. *How beautiful are the feet of them that preach*] Dr. Taylor remarks on this quotation, which is taken from Isai. lii. 7. that, "*feet* are variously used in Scripture; and sometimes have respect to things internal and spiritual. For, as the life of man, and the practice of piety, is compared to walking, Psal. i. 1. so his feet may signify the principles on

For, Esaias saith, 'Lord, who hath believed our report?

17 So then, faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the

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A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

• Or, *preaching.*—^f Ps. 19. 4. Matt. 24. 14. & 28. 19. Mark 16. 15. Col. 1. 6, 23.

which he acts, and the dispositions of his mind. Eccles. v. 1. *Keep thy foot when thou goest to the house of God.* Agreeably to this, the feet of the messengers in Isaiah, and of the apostles in this verse, may signify the validity of their mission, the authority upon which they acted; and any character or qualifications, with which they were invested."

Verse 16. *But they have not all obeyed the gospel*] This seems to be the objection of a Jew; as if he had said, A divine mission would be attended with success: whereas there are numbers who pay no attention to the glad tidings you preach. To this the apostle answers, that the Spirit of God by Isaiah, chap. liii. 1. foretold it would be so, even in the case of the Jews themselves, when he said, *Lord, who hath believed our report?* For, although God brings the message of salvation to men, he does not oblige them to embrace it. It is proposed to their understanding and conscience; but it does not become the means of salvation, unless it be affectionately credited.

Verse 17. *So then, faith cometh by hearing*] Preaching the gospel is the ordinary means of salvation; faith in Christ is the result of hearing the word, the doctrine of God preached. Preaching, God sends; if heard attentively, faith will be produced; and if they believe the report, the arm of the Lord will be revealed in their salvation.

Verse 18. *But I say, Have they not heard?*] But to return to the objection: you say, *they have not all BELIEVED*: I ask, *have they not all HEARD?* Have not the means of salvation been placed within the reach of every Jew in Palestine; and within the reach of all those who sojourn in the different Gentile countries where we have preached the gospel; as well to the Jews as to the Gentiles themselves? Yes: for we may say of the preaching of the gospel, what the Psalmist has said (Psalm xix. 2, 3.) of the heavenly bodies; *Their sound went into all the earth, and their words unto the end of the world.* As the celestial luminaries have given testimony of the eternal power and godhead of the Deity to the habitable world; the gospel of Christ has borne testimony to his eternal goodness and mercy, to all the land of Palestine; and to the whole Roman empire. There is not a part of the Promised Land in which these glad tidings have not been preached; and there is scarcely a place in the Roman empire in which the doctrine of Christ crucified has

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, 'I will provoke you to jealousy by *them that are no people, and by a foolish nation I will anger you.*

20 But Esaias is very bold, and saith, 'I was

* See 1 Kings 18. 10. Matt. 4. 8. — Deut. 32. 21. ch. 11. 11.

not been heard : if therefore the Jews and Gentiles have not believed, the fault is entirely their own ; as God has amply furnished them with the means of faith and of salvation.

In Psalm xix. 4. the Psalmist has קוֹם *kavam*, their *line*, which the *Septuagint*, and the apostle who quotes from them, renders φθόγγος, *sound*; and hence some have thought, that the word in the Psalm was originally קולם, *kolam*, their *voice*. But that קו, *kav*, is used for *word* or *speech*, is sufficiently evident from Isaiah xxviii. 10. *line upon line*, precept upon precept, &c. where קו is analogous to *word*, or *direction*. It is very remarkable that these words of David, quoted by St. Paul, are mentioned in *Sohar Genes.* fol. 9. where it is said עבדי משוחא אינון מלין *Abdey maschicha einun millin*. "These words are the servants of the Messiah, and measure out both the things above and the things beneath." To this notion of them the apostle may refer in his use of them in this place; and, to a Jew, the application would be legitimate.

Verse 19. *But I say, did not Israel know?*] You object to this preaching among the *Gentiles*; but is not this according to the positive declaration of God? He, foreseeing your unbelief and rebellion, said by Moses, Deut. xxxii. 21. *I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.* As you have provoked me to jealousy, with worshipping those that are *no gods*; I will provoke you to jealousy by those which are *no people*. This most evidently refers to the *calling* or *inviting* of the *Gentiles* to partake of the benefits of the gospel: and plainly predicts the envy and rage which would be excited in the Jews, in consequence of those offers of mercy made to the *Gentiles*.

Verse 20. *But Esaias, (the Greek orthography for Isaiah,) is very bold*] Speaks out in the fullest manner and plainest language; chap. lxxv. 1. notwithstanding the danger to which such a declaration exposed him, among a crooked, and perverse, and dangerous people; *I was found of them that sought me not*; I put my salvation in the way of those (the *Gentiles*) who were not seeking for it, and knew nothing of it: thus, the *Gentiles which followed not after righteousness, have attained to the law of righteousness*, chap. ix. 30. and they have found that redemption which the Jews have rejected.

Verse 21. *But to Israel he saith*] In the very next

found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, 'All day long I have stretched forth my hands unto a disobedient and gainsaying people.

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A. D. cir. 58.
An. Olymp.
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A. U. C. cir. 811.

* Tit. 3. 3. — 4 Isai. 65. 1. ch. 9. 30. — 5 Isai. 65. 2.

verse, (Isai. chap. lxxv. 2.) *All day long I have stretched forth my hands*, manifesting the utmost readiness and willingness to gather them all together under my protecting care; but *I stretched forth my hands in vain*, for they are a *disobedient and gainsaying people*. They not only disobey my command, but they gainsay and contradict my prophets. Thus the apostle proves, in answer to the objection made ver. 16. that the *infidelity* of the Jews was the effect of their own *obstinacy*. And the opposition which they are now making to the gospel, was foretold and deplored 700 years before: and that their opposition, far from being a proof of the insufficiency of the gospel, proved, that this was the grand means which God had provided for their salvation; and having rejected this, they could expect no other. And this gives the apostle opportunity to speak largely concerning their rejection in the following chapter.

I. In the preceding chapter are several quotations from the *Law*, the *Prophets*, and the *Psalms*; and as the apostle seems to take them with considerable latitude of meaning, it has been thought that he only uses their *words*, as being well calculated to express his *sense*; without paying any attention to their *original import*. This principle is too lax, to be introduced in such solemn circumstances. Dr. Taylor has made some judicious and useful distinctions here. After observing, that if we allow this principle, no argument can be built on any of the apostle's quotations; and that it must have been an indifferent thing with him, whether he did or did not understand the scripture; as, on this supposition, they would serve him as well *without*, as with the *true meaning*; he adds, the apostle was a strict and close quoter of the scripture: but he did not always quote them in the same manner, or for the same purpose.

1. *Sometimes* his intention goes no farther than using the *same strong expressions*, as being equally applicable to the point in hand. So, verses 6, 7, and 8. of this chapter, he uses the words of *Moses*, not to prove any thing; nor, as if he thought *Moses* spoke of the same subject; but only as intimating, that the strong and lively expressions which *Moses* used concerning the doctrine he taught, were equally applicable to the faith of the gospel. So in the same manner,

verse 18. he quotes Psal. xix. 4. though it is likely, (see the note in that place,) that those expressions were used by the ancient Jews in application to the *Messiah*, as the apostle applies them.

2. Sometimes the design of the quotation is only to shew that the *cases* are *parallel*: or, that what happened in his times, corresponded with what happened in former days. So chap. ii. 24.—viii. 36.—ix. 27, 28, 29.—xi. 2, 3, 4, 5, 8, 9, 10.—xv. 21.

3. Sometimes the quotation is only intended to *explain* a doctrinal point, as chap. i. 17.—iv. 6, 7, 8—18—21.—ix. 20, 21.—x. 15.—xv. 3.

4. Sometimes the quotation is designed to *prove* a doctrinal point. Chap. iii. 4. 10—19.—iv. 3—17.—v. 12, 13, 14.—ix. 7, 9, 12, 13, 15, 17.—x. 5, 11, 13.—xii. 19, 20.—xiii. 9.—xiv. 11.

5. Sometimes it is the intention of the quotation to prove that something was *predicted*, or *properly foretold* in the prophetic writings, as chap. ix. 25, 26, 33.—x. 16, 19, 20, 21.—xi. 26, 27.—xv. 9—13.

These things duly considered, it will appear, that the apostle has every where shewn a just regard to the true sense of the scripture he quotes, in the *view* in which he quotes them.

These rules may help to vindicate the quotations in all the apostolic writings. And it is evident that we cannot form a true judgment upon any quotation, unless we take in the *intention* of the writer, or the *view* in which he quotes.

II. The apostle here makes a just and proper distinction

between the righteousness or justification that is of the law, and that which is by faith in Christ. And, in his view of the former, shews it to be absolutely impossible; for if no man is *to live thereby*, to have *spiritual* and *eternal life*, but he who *does* these things; then, salvation on that ground must be impossible—for, 1. the law makes no *provision* for the *pardon of sin*—2. It affords no *helps* for the performance of duty—3. It makes no *allowances* for imperfections in duty, or for imperfections in our nature—4. Its commandments, necessarily, suppose a *righteous soul*, and a *vigorous body*; and it does not lower its claims to the fallen state of man—5. It requires *perfect obedience*, not only in all *things*, but in all *places* and *circumstances*. The man who comes up to this standard, has ever *been in it*, and has never swerved from it, shall, by the law, live for ever. But no man since the fall, ever did so, or ever can do so. Therefore, salvation by the works of the law, is absolutely impossible. But 1. the righteousness or justification, which is by faith, receives Christ as an atoning sacrifice, by which all past sin is pardoned. 2. Receives continual supplies of grace from Christ by the eternal Spirit, through which the man is enabled to love God with all his heart, soul, mind, and strength, and his neighbour as himself. 3. This grace is afforded in sufficient degrees suited to all places, times, and circumstances, so that no trial can happen too great to be borne, as the grace of Christ is ever at hand to support and to save to the uttermost. The law is the letter that killeth; the gospel is the spirit that giveth life. Reader, let thy whole soul say, with the apostle, thanks be unto God for his unspeakable gift.

CHAPTER XI.

God has not universally nor finally rejected Israel; nor are they all at present rejecters of the gospel, for there is a remnant of true believers now, as there was in the days of the prophet Elijah, 1—5. These have embraced the gospel, and are saved by grace, and not by the works of the law, 6. The body of the Israelites having rejected this, are blinded, according to the prophetic declaration of David, 7—10. But they have not stumbled, so as to be finally rejected; but through their fall, salvation is come to the Gentiles, 11—14. There is hope of their restoration, and that the nation shall yet become a holy people, 15—16. The converted Gentiles must not exult over the fallen Jews; the latter having fallen by unbelief, the former stand by faith, 17—20. The Jews, the natural branches, were broken off from the true olive, and the Gentiles having been grafted in in their place, must walk uprightly, else they also shall be cut off, 21—22. The Jews, if they abide not in unbelief, shall be again grafted in; and when the fulness of the Gentiles is come in, the great Deliverer shall turn away ungodliness from Jacob, according to the covenant of God, 23—27. For the sake of their fore-fathers, God loves them, and will again call them, and communicate His gifts to them, 28—29. The gospel shall be again sent to them, as it has now been sent to the Gentiles, 30—32. This procedure is according to the immensity of the wisdom, knowledge, and unsearchable judgments of God, who is the Creator, Preserver, and Governor of all things, and to whom all adoration is due, 33—36.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
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I SAY then, 'Hath God cast away his people? God forbid. For, 'I also am an Israelite, of the seed of

Abraham, of the tribe of Benjamin. 2 God hath not cast away his people which 'he foreknew. Wot ye not

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A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

* 1 Sam. 12. 22. Jer. 31. 37.

* 2 Cor. 11. 22. Phil. 3. 5.—* ch. 8. 29.

NOTES ON CHAP. XI.

This chapter is of the *prophetic* kind. It was by the Spirit of prophecy, that the *apostle* foresaw the rejection of the Jews, which he supposes in the two preceding chapters; for when he wrote the Epistle, they were not in *fact* rejected; seeing their polity and church were then standing. But the event has proved that he was a true prophet; for we know that in about *ten* or *eleven* years after the writing of this letter, the temple was destroyed, the Jewish polity overthrown, and the Jews expelled out of the promised land, which they have never been able to recover to the present day.

This—1. confirms the arguments which the apostle had advanced to establish the calling of the Gentiles. For the Jews are, in *fact*, rejected; consequently, our calling is, in *fact*, not invalidated by any thing they suggested, relative to the *perpetuity* of the *Mosaic dispensation*. But that dispensation being wholly subverted, our title to the privileges of God's church and people stands clear and strong; the Jewish constitution only, could furnish objections against our claim; and the event has silenced every objection from that quarter.

2. The actual rejection of the Jews proves Paul to be a *true apostle* of Jesus Christ, and that he spoke by the Spirit of God; otherwise, he could not have argued so fully upon a case which was yet to come, and of which there was no appearance in the state of things when he wrote this Epistle. And this very circumstance should induce us to pay great attention to this chapter, in which he discourses concerning the *extent* and *duration* of the rejection of his countrymen, to prevent their being insulted and despised by the *Gentile Christians*. (1) As to the *extent* of this rejection, it is not absolutely *universal*; some of the Jews have embraced the gospel, and are incorporated into the Christian church, with the believing Gentiles. Upon the case of these believing Jews he comments, ver. 1—7. (2) As to the *duration* of it, it is not *final* and *perpetual*, for *all Israel*, or the nation of the Jews, which is now *blinded*, shall one day be *saved*, or brought again into the kingdom or covenant of God. Upon the state of these *blinded* Jews he comments, ver. 7. to the end of the chapter. His design in discoursing upon this subject, was not only to make the thing itself known; but partly to engage the attention of the unbelieving Jew; to conciliate his favour, and if possible, to induce him to come into the gospel scheme, and partly to dispose the *Gentile Christians* not to treat the Jews with contempt; (considering that they derived all their present blessings from the

patriarchs, the *ancestors* of the Jewish nation, and were ingrafted into the good olive-tree, whence the Jews had been broken,) and to admonish them to take warning by the fall of the Jews, to make a good improvement of their religious privileges, lest, through unbelief, any of them should relapse into *heathenism*, or perish finally at the last day.

The thread of his discourse leads him into a general survey and comparison of the several dispensations of God towards the *Gentiles* and *Jews*; and he concludes this survey with adoration of the depths of the divine knowledge and wisdom exercised in the various constitutions erected in the world, ver. 30—36. See *Taylor's* notes, p. 340.

Verse 1. *I say then, Hath God cast away his people?* Has he *utterly* and *finally* rejected them? for this is necessarily the apostle's meaning, and is the import of the Greek word *ἀπωσάτω*, which signifies to *thrust* or *drive away*; from *ἀπώ*, *from*, and *ωσάω* to *thrust* or *drive*; has he thrust them off, and driven them eternally from him? *God forbid*, by no means. This rejection is neither *universal* nor *final*. For, *I also am an Israelite*, I am a regular descendant from *Abraham*, through *Israel* or *Jacob*, and by his son *Benjamin*. And *I* stand in the church of God; and in the peculiar covenant; for the rejection is only of the obstinate and disobedient; for those who believe on Christ, as *I* have done, are continued in the church.

Verse 2. *God hath not cast away his people, which he foreknew*] God has not finally and irrecoverably rejected a people, whom he has *loved*, (or *approved*), *so long*, *ὄν προέγνω*, for this is evidently the meaning of the word in this place, as we have already seen, chap. viii. 29. and is a very general meaning of the original verb *יָדָא* *yadâ*, in Hebrew, and *γινώσκω*, in Greek: as I have had often occasion to notice in different parts of this work, and what none will deny, who consults the original. See *Schleusner*, *Parkhurst*, &c.

Wot ye not what the scripture saith] *Οὐκ οἰδάτε*, *do ye not know what the scripture saith*; The reference is to 1 Kings xix. 10, 14. And the apostle's answer to the objecting Jew, is to the following effect; God hath not universally thrust away his people, for whom, in the promise to Abraham, he intended, and to whom decreed to grant his special favour and blessing; but the case is now, much as it was in the days of *Elijah*; that prophet, in his addresses to God, made his complaint against Israel thus:

Verse 3. *Lord, they have killed thy prophets*] They will

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

what the scripture saith ^aof Elias?
how he maketh intercession to God
against Israel, saying,

3 ^b Lord, they have killed thy prophets, and
dugged down thine altars; and I am left alone,
and they seek my life.

4 But what saith the answer of God unto
him? ^cI have reserved to myself seven thou-

^a Gr. in *Elias*?—^b 1 Kings 19. 10, 14.—^c 1 Kings 19. 18.

not permit any person to speak unto them in thy name; and they murder those who are faithful to the commission which they have received from thee.

Dugged down thine altars] They are profligate and profane beyond example, and retain not the slightest form of religion.

I am left alone] There is no prophet besides myself left, and they seek to destroy me.

Verse 4. *But what saith the answer of God*] The answer which God made, assured him that there were *seven thousand*, that is, *several* or *many* thousands, for so we must understand the word *seven*, a *certain*, for an *uncertain* number. These had continued faithful to God; but because of Jezebel's persecution, they were obliged to *conceal* their attachment to the true religion; and God, in his providence, preserved them from her sanguinary rage.

Who have not bowed the knee] Baal was the god of Jezebel; or, in other words, his worship was then the worship of the *state*; but there were several thousands of pious Israelites, who had not acknowledged this idol; and did not partake in the idolatrous worship.

Verse 5. *Even so then, at this present time*] As in the present day, the irreligion of the Jews is very great; yet there is a *remnant*, a considerable number, who have accepted of the grace of the gospel.

According to the election of grace] And these are saved just as God has saved all believers from the beginning; they are chosen by his *grace*; not on account of any *worth* or *excellence* in themselves, but through his goodness are they chosen to have a place in his church, and continue to be his people, entitled to all the privileges of the new covenant. The *election of grace* simply signifies God's gracious design in sending the Christian system into the world, and saving under it all those who believe in Christ Jesus, and none else. Thus, the believers in Christ are *chosen* to inherit the blessings of the gospel; while those who seek justification by the works of the law, are *rejected*.

Verse 6. *And if by grace*] And let this very remnant of pious Jews, who have believed in Christ-Jesus, know that

sand men, who have not bowed the
knee to *the image* of Baal.

5 ^a Even so then, at this present
time also, there is a remnant according to the
election of grace.

6 And ^b if by grace, then *is it* no more of
works: otherwise grace is no more grace.
But if *it be* of works, then is it no more grace:

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^a Ch. 9. 27.—^b ch. 4. 4, 5. Gal. 5. 4. See Deut. 9. 4, 5.

they are brought in, precisely in the same way as God has brought in the *Gentiles*; the one having no more *worthiness* to plead than the other; *both* being brought in, and continued in, by God's free grace, and not by any observance of the Mosaic law.

And this is done *according to the election of grace*, or the *rule* of chusing any persons to be the people of God upon the footing of grace; which takes in all that *believe* in his Son Jesus Christ: some of the Jewish people did so believe; therefore, those believing Jews are a *remnant according to the election of grace*. They are saved in that way, in which alone, God will save mankind.

And if by grace] Then let these very persons remember, that their election and interest in the covenant of God, has no connexion with their *old Jewish works*; for, were it of *works*, *grace* would lose its proper nature, and cease to be what it is, a *free undeserved gift*.

But if it be of works] On the other hand, could it be made appear that they are invested in these privileges of the kingdom of Christ, only by the *observance of the law of Moses*, then *GRACE* would be quite set aside; and if it were not, *work*, or the *merit of obedience*, would lose its proper nature, which excludes *favour* and *free gift*. But it is not, and cannot be of *works*; for those very Jews who now believe, and are happy in the *grace* of our Lord Jesus Christ are so, *according to the election of grace*, which does not mean a particular act of God's sovereignty, which has singled out some of the Jews who deserved to have been cast off, as well as the rest; but it is that general scheme of grace, according to which God purposed to take into his church and kingdom, any among either Jews or Gentiles, who should believe on Christ. And the *remnant* here mentioned were not *selected* from their countrymen, by such a *sovereign* act of God's grace as might have taken in the whole if it had so pleased; but they were admitted into, and received the privileges of the Messiah's kingdom; *because they believed on the Lord Jesus*, and received him as their *only Saviour*, and thus came into that *scheme of election* which God had appointed. And we may observe farther, that out of this election,

A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U.C. cir. 811. otherwise work is no more work. 7 What then? ^a Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were ^b blinded

8 (According as it is written, ^c God hath given them the spirit of ^d slumber, ^e eyes that they should not see, and ears that they should

^a Ch. 9. 31. & 10. 3. — ^b Or, *hardened*. 2 Cor. 3. 14. — ^c Isai. 29. 10. — ^d Or, *remorse*. — ^e Deut. 29. 4. Isai. 6. 9. Jer. 5. 21. Ezek. 12. 2.

they, as well as the *others*, would have been excluded, had they, like the *rest*, remained in unbelief; and into this *election of grace* all the Jews, to a man, notwithstanding they were all sinners, would have been taken, had they believed in Christ Jesus. This is the true notion of the *election of grace*. See Taylor.

Verse 7. *What then*] What is the real state of the case before us? *Israel*, the body of the Jewish people, have not obtained that which they so earnestly desire, i. e. to be continued, as they have been hitherto, the peculiar people of God; but the *election hath obtained it*; as many of them as have believed in Jesus Christ, and accepted salvation through him; this is the grand scheme of the *election by grace*; God chuses to make those his peculiar people who believe in his Son, and none other shall enjoy the blessings of his kingdom. Those who would not receive him are *blinded*; they have shut their eyes against the light, and are in the very circumstances of those mentioned by the prophet Isaiah, chap. xxix. 10.

Verse 8. *God hath given them the spirit of slumber*] As they had *wilfully* closed their eyes against the light; so God has, in judgment, given them up to the *spirit of slumber*. The very word and revelation of God which should have awakened their consciences, and opened their eyes and ears, have had a very different effect; and because *they did not receive the truth in the love thereof*, that, which would otherwise have been the *savour of life unto life*, has become the *savour of death unto death*; and this continues to the present day.

Verse 9. *And David saith, Let their table, &c.*] And from their present disposition, it is reasonable to conclude, that the same evils will fall upon them as fell upon the disobedient in former times, as predicted by David, Psalm lxxix. 22, 23. that their very *blessings* should become *curses* to them; and their *temporal mercies* be their only recompence; and yet, even these earthly blessings, by not being enjoyed in the Lord, should be a stumbling-block, over which they should fall; and instead of being a *blessing*, should be the means of their *punishment*. They would have a *worldly*

not hear;) unto this day.

9 And David saith, 'Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them:

10 ^a Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say, then, Have they stumbled that they should fall? God forbid: but *rather*, ^b through

Matt. 13. 14. John 12. 40. Acts 28. 26, 27. — ^c Ps. 69. 22. — ^d Ps. 69. 23. — ^e Acts 13. 46. & 18. 6. & 22. 18, 21. & 28. 21, 28. ch. 10. 19.

Messiah, and therefore they rejected him, whose kingdom was not of this world.

Verse 10. *Let their eyes be darkened*] All these words are *declarative*, and not *imprecatory*. God declares what will be the case of such obstinate unbelievers; their *table*, their common providential blessings, will become a *snare*, a *trap*, a *stumbling-block*, and the means of their punishment. Their eyes will be more and more darkened, as they persist in their unbelief, and their *back shall be bowed down always*; far from becoming a *great and powerful nation*, they shall continue ever in a state of *abject slavery* and oppression, till they acknowledge Jesus as the promised Messiah; and submit to receive redemption in his blood.

Verse 11. *Have they stumbled that they should fall*] Have the Jews, now for their disobedience and unbelief rejected, so sinned against God, as to be for ever put out of the reach of his mercy? *By no means*. Are they, as a nation, utterly irrecoverable? This is the sense of the place, and here the prophecy of the restoration of the Jewish nation commences.

But rather, through their fall, salvation is come] The church of God cannot fail; if the Jews have *broken the everlasting covenant*, Isaiah xxiv. 5. the Gentiles shall be taken into it; and this very circumstance shall be ultimately the means of exciting them to seek and claim a share in the blessings of the new covenant; and this is what the apostle terms *provoking them to jealousy*, i. e. exciting them to emulation, for so the word should be understood. We should observe here, that the *fall of the Jews* was not, in *itself*, the cause or reason of the *calling of the Gentiles*; for whether the Jews had *stood* or *fallen*, whether they had *embraced* or *rejected* the gospel; it was the original purpose of God to take the Gentiles into the church; for this was absolutely implied in the covenant made with Abraham: and it was in virtue of that covenant, that the Gentiles were now called; and *not* because of the *unbelief* of the *Jews*. And hence we see that their fall was not the necessary means of the salvation of the Gentiles; for certainly the *unbelief* of the *Jews* could never produce *faith* in the *Gentiles*. The simple state of the case is; the Jews, in the most obstinate and unprin-

A.M. cir. 4062. their fall, salvation is come unto the
A. D. cir. 58. Gentiles, for to provoke them to
Au. Olymp. cir. CCIX. 2. jealousy.
A.U.C.cir. 811.

12 Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

* Or, decay, or loss.—^b Acts 9. 15. & 13. 2. & 22. 21. ch. 15. 16. Gal. 1. 16. & 2. 2, 7, 8, 9. Eph. 3. 8. 1 Tim. 2. 7. 2 Tim. 1. 11.

cipld manner, rejected Jesus Christ and the salvation offered them in his name: then the apostles turned to the Gentiles, and they heard and believed. The Jews themselves perceived that the Gentiles were to be put in possession of similar privileges to those which they, as the peculiar people of God, had enjoyed; this they could not bear, and put forth all their strength in opposition and persecution. The calling of the Gentiles, which existed in the original purpose of God, became in a certain way accelerated, by the unbelief of the Jews, through which they forfeited all their privileges, and fell from that state of glory and dignity in which they had been long placed as the peculiar people of God. See Taylor.

Verse 12. Now, if the fall of them] The English reader may imagine that, because fall is used in both these verses, the original word is the same. But their fall, and the fall of them, is *παρωπωμα*, the same word which we render offence, chap. v. 15, 17, 18. and might be rendered lapse. Whereas that they should fall, (ver. 11.) is, *να πεσωσι*. Now, *πιπτω* to fall, is used in a sense so very emphatical as to signify being slain. So Homer Il. viii. ver. 475.

Ηματα τω, οταν οι μεν επι πρυμνησι μαχωνται,
Στεινει εν αινοτατω, περι πατροκλοιου πεσοντος.
Ως γαρ θεσφατον εστι.

And for Patroclus slain, the crowded hosts
In narrow space, shall at the ships contend.
Such the Divine decree.

And again, Il. xi. ver. 84.

Οφρα μεν ηως ην και αεξετο ιερον ημαρ,
Τεφρα μαλ' αμφοτερων βελε' ηπτετο, πιπτε δε λαος.

While morning lasted, and the light of day
Increased, so long the weapons on both sides
Flew in thick volleys; and the people fell.

COWPER.

It is well known, that to fall in battle, means to be killed. It is in such a sense as this, that St. Paul used the word fall, when he says, Have they stumbled that they should FALL? he means a fall quite destructive and ruinous; whereas by their

13 For, I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

A.M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C.cir. 811.

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15 For, if the casting away of them be the re-

* 1 Cor. 7. 16. & 9. 22. 1 Tim. 4. 16. James 5. 20.

fall, and the fall of them, he means no more than such a lapse as was recoverable; as in the case of Adam's offence. See Dr. Taylor.

The riches of the world] If, in consequence of their unbelief, the riches of God's grace and goodness be poured out on the whole Gentile world; how much more shall that dispensation of grace and mercy enrich and aggrandize the Gentiles, which shall bring the whole body of the Jews to the faith of the gospel. Here the apostle supposes, or rather predicts, that such a dispensation shall take place; and that, therefore, the Jews have not so stumbled as to be finally irrecoverable.

Verse 13. This, and the following verse, should be read in a parenthesis. St. Paul, as the apostle of the Gentiles, wished to shew them the high pitch of glory and blessedness to which they had been called, that they might have a due sense of God's mercy, in calling them to such a state of salvation; and, that they might be jealous over themselves, lest they should fall as the Jews had done before them: and he dwells particularly on the greatness of those privileges which the Gentiles had now received, that he might stir up the minds of his countrymen to emulation; and might be the means of saving some of them, as he states in the following verse.

I magnify mine office] This is a very improper translation of *την διακονιαν μου δοξαζω*, which is, literally, I honour this my ministry. Dr. Taylor has justly observed, that magnify, except when applied to the Most High, carries with it, in our language, the idea of stretching beyond the bounds of truth. Whereas the apostle simply means that he does justice to his ministry, by stating the glorious things which he was commissioned to preach among the Gentiles: blessings which the Jews, by their obstinacy, had forfeited.

Verse 14. Might save some of them.] And yet all these were among the reprobate, or rejected; however, the apostle supposed that none of them was irrecoverably shut out from the Divine favour; and that some of them, by his preaching, might be disposed to receive salvation by Christ Jesus.

Verse 15. But life from the dead] If the rejection of the Jews became the occasion of our receiving the gospel, so

A. M. cir. 4062. conciling of the world, what shall
 A. D. cir. 58. the receiving of them be, but life
 An. Olymp. cir. CCIX. 2. from the dead?
 A.U.C. cir. 811.

16 For, if the *firstfruit be holy*, the lump is also *holy*: and if the root *be holy*, so are the branches.

17 And, if some ^b of the branches be broken off, and ^c thou, being a wild olive tree, wert grafted in ^d among them, and with them par-

• Lev. 23. 10. Num. 15. 18, 19, 20, 21.—^b Jer. 11. 16.

that we can even glory in our tribulations, though they themselves became chief instruments of our sufferings; yet so far must we feel from exulting over them, that we should esteem their full conversion to God as great and choice a favour as we would the restoration of a most intimate friend to life, who had been at the gates of death.

The restoration of the Jews to a state of favour with God, to which the apostle refers, and which is too plainly intimated by the spirit of prophecy, to admit of a doubt, will be a most striking event. Their being preserved, as a *distinct people*, is certainly a strong collateral proof that they shall once more be brought into the church of God: and their conversion to Christianity will be an incontestible proof of the truth of Divine revelation; and doubtless will become the means of converting multitudes of deists, who will see the prophecies of God which had been delivered so long before, so strikingly fulfilled in this great event. We need not wonder if a whole nation should then be born, as in a day.

Verse 16. *For, if the firstfruit be holy*] As the consecrating the firstfruits to God, was the means of drawing down his blessing upon the rest; so the conversion of Abraham to the true faith, and the several Jews who have now embraced Christianity, are pledges that God will, in process of time, admit the whole Jewish nation into his favour again, so that they shall constitute a part of the visible church of Christ.

If the root be holy, so are the branches.] The word *holy* in this verse, is to be taken in that sense which it has so frequently in the Old and New Testaments, viz. *consecrated, set apart to sacred uses*. It must not be forgotten that the first converts to Christ were from among the *Jews*; these formed the *root* of the Christian church: these were *holy, ἀγιῶσι, consecrated* to God, and those who among the Gentiles were converted by their means, were also *ἀγιῶσι, consecrated*; but the chief reference is to the ancestors of the Jewish people, Abraham, Isaac and Jacob; and as these were *devoted to God*, and received into his covenant; all their posterity, the *branches* which proceeded from this *root*, became

A. M. cir. 4062. takest of the root and fatness of
 A. D. cir. 58. the olive tree;
 An. Olymp. cir. CCIX. 2. A.U.C. cir. 811.

18 ^o Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith.

• Acts 2. 39. Eph. 2. 12, 13.—^d Or, for them—• 1 Cor. 10. 12.

entitled to the same privileges: and as the *root* still remains, and the *branches* also, the descendants from that root still remain; they still have a certain title to the blessings of the covenant; though, because of their obstinate unbelief, these blessings are suspended, as they cannot, even on the ground of the *old covenant*, enjoy these blessings but through *faith*: for, it was when Abraham *believed* God, that it was accounted to him for righteousness; and thus he became an heir of the righteousness which is by faith.

Verse 17. *And, if some of the branches, &c.*] If the present nation of the Jews, because of their unbelief, are cut off from the blessings of the church of God, and the high honour and dignity of being his peculiar people; and *thou being a wild olive—ye Gentiles*, being without the knowledge of the true God, and consequently bringing forth no fruits of righteousness; *wert grafted in among them*, are now inserted in the original stock, having been made partakers of the faith of Abraham, and consequently of his blessings; and enjoy, as the people did who sprang from him, *the fatness of the olive tree*, the promises made to the patriarchs, and the spiritual privileges of the Jewish church:

Verse 18. *Boast not against the branches.*] While you are ready to acknowledge that you were included in the covenant made with Abraham, and are now partakers of the same blessings with him; do not *exult over*, much less *insult the branches*, his present descendants, whose place you now fill up, *according to the election of grace*: for, remember ye are not the *root*, nor do ye *bear the root*, but *the root bears you*. You have not been the *means* of deriving any blessing on the Jewish people; but through that very people which you may be tempted to despise, all the blessings and excellencies which you enjoy, have been communicated to you.

Verse 19. *Thou wilt say then, &c.*] You may think that you have reason to exult over them; because it is a fact that God has been displeased with them, and therefore has *broken them off*; has cast them out of the church, and taken you into it in their place:—

Verse 20. *Well; because of unbelief, &c.*] This statement is all true; but then, consider, *why* is it that they were

A.M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C. cir. 811.

Be not highminded, but fear :
21 For, if God spared not the natural branches, take heed lest he also spare not thee.

* Ch. 12. 16.—† Prov. 28. 14. Isai. 66. 2. Phil. 2. 12.

cast out? Was it not because of their unbelief? And you stand by faith: you were made partakers of these blessings by faith; be not highminded; let this humble, not exalt you in your own estimation; for if the blessings were received by faith, consequently not by works: and if not by works, you have no merit; and, what you have received, is through the mere mercy of God. They once stood by faith; they gave place to unbelief, and fell: you stand now by faith, but it is as possible for you to be unfaithful, as it was for them; and consequently you may fall under the Divine displeasure, as they have done; be not highminded, but fear; watch over yourselves with godly jealousy.

Verse 21. For, if God spared not the natural branches] If He, in his infinite justice and holiness, could not tolerate sin in the people whom he foreknew, whom he had so long loved, cherished, miraculously preserved and blessed; take heed lest he also spare not thee. Be convinced that the same righteous principle in him will cause him to act towards you as he has acted towards them, if you sin after the similitude of their transgression: and to this, self sufficiency, and self-confidence, will soon lead you. Remember, therefore, the rock whence you were hewn; and the hole of the pit whence ye were digged. Depend incessantly on God's free grace, that ye may abide in his favour.

Verse 22. Behold, therefore, the goodness] The exclamation, behold the goodness of God! is frequent among the Jewish writers, when they wish to call the attention of men to particular displays of God's mercy; especially towards those who are singularly unworthy. See several instances in Schoettgen.

And severity of God] As χρησότης, goodness, signifies the essential quality of the Divine nature, the fountain of all good to men and angels; so ἀποτομία, severity, as it is here translated, signifies that particular exercise of his goodness and holiness which leads him to sever from his mystical body whatsoever would injure, corrupt, or destroy it. The apostle in these verses uses a metaphor taken from engrafting, ἐγκεντρισις, whence the verb ἐγκεντριζω, from ἐν in, and κεντριζω to puncture, because engrafting was frequently done by making a puncture in the bark of a tree, and then inserting a bud taken from another. This was the practice in the Roman agriculture, as we learn from Virgil, Georg. ii. ver. 73—

Nam quæ se medio tradunt de cortice gemmæ,
Et tenues rumpunt tunicas; angustus in ipso

22 Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness:

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C. cir. 811.

* 1 Cor. 15. 2. Hebr. 9. 6, 14.

Fit nodo sinus: huc alienâ ex arbore germen
Includunt; udoque docent inolescere libro.

For where the tender rinds of trees disclose
Their shooting gems, a swelling knot there grows;
Just in that space, a narrow slit we make,
Then other buds from bearing trees we take;
Inserted thus, the wounded rind we close;
In whose moist womb, the admitted infant grows.

DRYDEN.

In all countries the principle is the same, though the mode is various.

The apostle having adopted this metaphor as the best he could find, to express that act of God's justice and mercy, by which the Jews were rejected, and the Gentiles elected in their stead; and, in order to shew that though the Jewish tree was cut down, or its branches lopped off, yet it was not rooted up, he informs the Gentile believers that, as it is customary to insert a good cyon in a bad or useless stock, they who were bad, contrary to the custom in such cases, were grafted in a good stock, and their growth and fruitfulness proclaimed the excellence and vegetative life of the stock in which they were inserted. This was the goodness of the heavenly Gardener to them; but it was severity, ἀποτομία, an act of excision to the Jews.

The Reader will observe that this term belongs to engrafting: often, in this operation, a part of a branch is cut off; in that part which remains in connexion with the tree, a little slit is made, and then a small twig or branch taken from another tree, is, at its lower end, shaved thin, wedge-like, and then inserted in the cleft, after which the whole is tied together, clayed round, &c. and the bark unites to bark; and the stock and the cyon become thus one tree, the juices of the old stock circulating through the tubes of the newly inserted twig; and thus both live, though the branch inserted bears a very different fruit from that which the parent stock bore. I have often performed this operation, and in this very way, with success. And I cannot conceive that the apostle could have chosen a more apt, or a more elegant metaphor. The Jewish tree does not bring forth proper fruit; but it will answer well to ingraft a proper fruit-bearing tree on. The Gentiles are a wild olive, which is a tree that bears no fruit; but it may be made to bear if grafted on the Jewish stock. Some of the branches were cut off, that the branches of this wild olive might be inserted: the act by

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

otherwise, ^a thou also shalt be cut off.
23 And they also, ^b if they abide not in unbelief, shall be grafted in: for God is able to graff them in again.

^a John 15. 2.

which this insertion is made, is termed *χρησότης* goodness, *benignity*: the act by which the branches of the original stock are broken off, is termed *αποτομία* excision, from *απο* from, and *τεμνω*, I cut, still keeping the metaphor, taken from *engrafting*, in view. Now, let the apostle's mode of reasoning be observed; the tree is *cut down*, or its *branches are lopped off*; but the tree is not *rooted up*. The Jews have stumbled, but not so as to *fall* irrecoverably; for, *if they abide not still in unbelief*, they shall be grafted in, ver. 23. The Gentiles, which are grafted in, on these cut-off branches, like the cyon inserted in another stock, *partake of the root*, which absorbs from the earth the nutritious juices, and the *fatness* of the Jewish tree, the blessings and privileges which that people have long enjoyed, in consequence of the Abrahamic covenant, ver. 17. *the root*, the Jewish covenant, *bears them*; not they, the *root*, ver. 18. As, therefore, the continuance of the Gentiles, as the church and people of God, depends upon their interest in the Abrahamic covenant, the blessings of which they derive through the medium of the Jews; they should be grateful to God, and tolerant to those through whom they have received such blessings. And as in the case of grafting, the prosperity of the engrafted cyon depends on the existence of the parent stock; so the continuance of the Gentiles in this state of favour, (following the metaphor,) in a certain way, depends on the continuance of the Jewish people: and *they* are preserved, as so many *cyons*, which are, in process of time, to be ingrafted on the *Gentiles*; and thus the *Gentiles* shall become the *means* of salvation to the *Jews*; as the *Jews* have been the *means* of salvation to the *Gentiles*. Following, therefore, the metaphor a little further, which seems to have been so well chosen in all its parts; the continued existence of the Jews, as a distinct people, together with the acknowledgment of the Gentiles, that they have derived their salvation and state of blessedness through them; of which Jesus Christ, born of the stock of David, is the *author*; and the Jewish *scriptures*, which the Gentiles receive as inspired by God, are the *evidence*; then, the restoration of the Jews, to the favour of God, is a necessary consequence: and, indeed, seems to be the principal end in reference to which the apostle reasons. The Gentiles, however, are to take care that the restoration of the Jews be not at *their* expense; as *their* calling and election were at the expense of the *Jews*: the *latter* being cut off, that the *former* might be grafted in, ver. 19. Of

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

24 For, if thou wert cut out of the olive tree which is wild by nature; and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural

^b 2 Cor. 3. 16.

this there is no kind of necessity, for the original stock, the Abrahamic covenant, is sufficient to receive them all; and so Jews and Gentiles become one eternal flock, under one Bishop and Shepherd of all their souls.

Verse 23. *If they abide not in unbelief*] So, we find that their rejection took place in consequence of their *wilful* obstinacy: and, that they *may* return into the fold, the door of which still stands open.

For God is able to graff them in again.] Fallen as they are, and degraded, God can, in the course of his providence and mercy, restore them to all their forfeited privileges; and this will take place if *they abide not in unbelief*; which intimates, that God has furnished them with all the *power* and *means* necessary for *faith*; and that they *may believe* on the Lord Jesus whenever they will. The *veil* now continues on their heart, but it is not a veil which God has spread there, but a veil occasioned by their own voluntary and obstinate unbelief: and, when they shall turn to the Lord (Jesus) the veil shall be taken away. See what the apostle has said, 2 Cor. iii. 6—18.

Verse 24. *The olive tree, which is wild by nature*] Which is *κατα φύσιν*, *naturally* wild and barren; for, that the *wild olive* bore no fruit, is sufficiently evident from the testimony of the authors who have written on the subject; hence the proverb *Ακαρπότερος αγριππου*; more unfruitful than the wild olive. *Λακωνες γαρ αγριαν ελαιαν, αγριππον καλουσι* for the Lacedemonians term the wild olive *αγριππον*. See SUIDAS. And hence HESYCHIUS interprets *Αγριελαιος*, *the wild olive*, (the word used here by St. Paul,) by *ακαρπης*, *unfruitful*: and the reason given in DIOGEN. Proverb. Cent. ii. n. 63, is *φυρον γαρ εστιν ο αγριππος ακαρπον* for *the wild olive is an unfruitful tree*. On this account the apostle very properly says, *thou wert cut*, *εκ της κατα φυσιν αγριελαιου*, *out of that olive which is uncultivated*, because it is barren: the *κατα φυσιν* does not refer here to its being *naturally* barren; but to its being *commonly*, or *customarily* permitted to remain so. And, that this is the import of the phrase here, is evident from the next clause of the verse.

And wert grafted contrary to nature] *Παρα φυσιν*, *contrary* to all *custom*; for a cyon taken from a *barren* or *useless* tree, is scarcely ever known to be grafted into a good stock: but here the *Gentiles*, a *fruitless* and *sinful* race, are grafted on the ancient *patriarchal* stock. Now, if it was

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C. cir. 811.

branches, be grafted into their own olive tree?

25 For, I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that

* Ch. 12. 16.—b ver. 7. 2 Cor. 3. 14.—c Or, hardness.

possible to effect such a change in the state and disposition of the Gentiles, who were *αθεοι εν τω κοσμου*, Ephes. ii. 12. without God, *ATHEISTS* in the world: how much more possible is it, speaking after the manner of men, to bring about a similar change in the Jews, who acknowledge the one, only, and true God; and receive the law and the prophets as a revelation from him. This seems to be the drift of the apostle's argument.

Verse 25. *I would not—that ye should be ignorant of this mystery*] Mystery *μυστηριον*, signifies any thing that is hidden, or covered, or not fully made manifest. The Greek word seems to have been borrowed from the Hebrew *סתר mister*, from the root *סתר satur*, to hide, conceal, &c. though some derive it from *μυσθίζω*, to be initiated into sacred rites, from *μυσειν*, to shut up. In the New Testament it signifies, generally, any thing, or doctrine that has not, in former times, been fully known to men: or, something that has not been heard of; or which is so deep, profound, and difficult of comprehension, that it cannot be apprehended without special direction and instruction: here, it signifies the doctrine of the future restoration of the Jews, not fully known in itself, and not at all known as to the time in which it will take place. In chap. xvi. 25. it means the Christian religion, not known till the advent of Christ. The apostle wished the Romans not to be ignorant of this mystery, viz. that such a thing was intended: and, in order to give them as much instruction as possible on this subject, he gives them some characteristic, or sign of the times when it was to take place.

Lest ye should be wise in your own conceits] It seems from this, and from other expressions in this Epistle, that the converted Gentiles had not behaved toward the Jews with that decorum and propriety which the relation they bore to them required. In this chapter the apostle strongly guards them against giving way to such a disposition.

Blindness in part is happened to Israel] Partial blindness, or blindness to a part of them; for they were not all unbelievers: several thousands of them had been converted to the Christian faith; though the body of the nation, and especially its rulers, civil and spiritual, continued opposed to Christ and his doctrine.

Until the fulness of the Gentiles be come in.] And this blindness will continue till the church of the Gentiles be fully completed; till the gospel be preached through all the nations of the earth, and multitudes of heathens every

blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C. cir. 811.

26 (And so all Israel shall be saved: as it is written, There shall come out of Sion the

4 Luke 21. 24. Rev. 7. 9.—5 Isai. 59. 20. See Ps. 14. 7.

where, embrace the faith. The words *πληρωμα των εθνων*, may be borrowed from the *מלוא מלוא melo hogoyim*, a multitude of nations, which the Septuagint translate by *πληθος εθνων*. By the *πληρωμα*, or fulness, a great multitude may be intended; which should be so dilated on every hand as to fill various regions. In this sense the words were understood by Solomon ben Melec, *אוצות הנהיים שימלאו את הארץ* The nations of the Gentiles shall be filled with them: the apostle, therefore, seems to give this sense of the mystery, that the Jews will continue in a state of blindness till such time as a multitude of nations, or Gentiles, shall be converted to the Christian faith; and the Jews, hearing of this, shall be excited, by a spirit of emulation, to examine and acknowledge the validity of the proofs of Christianity; and embrace the faith of our Lord Jesus Christ.

We should not restrict the meaning of these words too much, by imagining—1. That the fulness must necessarily mean all the nations of the universe; and all the individuals of those nations: probably, no more than a general spread of Christianity over many nations which are now under the influence of Pagan or Mohammedan superstition, may be what is intended. 2. We must not suppose that the coming in here mentioned, necessarily means what most religious persons understand by conversion, a thorough change of the whole heart and the whole life; the acknowledgment of the Divine mission of our Lord, and a cordial embracing of the Christian religion, will sufficiently fulfil the apostle's words. If we wait for the conversion of the Jews, till such a time as every Gentile and Mohammedan soul shall be, in this especial sense, converted to God, then—we shall wait for ever,

Verse 26. *And so all Israel shall be saved*] Shall be brought into the way of salvation, by acknowledging the Messiah; for the word certainly does not mean eternal glory: for, no man can conceive that a time will ever come in which every Jew, then living, shall be taken to the kingdom of glory. The term saved, as applied to the Israelites in different parts of the Scripture, signifies no more than their being gathered out of the nations of the world; separated to God, and possessed of the high privilege of being his peculiar people. And we know that this is the meaning of the term, by finding it applied to the body of the Israelites, when this alone was the sum of their state. See the Preface, pag. viii. &c.

As it is written] The apostle supports what he advances

A.M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C. cir. 811.

Deliverer, and shall turn away ungodliness from Jacob.

27 ^aFor, this is my covenant unto them, when I shall take away their sins.)

28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are ^bbeloved for the fathers' sakes.

^a Isai. 27. 9. Jer. 31. 31, &c. Hebr. 8. 8. & 10. 16.—^b Deut. 7. 8. & 9. 5. & 10. 15.

on this head, by a quotation from Scripture, which, in the main, is taken from Isai. lix. 20. The Deliverer shall come out of Zion, and turn away ungodliness from Jacob. Now this cannot be understood of the manifestation of Christ among the Jews; or of the multitudes which were converted before, at, and for some time after, the day of Pentecost; for these times were all past when the apostle wrote this Epistle, which was probably about the 57th or 58th year of our Lord: and, as no remarkable conversion of that people has since taken place, therefore, the fulfilment of this prophecy is yet to take place. In what manner Christ is to come out of Zion; and in what way, or by what means he is to turn away transgression from Jacob, we cannot tell; and to attempt to conjecture, when the time, occasion, means, &c. are all in mystery, would be more than reprehensible.

Verse 27. For, this is my covenant unto them, when I shall take away their sins.] The Reader, on referring to Isai. chap. lix. 20, 21. will find that the words of the original are here greatly abridged. They are the following:

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

For the manner in which St. Paul makes his quotations from Scripture, see the observations at the end of the preceding chapter. The whole of these two verses should be read in a parenthesis, as I have marked them in the text; for it is evident that the 25th verse should be immediately connected with the 28th.

It may not be amiss to subjoin here a collection of those texts in the Old Testament, that seem to point out a restoration of the Jewish commonwealth, to a higher degree of excellence than it has yet attained.—ISAI. ii. 2—5. xix. 24, 25. xxv. 6, &c. xxx. 18, 19, 26. lx. throughout: lxxv. 17. to the end: JEREM. xxxi. 10, 11, 12. xlvi. 27, 28. EZEK. xx. 34, 40, &c. xxviii. 25, 26. xxxiv. 20, &c. xxxvi. 8—16. xxxvii. 21—28. xxxix. 25, &c. JOEL iii. 1, 2, 17, 20,

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C. cir. 811.

29 For, the gifts and calling of God are ^cwithout repentance.

30 For, as ye ^din times past have not ^ebelieved God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not ^fbelieved, that through your mercy they also may obtain mercy.

^c Numb. 23. 19.—^d Eph. 2. 2. Col. 3. 7.—^e Or, obeyed.—^f Or, obeyed.

21. AMOS ix. 9. to the end: OBAD. ver. 17, 21. MICAH iv. 3—7. vii. 18, 19, 20. ZEPH. iii. 19, 20.

Verse 28. As concerning the gospel] The unbelieving Jews, with regard to the gospel, which they have rejected, are at present enemies to God, and aliens from his kingdom, under his Son Jesus Christ, on account of that extensive grace which has overturned their peculiarity, by admitting the Gentiles into his church and family: but with regard to the original purpose of election, whereby they were chosen and separated from all the people of the earth, to be the peculiar people of God, they are beloved for the fathers' sake; he has still favour in store for them, on account of their fore-fathers, the Patriarchs.

Verse 29. For, the gifts and calling of God, &c.] The gifts which God has bestowed upon them; and the calling, the invitation with which he has favoured them, he will never revoke. In reference to this point, there is no change of mind in him; and, therefore, the possibility and certainty of their restoration to their original privileges of being the people of God, of enjoying every spiritual blessing with the fulness of the Gentiles, may be both reasonably and safely inferred.

Repentance, when applied to God, signifies simply change of purpose relative to some declaration made subject to certain conditions. See this fully explained and illustrated by himself, Jer. xviii. 7, 8, 9.

Verse 30. For, as ye in times past] The apostle pursues his argument in favour of the restoration of the Jews. As ye Gentiles, in times past, for many ages back;

Have not believed] Were in a state of alienation from God; yet, not so as to be totally and for ever excluded:

Have now obtained mercy] For ye are now taken into the kingdom of the Messiah; through their unbelief, by that method which, in destroying the Jewish peculiarity, and fulfilling the Abrahamic covenant, has occasioned the unbelief and obstinate opposition of the Jews.

Verse 31. Even so have these also] In like manner the Jews are, through their infidelity, shut out of the kingdom of God:—

That through your mercy] But this exclusion will not

A. M. cir. 4062. 32 For God hath concluded them
 A. D. cir. 58. all in unbelief, that he might have
 An. Olymp. mercy upon all.
 cir. CCIX. 2.
 A.U.C. cir. 811.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearch-

able are his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

A. M. cir. 4062.
 A. D. cir. 58.
 An. Olymp.
 cir. CCIX. 2.
 A.U.C. cir. 811.

Ch. 3. 9. Gal. 3. 22. — Or, shut them all up together. — Pa. 36. 6.
 Job 11. 7. Pa. 92. 5.

Job 15. 8. Isai. 40. 13. Jer. 23. 19. Wisd. 9. 13. 1 Cor. 2. 16. —
 Job 36. 22.

be everlasting, but this will serve to open a new scene, when, through farther displays of mercy to you Gentiles, they also may obtain mercy; shall be received into the kingdom of God again; and this shall take place whenever they shall consent to acknowledge the Lord Jesus, and see it their privilege to be fellow-heirs with the Gentiles, of the grace of life.

As sure, therefore, as the Jews were once in the kingdom, and the Gentiles were not; as sure as the Gentiles are now in the kingdom, and the Jews are not; so surely will the Jews be brought back into that kingdom.

Verse 32. For God hath concluded them all in unbelief] *ΣΥΝΚΛΕΙΣΘΕ* γὰρ ὁ Θεός, God hath shut or locked them all up under unbelief. This refers to the guilty state of both Jews and Gentiles. They had all broken God's law; the Jews, the written law; the Gentiles, the law written in their hearts; see chap. i. 19, 20. and ii. 14, 15. They are represented here as having been accused of their transgressions; tried at God's bar; found guilty on being tried; condemned to the death they had merited; remanded to prison, till the sovereign will, relative to their execution, should be announced; shut, or locked up, under the jailor Unbelief: and there, both continued in the same state, awaiting the execution of their sentence; but God, in his own compassion, moved by no merit in either party, caused a general pardon by the gospel, to be proclaimed to all. The Jews have refused to receive this pardon, on the terms which God has proposed it; and therefore continue locked up under unbelief. The Gentiles have welcomed the offers of grace, and are delivered out of their prison. But, as the offers of mercy continue to be made to all, indiscriminately, the time will come, when the Jews, seeing the vast accession of the Gentile world to the kingdom of the Messiah, and the glorious privileges which they in consequence enjoy, shall also lay hold on the hope set before them, and thus become with the Gentiles, one flock under one Shepherd and Bishop of all their souls. The same figure is used Gal. iii. 22, 23. But the Scripture hath concluded *συνκλείσθην*, locked up all under in, that the promise, by faith of Christ Jesus, might be given to them that believe. But before faith came, we were kept, *φρουρουμεθα*, we were guarded as in a strong hold, under the law; shut up, *συνκλεισμενοι* locked up together unto the faith which should afterwards be revealed. It is a fine and well chosen metaphor in both places; and forcibly ex-

presses the guilty, helpless, wretched state of both Jews and Gentiles.

Verse 33. O the depth of the riches both of the wisdom and knowledge of God!] This is a very proper conclusion of the whole preceding discourse. Wisdom may here refer to the designs of God; knowledge, to the means which he employs to accomplish these designs. The designs are the offspring of infinite wisdom, and therefore they are all right: the means are the most proper, as being the choice of an infinite knowledge that cannot err: we may safely credit the goodness of the design, founded in infinite wisdom: we may rely on the due accomplishment of the end, because the means are chosen and applied by infinite knowledge and skill.

Verse 34. For who hath known the mind of the Lord?] Who can pretend to penetrate the counsels of God; or fathom the reasons of his conduct? His designs and his counsels are like himself, infinite; and, consequently, inscrutable. It is strange that, with such a Scripture as this before their eyes, men should sit down, and coolly and positively write about counsels and decrees of God, formed from all eternity, of which they speak with as much confidence and decision as if they had formed a part of the council of the Most High; and had been with him in the beginning of his ways! A certain writer, after having entered into all these counsels, and drawn out his black lined scheme of absolute and eternal reprobation, with all its causes and effects; and then his light-lined scheme of absolute and eternal ELECTION, with all its causes and effects; all deduced in the most regular and graduated order, link by link, concludes with ver. 33, O the depth of the riches, both of the wisdom and knowledge of God! How UNSEARCHABLE are his judgments, and his ways PAST FINDING OUT! But this writer forgot that he had searched out God's judgments in the one case, and found out his ways in the other; and that he had given, as a proof of the success of his researches, a complete exhibition of the whole scheme! This conduct is worthy of more than mere reprehension: and yet he who differs from such opinions, gives, in the apprehension of some, this proof of his being included in some of the links of the black list! We may rest with the conviction, that God is as merciful and good in all his ways, as He is wise and just. But, as we cannot comprehend him, neither can

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

35 Or, ^a who hath first given to him, and it shall be recompensed unto him again?

^a Job 35. 7. & 41. 11.—^b 1 Cor. 8. 6. Col. 1. 16. Gal. 1. 5. 1 Tim. 1. 17. 2 Tim. 4. 18. Heb. 13. 21. 1 Pet. 5. 11. 2 Pet. 3. 18. Jude 25.

we his operations: it is our place, who are the objects of his infinite mercy and kindness, to adore in silence, and to obey with alacrity and delight.

Verse 35. *Or, who hath first given to him*] Who can pretend to have any *demands* upon God? To whom is he *indebted*? Have either Jews or Gentiles any *right* to his blessings? May not he bestow his favours *as he pleases*, and to *whom* he pleases? Does he do any injustice to the *Jews* in choosing the *Gentiles*? And was it because he was under *obligation* to the *Gentiles*, that he has chosen them in the place of the *Jews*? Let him who has any *claim* on God, prefer it; and he shall be *compensated*.

But how can the *CREATOR* be indebted to the *creature*? How can the *CAUSE* be dependent on the *effect*? How can the *AUTHOR* of *Providence*, and the *FATHER* of *every good and perfect gift*, be under obligation to *them* for whom he provides, and who are wholly *dependent* on his bounty?

Verse 36. *For of him, &c.*] This is so far from being the case, *for εἰς αὐτοῦ, of him*, as the original designer and author; and *δι' αὐτοῦ, by him*, as the prime and efficient cause; and *εἰς αὐτοῦ, to him*, as the ultimate end for the manifestation of his eternal glory and goodness, *are all things in universal Nature*, through the whole compass of *time and eternity*.

The emperor *Marcus Antoninus*, (*εἰς αὐτοῦ*, lib. iv.) has a saying very much like this of St. Paul, which it is very probable he borrowed from this Epistle to the Romans. Speaking of *Nature*, whom he addresses as God, he says Ὁ φύσις, ἐκ σου πάντα, ἐν σοὶ πάντα, εἰς σε πάντα; *O, Nature! of thee are all things; in thee are all things; to thee are all things*. Several of the Gentile philosophers had expressions of the same import, as may be seen in *Welstein's* quotations.

To whom be glory] And let him have the praise of all his works, from the hearts and mouths of all his intelligent creatures, *for ever*; throughout all the generations of men. *Amen*, so be it; let this be established for ever!

I. The apostle considers the designs of God inscrutable; and his mode of governing the world incomprehensible. His designs, schemes, and ends, are all infinite; and, consequently, unfathomable. It is impossible to account for the dispensations either of his justice or mercy. He does things under both these characters which far surpass the comprehension of men. But, though his dispensations are a great deep, yet they are never self-contradictory: though they far surpass our *reason*, yet they never *contradict* reason; nor

36 For ^b of him, and through him, and to him, *are all things*: ^c to ^d whom *be glory* for ever. Amen.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^a Rev. 1. 6.—^d Gr. *Aim*.

are they ever *opposite* to those *ideas* which God has implanted in man, of goodness, justice, mercy, and truth. But it is worthy of remark, that we can more easily account for the dispensations of his *justice*, than we can for the dispensations of his *mercy*. We can every where see 10,000 reasons why he should display his justice; but scarcely can we find *one* reason why he should display his mercy. And yet, these displays of mercy, for which we can scarcely find a reason, are infinitely greater and more numerous than his displays of justice; for which the reasons are, in a vast variety of cases, as obvious as they are multiplied. The sacrifice of Christ is certainly an infinite reason why God should extend, as he does, his mercy to all men; but Jesus Christ is the *gift of God's love*: who can account for the *love* that gave him to redeem a fallen world! The Jews have fallen under the displeasure of Divine justice; why they should be objects of this displeasure is at once seen, in their ingratitude, disobedience, unbelief and rebellion. But a most especial Providence has watched over them, and preserved them in all their dispersions for 1700 years. Who can account for *this*? Again, these very persons have a most positive promise of a future deliverance, both great and glorious. *Why* should this be? The Gentile world was long left without a Divine revelation, while the Jews enjoyed one: Who can account for *this*? The Jews are now cast out of favour, in a certain sense, and the reasons of it are sufficiently obvious; and the Gentiles, without any apparent reason, are taken into favour. In all these things *his judgments are unsearchable*; and *his ways past finding out*.

II. Once more let it be remarked, that, although God is every where promising, and bestowing the greatest and most ennobling privileges, together with an eternal and ineffable glory, for which we can give no reason but his own endless goodness, through the death of his Son; yet, in no case does he remove those privileges, nor exclude from this glory but where the reasons are most obvious to the meanest capacity.

III. This Epistle has been thought, by some, to afford proofs that God, by an eternal decree, had predestinated to eternal perdition millions of millions of human souls, before they had any existence, except in his own purpose, and for no other reason but his sovereign pleasure! But such a *decree* can be no more found in this *book*, than such a *disposition* in the *mind* of Him who is the *perfection*, as he is the *model*, of wisdom, goodness, justice, mercy and truth. May God save the Reader from profaning his name, by suppositions, at once so monstrous and absurd!

CHAPTER XII.

Such displays of God's mercy as Jews and Gentiles have received, should induce them to consecrate themselves to Him; and not be conformed to the world, 1, 2. Christians are exhorted to think meanly of themselves, 3. And each to behave himself properly in the office which he has received from God, 4—8. Various important moral duties recommended, 9—18. We must not avenge ourselves, but overcome evil with good, 19—21.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
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I BESEECH you, therefore, brethren, by the mercies of God, that ye present your bodies

a living sacrifice, holy, acceptable unto God, which is your reasonable service.

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* 2 Cor. 10. 1.—† 1 Pet. 2. 5.

* Ps. 50. 13, 14. ch. 6. 13, 16, 19. 1 Cor. 6. 13, 20.—† Hebr. 10. 20.

NOTES ON CHAP. XII.

The apostle having now finished the doctrinal part of this Epistle, proceeds to the practical: and here it may be necessary to take a view of his arguments in the preceding chapters.

The election, calling, and justification of the believing Gentiles, and their being admitted into the kingdom and covenant of God, and having an interest in all the privileges and honours of his children. (1.) That they have a clear and substantial title to all these he has proved in chap. i. ii. and iii. (2.) That this right is set on the same footing with Abraham's title to the blessings of the covenant, he proves chap. iv. (3.) That it gives us a title to privileges and blessings as great as any the Jews could glory in, by virtue of that covenant, chap. v. 1—12. (4.) He goes still higher, and shews that our being interested in the gift and grace of God in Christ Jesus, is perfectly agreeable to the grace which he has bestowed upon all mankind, in delivering them from that death of the body brought on them by Adam's transgression, chap. v. 12—21. (5.) He fully explains, both with regard to the Gentiles and Jews, the nature of the Gospel Constitution, in relation to its obligations to holiness; and the advantages it gives for encouragement, obedience, and support, under the severest trials and persecutions, chap. vi. vii. viii. (6.) As the pretences of the Jews, that "God was bound, by express promise, to continue them as his only people for ever; and that this was directly inconsistent with the election and calling of the Gentiles, on the condition of faith alone:" he demonstrates, that the rejection of the Jews is consistent with the truth of God's word, and with his righteousness: he shews the true cause and reason of their rejection; and concludes with an admirable discourse upon the extent and duration of it; which he closes with adoration of the Divine wisdom, in his various dispensations, chap. ix. x. xi. Thus, having cleared this important subject with surprising judgment, and the nicest art and skill in writing; he now proceeds, after his usual manner, in his Epistles

and the apostolic method of preaching, to inculcate various Christian duties; and to exhort to that temper of mind, and conduct of life, which are suitable to the profession of the gospel, and the enjoyment of its privileges.

Dr. Taylor.

Verse 1. *I beseech you, therefore, brethren*] This address is probably intended both for the Jews and the Gentiles; though some suppose that the Jews are addressed in the first verse; the Gentiles, in the second.

By the mercies of God] Δια των οικτιρημων του Θεου by the tender mercies, or compassions of God, such as a tender father shews to his refractory children; to whom, on their humiliation, he is easily persuaded to forgive their offences. The word οικτιρημος comes from οικτος, compassion; and that from ειχω, to yield; because he that has compassionate feelings, is easily prevailed on to do a kindness, or remit an injury.

To present your bodies] A metaphor taken from bringing sacrifices to the altar of God. The person offering picked out the choicest of his flock, brought it to the altar, and presented it there as an atonement for his sin. They are exhorted to give themselves up in the spirit of sacrifice; to be as wholly the Lord's property as the whole burnt-offering was; no part being devoted to any other use.

A living sacrifice] In opposition to those dead sacrifices which they were in the habit of offering, while in their Jewish state: and that they should have the lusts of the flesh mortified, that they might live to God.

Holy] Without spot or blemish; referring still to the sacrifice required by the law.

Acceptable unto God] Ευαγερον, the sacrifice being perfect in its kind; and the intention of the offerer being such, that both can be acceptable and well pleasing to God, who searches the heart. All these phrases are sacrificial, and shew that there must be a complete surrender of the person; the body, the whole man, mind and flesh, to be given to God: and that

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2 And ^a be not conformed to this world: but ^b be ye transformed by the renewing of your mind, that ye may ^c prove what is that good, and acceptable, and perfect, will of God.

3 For, I say, ^d through the grace given

^a 1 Pet. 1. 14. 1 John 2. 15.—^b Eph. 1. 18. & 4. 23. Col. 1. 21, 22. & 3. 10.—^c Eph. 5. 10, 17. 1 Thes. 4. 5.—^d ch. 1. 5. & 15. 15. 1 Cor. 3. 10.

he is to consider himself no more his own, but the entire property of his Maker.

Your reasonable service.] Nothing can be more consistent with reason, than that the work of God should glorify its author. We are not our own; we are the property of the Lord, by the right of creation and redemption: and it would be as *unreasonable* as it would be *wicked*, not to live to his glory, in strict obedience to his will. The *reasonable service*, λογικην λατρειαν, of the apostle, may refer to the difference between the Jewish and Christian worship. The former religious service consisted chiefly in its *sacrifices*, which were δι' αλογων, of *irrational* creatures; i. e. the lambs, rams, kids, bulls, goats, &c. which were offered under the law. The Christian service of worship is λογικη, *rational*, because performed according to the true intent and meaning of the law; the heart and soul being engaged in the service. He alone lives the life of a *fool* and a *madman*, who lives the life of a sinner against God: for, in sinning against his Maker, he wrongs his own soul, loves death, and rewards evil unto himself.

Verse 2. *And be not conformed to this world*] By this world, αιωνι τουτω, may be understood that *present state* of things both among the Jews and Gentiles: the customs and fashions of the people who then *lived*; the Gentiles *particularly*, who had neither the *power* nor the *form* of godliness; though some think that the Jewish economy, frequently termed הנהגת עולם olam hazzeh, this world, this peculiar state of things, is alone intended. And the apostle warns them against reviving usages that Christ had abolished: this exhortation still continues in full force. The world that *now is*, τησ present state of things, is as much opposed to the spirit of genuine Christianity, as the world that *then was*. Pride, luxury, vanity, extravagance in dress, and riotous living, prevail *now*, as they did *then*; and are as unworthy of a Christian's pursuit, as they are injurious to his soul, and hateful in the sight of God.

Be ye transformed] Μεταμορφουσθε, *be ye metamorphosed, transfigured*, appear as *new persons*, and with *new habits*; as God has given you a new form of worship, so that ye serve in the newness of the Spirit, and not in the oldness of the letter. The word implies a *radical, thorough, and univer-*

unto me, to every man that is among you, ^e not to think of himself more highly than he ought to think; but to think ^f soberly, according as God hath dealt ^g to every man the measure of faith.

& 15. 10. Gal. 2. 9. Eph. 3. 2, 7, 8.—^e Prov. 25. 27. Eccles. 7. 16. ch. 11. 20.—^f Gr. to sobriety.—^g 1 Cor. 12. 7, 11. Eph. 4. 7.

sal change, both outward and inward. *SENECA*, *Epist. vi.* shews us the force of this word, when used in a moral sense. *Sentio*, says he, non emendari me tantum, sed TRANSFIGURARI; "I perceive myself not to be amended merely, but to be transformed:" i. e. entirely renewed.

By the renewing of your mind] Let the inward change produce the outward. Where the *spirit*, the temper and disposition of the mind, Eph. iv. 23. is not renewed; an outward change is but of *little worth*, and but of *short standing*.

That ye may prove] Εις το δοκιμαζειν, that ye may have *practical proof* and *experimental knowledge of the will of God*; of his purpose and determination, which is good in itself; infinitely so. *Acceptable*, ευαρεστον, *well pleasing* to, and *well received* by every mind that is renewed and transformed.

And perfect] Τελειον, finished and complete: when the mind is renewed, and the whole life changed, then the will of God is perfectly fulfilled: for this is its grand design in reference to every human being.

These words are supposed by *Schoettgen* to refer entirely to the Jewish law. The Christians were to renounce *this world*, the Jewish state of things; to be *transformed*, by having their minds enlightened in the pure and simple Christian worship, that they might prove the grand characteristic difference between the two covenants: the latter being good, in opposition to the *statutes* which were not good, Ezek. xx. 25. *acceptable*, in opposition to those sacrifices and offerings which God would not accept, as it is written, Psal. xl. 6—8. and *perfect*, in opposition to that system which was *imperfect*, and which made nothing perfect; and was only the *shadow of good things to come*. There are both ingenuity and probability in this view of the subject.

Verse 3. *Through the grace given unto me*] By the grace given, St. Paul most certainly means his apostolical *office*, by which he had the *authority*, not only to preach the gospel; but also to rule the church of Christ. This is the meaning of the word, η χαρις, in Eph. iii. 8. *Unto me who am less than the least of all saints, is this grace given*; is conceded this *office* or *employment*, immediately by God himself; that I should preach among the Gentiles the *unsearchable riches of Christ*.

Not to think—more highly] Μη υπερβουλειν, not to ad

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A. D. cir. 58.
An. Olymp.
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A. U. C. cir. 811.

4 For ^a as we have many members in one body, and all members have not the same office :

5 So ^b we, being many, are one body in Christ, and every one members one of another.

* 1 Cor. 12. 12. Eph. 4. 16.—^b 1 Cor. 10. 17. & 12. 20, 27. Eph. 1. 23. & 4. 25.

proudly ; to arrogate nothing to himself on account of any grace he had received, or of any office committed to him.

But to think soberly] Αλλα φρονησιν εις το σωφρονησιν : the Reader will perceive here a sort of *paronomasia*, or play upon words ; φρονησιν, from φρην, the *mind*, signifies to think, mind, relish, to be of opinion, &c. and σωφρονησιν, from σοος, sound ; and φρην, the *mind*, signifies to be of a sound mind ; to think discreetly, modestly, humbly. Let no man think himself more, or greater than God has made him ; and let him know that whatever he is, or has of good or excellence, he has it from God ; and that the glory belongs to the giver, and not to him who has received the gift.

Measure of faith.] Μετρον πιστewς : It is very likely ; as Dr. Moore has conjectured, that the πιστewς, *faith*, here used, means the Christian religion ; and the *measure*, the degree of knowledge and experience which each had received in it, and the power this gave him of being useful in the church of God. See ver. 6.

Verse 4. For as we have many members] As the human body consists of many parts, each having its respective office, and all contributing to the perfection and support of the whole ; each being indispensably necessary in the place which it occupies, and each equally useful, though performing a different function.

Verse 5. So we, being many] We who are members of the church of Christ, which is considered the *body* of which he is the *head*, have various offices assigned to us, according to the measure of grace, faith, and religious knowledge which we possess : and, although each has a different office, and qualifications suitable to that office, yet all belong to the *same body* ; and each has as much need of the help of another as that other has of his : therefore, let there be neither *pride* on the one hand, nor *envy* on the other. The same metaphor, in nearly the same words, is used in *Synopsis Sohar*, pag. 13. "As man is divided into various members and joints, united among themselves, and raised by gradations above each other, and collectively compose one body ; so all created things are members orderly disposed ; and altogether constitute one body. In like manner, the law, distributed into various articulations, constitutes but *one body*." See *Schoettgen*.

Verse 6. Having then gifts, differing, &c.] As the goodness of God, with this view of our mutual subserviency

6 Having then gifts, differing ^d according to the grace that is given to us, whether ^e prophecy, let us *prophecy* according to the proportion of faith ;

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A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

* 1 Cor. 12. 4. 1 Pet. 4. 10, 11.—^d ver. 3.—^e Acts 11. 27. 1 Cor. 12. 10, 28. & 13. 2. & 14. 1, 6, 29, 31.

and usefulness, has endowed us with different gifts and qualifications ; let each apply himself to the diligent improvement of his particular office and talent ; and modestly keep within the bounds of it, not exalting himself, or despising others.

Whether prophecy] That *prophecy*, in the New Testament, often means the gift of *exhorting, preaching*, or of *expounding the Scriptures*, is evident from many places in the *Gospels, Acts*, and *St. Paul's Epistles*, see 1 Cor. xi. 4, 5. and especially 1 Cor. xiv. 3. *He that prophesieth, speaketh unto men to edification, and exhortation, and to comfort*. This was the proper office of a preacher ; and it is to the exercise of this office that the apostle refers in the whole of the chapter, from which the above quotations are made. See also Luke i. 76. vii. 28. Acts xv. 32. 1 Cor. xiv. 29. I think the apostle uses the term in the same sense here—Let every man who has the gift of preaching and interpreting the Scriptures, do it in proportion to the grace and light he has received from God ; and, in no case, arrogate to himself knowledge which he has not received ; let him not esteem himself more highly on account of this gift, or affect to be wise above what is written ; or indulge himself in fanciful interpretations of the word of God.

Dr. Taylor observes, that the *measure of faith*, ver. 3. and the *proportion of faith*, ver. 6. seem not to relate to the degree of any gift considered in itself, but rather in the relation and proportion which it bore to the gifts of others. For, it is plain, that he is here exhorting every man to keep soberly within his own sphere. It is natural to suppose that the new converts might be puffed up with the several gifts that were bestowed upon them ; and every one might be forward to magnify his own, to the disparagement of others. Therefore, the apostle advises them to keep, each within his proper sphere ; to know and observe the just measures and proportion of the gift *intrusted* to him, not to gratify his pride, but to edify the church.

The Αναλογια της πιστewς, which we here translate the *proportion of faith*, and which some render the *analogy of faith*, has been understood to mean, the *general and consistent plan or scheme of doctrines delivered in the Scriptures* ; where every thing bears its due relation and proportion to another. Thus the death of Christ is commensurate, in its merits, to the evils produced by the fall of Adam. The doc-

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C. cir. 811.

7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity;

* Acts 13. 1. Eph. 4. 11. Gal. 6. 6. 1 Tim. 5. 17. —† Acts 15. 32. 1 Cor. 14. 3. —‡ Matt. 6. 1, 2, 3. —§ Or, imparteth. —|| Or, liberally. ¶ 2 Cor. 8. 2.

trine of justification by *faith*, bears the strictest analogy, or proportion, to the grace of Christ, and the helpless, guilty, condemned state of man. Whereas, the doctrine of *justification by works*, is out of all analogy to the demerit of sin, the perfection of the law, the holiness of God, and the miserable, helpless state of man. This may be a good general view of the subject; but when we come to enquire what those mean by the *analogy of faith*, who are most frequent in the use of the term, we shall find that it means neither more nor less than *their own creed*: and, though they tell you that their doctrines are to be examined by the Scriptures, yet they give you roundly to know, that you are to understand these scriptures in precisely the same way as *they* have interpreted them. "To the law and to the testimony," says Dr. Campbell, "is the common cry; only every one, the better to secure the decision on the side he has espoused, would have you previously resolve to put no sense whatever on the *law and the testimony* but what his favourite doctor will admit. Thus they run on in a shuffling circular sort of argument; which, though they studiously avoid exposing, is, when dragged into the open light, neither more nor less than this: 'you are to try our doctrine by the Scriptures only: but then you are to be very careful that you explain the Scripture solely by our doctrine.' A wonderful plan of trial, which begins with giving judgment, and ends with examining the proof, wherein the whole skill and ingenuity of the judges are to be exerted in wresting the evidence, so as to give it the appearance of supporting the sentence pronounced before hand." See Dr. Campbell's Dissertations on the Gospels, Diss. iv. sect. 14. vol. i. pag. 146. 8vo edit. where several other sensible remarks may be found.

Verse 7. Or ministry] Διακονια simply means the office of a *deacon*; and what this office was, see in the note on Acts vi. 4. where the subject is largely discussed.

Or he that teacheth] The teacher, Διδασκαλος, was a person whose office it was to instruct others, whether by catechising, or simply explaining the grand truths of Christianity.

Verse 8. Or he that exhorteth] Ο παρακαλῶν, The person who admonished, and reprehended the unruly or disorderly; and who supported the weak and comforted the penitents, and those who were under heaviness through manifold temptations.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C. cir. 811.

he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

* Acts 20. 28. 1 Tim. 5. 17. Hebr. 13. 7. 24. 1 Pet. 5. 2. — † 2 Cor. 9. 7. — ‡ 1 Tim. 1. 5. 1 Pet. 1. 22. — § Ps. 94. 14. & 36. 4. & 97. 10. Amos 5. 15.

He that giveth] He who distributeth the alms of the church, with *simplicity*; being influenced by no *partiality*; but dividing to each according to the *necessity* of his case.

He that ruleth] Ο προϊσταμενος, he that presides over a particular business: but as the verb προϊσταμαι, also signifies to *defend*, or *patronize*, it is probably used here to signify receiving and providing for *strangers*; and especially the persecuted, who were obliged to leave their own homes, and were destitute, afflicted and tormented. It might also imply the persons whose business it was to receive and entertain the apostolical teachers who travelled from place to place, establishing and confirming the churches. In this sense the word προστατις is applied to Phæbe, chap. xvi. 2. She hath been a *SUCCOUREE* of many, and of myself also. The apostle directs that this office should be executed with diligence; that such destitute persons should have their necessities as promptly and as amply supplied as possible.

He that sheweth mercy] Let the person who is called to perform any *act of compassion*, or *mercy* to the *wretched*, do it, not grudgingly, nor of necessity, but from a spirit of pure benevolence and sympathy. The poor are often both wicked and worthless; and, if those who are called to minister to them as stewards, overseers, &c. do not take care, they will get their hearts hardened with the frequent proofs they will have of deception, lying, idleness, &c. And on this account it is that so many of those who have been called to minister to the poor in parishes, work-houses, and religious societies, when they come to relinquish their employment, find that many of their moral feelings have been considerably blunted; and perhaps the only reward they get for their services, is the character of being *hard-hearted*. If, whatever is done in this way, be not done unto the *Lord*, it can never be done with *cheerfulness*.

Verse 9. Let love be without dissimulation] Η αγαπη ανυποκριτος. Have no *hypocritical* love; let not your love wear a mask: make no empty professions. Love God and your neighbour; and, by obedience to the one, and acts of benevolence to the other, shew that your love is *sincere*.

Abhor that which is evil] Αποστρεφοντες το πονηρον. Hate sin as you would hate that *hell* to which it leads. Στυγεω, signifies to *hate*, or *detest with horror*; the preposition απο, greatly strengthens the meaning. Στυξ, *Styx*.

A. M. cir. 4062. 10 ^a Be kindly affectioned one to
 A. D. cir. 58. another ^b with brotherly love ; ^c in
 An. Olymp. honour preferring one another ;
 cir. CCIX. 2.
 A. U. C. cir. 811.

A. M. cir. 4062. 11 Not slothful in business ; fervent
 A. D. cir. 58. in spirit ; serving the Lord ;
 An. Olymp. 12 ^d Rejoicing in hope ; ^e patient in tri-
 cir. CCIX. 2. A. U. C. cir. 811.

^a Heb. 13. 1. 1 Pet. 1. 22. & 2. 17. & 3. 8. 2 Pet. 1. 7. — ^b Or, in the love of the brethren. — ^c Phil. 2. 3. 1 Pet. 5. 5. — ^d Luke 10. 20. ch. 5. 2. & 15. 13. Phil. 3. 1. & 4. 4. 1 Thea. 5. 16. Heb. 3. 6. 1 Pet.

4. 13. — ^e Luke 21. 19. 1 Tim. 6. 11. Heb. 10. 36. & 12. 1. Jam. 1. 4. & 5. 7. 1 Pet. 2. 19, 20.

was a feigned river in hell, by which the gods were wont to swear ; and if any of them falsified this oath, he was deprived of his nectar and ambrosia for a hundred years : hence the river was reputed to be *hateful* ; and *συγωω*, signified to be as *hateful as hell*. Two MSS. read *μισουντες*, which signifies *hating*, in the lowest sense of the term. The word in the text is abundantly more expressive ; and our translation is both nervous and appropriate.

Cleave to that which is good] *Κολλημενοι τῷ αγαθῷ : be CEMENTED, or GLUED to that which is good ;* so the word literally signifies. Have an unalterable attachment to whatever leads to God, and contributes to the welfare of your fellow-creatures.

Verse 10. *Be kindly affectioned one to another with brotherly love*] It is difficult to give a simple translation of the original : *τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλοστοργῶν*. The word *φιλαδελφία*, signifies that affectionate regard which every Christian should feel for another, as being members of the same mystical body. Hence it is emphatically termed the *love of the brethren*. When William Penn, of deservedly famous memory, made a treaty with the Indians in North America, and purchased from them a large *woody tract*, which, after its own *nature* and his *name*, he called *Pennsylvania* : he built a city on it, and peopled it with Christians of his own denomination ; and called the city from the word in the text, *φιλαδελφία PHILADELPHIA* ; an appellation which it *then bore* with strict propriety : and still it bears the *name*.

The word *φιλοστοργος*, which we here translate *kindly affectioned* ; from *φιλος* and *στοργη*, signifies that *tender*, and *indescribable affection*, which a *mother bears to her child* : and which almost all creatures manifest towards their young : and the word *φιλος*, or *φιλεω*, joined to it, signifies a *delight* in it. Feel the *tenderest* affection towards each other ; and delight to feel it. “ Love a brother Christian with the affection of a natural brother.”

In honour preferring one another] The meaning appears to be this : consider all your brethren as more worthy than yourself ; and let neither grief nor envy affect your mind at seeing another *honoured* and yourself *neglected*. This is a hard lesson, and very few persons learn it thoroughly. If we wish to see our brethren honoured ; still it is with the secret condition in our own minds, that we be honoured *more* than they. We have no objection to the *elevation* of others, providing *we* may be at the *head*. But who can bear

even to be what he calls *neglected* ? I once heard the following conversation between two persons, which the Reader will pardon my relating in this place, as it appears to be rather in point. “ I know not,” said one, “ that I neglect to do any thing in my power to promote the interest of true religion in this place ; and yet I seem to be held in very little repute, scarcely any person even noticing me.” To which the other replied : “ My good friend, set yourself down for *nothing*, and if any person takes you for *something*, it will be all *clear gain*.” I thought, this is a queer saying ; but how full of meaning and common sense ! Whether the object of this good counsel was profited by it I cannot tell ; but I looked on it, and received instruction.

Verse 11. *Not slothful in business*] That God, who *forbad* working on the *seventh day*, has, by the same authority, *enjoined* it on the other *six days*. He who neglects to labour during the *week*, is as culpable as he is who works on the *sabbath*. An idle, slothful person can never be a Christian.

Fervent in spirit] *τῷ πνεύματι ζεοντες* : do nothing at any time, but what is to the glory of God ; and do every thing as unto him ; and in every thing let your *hearts* be engaged. Be always in *earnest*, and let your *heart* ever accompany your hand.

Serving the Lord] Ever considering that his eye is upon you, and that you are accountable to him for all that you do ; and that you should do every thing so as to please him. In order to this, there must be *simplicity* in the *INTENTION* ; and *purity* in the *AFFECTIONS*.

Instead of *τῷ Κυριῷ δουλευοντες*, *serving the Lord*. Several MSS. as DFG. and many editions, have *τῷ καιρῷ δουλευοντες*, *serving the time*, embracing the opportunity. This reading *Griesbach* has received into the text ; and most critics contend for its authenticity. Except the *Codex Claromontanus*, the *Codex Augiensis*, and the *Codex Boernerianus*, the first a MS. of the 7th or 8th century ; the others of the 9th or 10th, marked in *Griesbach* by the letters DFG. all the other MSS. of this Epistle have *Κυριῷ*, *the Lord* ; a reading in which all the *Versions* concur. *Καιρῷ*, *the time*, is not found in the two *original editions* ; that of *Complutum*, in 1514, which is the *first* edition of the Greek Testament ever *printed* ; and that of *Erasmus*, in 1516, which is the first edition *published* ; the former having been suppressed for several years, after it was finished at the press. As in the ancient MSS. the word *Κυριῷ* is written *contractedly* *ΚΩ* some appear to have read it *καιρῷ* instead of

A.M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCLX. 2.
A.U.C. cir. 811.

bulation; *continuing instant in prayer;
13 ^b Distributing to the necessity of
saints; ^c given to hospitality.

14 ^d Bless them which persecute you: bless,
and curse not.

* Luke 18. 1. Acts 2. 42. & 12. 5. Col. 4. 2. Eph. 6. 18. 1 Thes. 1. 17.
—^b 1 Cor. 16. 1. 2 Cor. 9. 1, 12. Heb. 6. 10. & 13. 16. 1 John 3. 17.
—^c 1 Tim. 3. 2. Titus 1. 8. Heb. 13. 2. 1 Pet. 4. 9. —^d Matt. 5. 44.

Κυριω, but I confess I do not see sufficient reason after all that the critics have said, to depart from the common reading.

Verse 12. *Rejoicing in hope*] Of that glory of God, that to each faithful follower of Christ shall shortly be revealed.

Patient in tribulation] Remembering that what you suffer as Christians, you suffer for Christ's sake; and it is to his honour, and the honour of your Christian profession that you suffer it with an even mind.

Continuing instant in prayer] Προσκατερονυτες, making the most fervent and intense application to the throne of grace, for the light and power of the Holy Spirit; without which you can neither *abhor evil, do good, love the brethren*, entertain a comfortable *hope*, nor bear up patiently under the *tribulations* and ills of life.

Verse 13. *Distributing to the necessity of saints*] Relieve your poor brethren, according to the power which God has given you. Do good unto all men, but especially to them which are of the household of faith. Instead of *χρειαις*, necessities, some ancient MSS. have *μνημειαις*, memorials; distributing to the memorials of the saints, which some interpret as referring to saints that were *absent*; as if he had said, do not *forget* those in other churches who have a claim on your bounty. But I really cannot see any good sense, which this various reading can make in the text; I therefore follow the common reading.

Given to hospitality.] Την φιλοξενιαν διωκοντες, pursuing hospitality, or the duty of *entertaining strangers*. A very necessary virtue in ancient times, when houses of public accommodation were exceedingly scarce. This exhortation might have for its object the apostles, who were all itinerants; and in many cases, the Christians flying before the face of persecution. This virtue is highly becoming in all Christians, and especially in all Christian ministers, who have the means of relieving a brother in distress, or of succouring the poor wherever he may find them. But providing for *strangers* in *distress* is the proper meaning of the term; and to be *forward* to do this, is the *spirit* of the duty.

Verse 14. *Bless them which persecute you*] Ευλογειτε, Give good words, or pray for them that give you bad words, καταρασθε, who make dire imprecations against you. Bless them, pray for them, and on no account curse them, what-

15 * Rejoice with them that do rejoice, and weep with them that weep.

16 ^f Be of the same mind one toward another.
^e Mind not high things, but ^h condescend to

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCLX. 2.
A.U.C. cir. 811.

Luke 6. 28. & 29. 34. Acts 7. 60. 1 Cor. 4. 12. 1 Pet. 2. 23. & 3. 9. —
* 1 Cor. 12. 26. —^f ch. 15. 5. 1 Cor. 1. 10. Phil. 2. 2. & 3. 16. 1 Pet. 3. 8. —^e Ps. 131. 1, 2. Jer. 45. 5. —^h Or, be contented with mean things.

ever the provocation may be. Have the loving, forgiving mind that was in your Lord.

Verse 15. *Rejoice with them that do rejoice*] Take a lively interest in the prosperity of others. Let it be a matter of rejoicing to you when you hear of the health, prosperity, or happiness of any brother.

Weep with them that weep] Labour after a *compassionate* or *sympathizing* mind. Let your heart feel for the distressed; enter into their sorrows, and bear a part of their burthens. It is a fact, attested by universal experience, that by sympathy a man may receive into his own affectionate feelings, a measure of the distress of his friend; and that his friend does find himself relieved in the same proportion as the other has entered into his griefs. "But, how do you account for this?" I do not account for it at all; it depends upon certain laws of nature, the principles of which have not been, as yet, duly developed.

Verse 16. *Be of the same mind*] Live in a state of continual harmony and concord, and pray for the same good for all, which you desire for yourselves.

Mind not high things] Be not ambitious; affect nothing above your station; do not court the rich, nor the powerful; do not pass by the *poor man* to pay your court to the *great man*; do not affect *titles* or worldly distinctions; much less sacrifice your conscience for them. The attachment to *high things* and *high men* is the vice of *little, shallow minds*. However it argues one important fact, that such persons are conscious that they are of *no worth* and of *no consequence* in *THEMSELVES*; and they seek to render themselves observable and to gain a little credit by their endeavours to *associate* themselves with men of *rank* and *fortune*; and if possible to get into honourable *employments*; and if this cannot be attained, they affect honourable *TITLES*.

But condescend to men of low estate] Be a companion of the humble, and pass through life with as little noise and show as possible. Let the poor godly man be your chief companion: and learn from his humility and piety, to be humble and godly. The term συναπαγομενοι which we translate *condescend*, from *συν* together, and *απαγω* to lead; signifies to be led, carried or dragged away to prison with another, and points out the state in which the primitive Christians were, despised and rejected of men; and often led forth

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

to men of low estate. ^a Be not wise
in your own conceits.
17 ^b Recompense to no man evil for
evil. ^c Provide things honest in the sight of all
men.

^a Prov. 3. 7. & 26. 12. Isai. 5. 21. ch. 11. 25. — ^b Prov. 20. 22. Matt.
5. 39. 1 Thes. 5. 15. 1 Pet. 3. 9. — ^c ch. 14. 16. 2 Cor. 8. 21.

to prison and death. False, or man-pleasing professors would endeavour to escape all this disgrace and danger by getting into the favour of the great, the worldly, and the irreligious. There have not been wanting, in all ages of the church, persons, who losing the savour of divine things from their own souls, by drinking into a worldly spirit, have endeavoured to shun the reproach of the cross by renouncing the company of the godly, speaking evil of the way of life, and, perhaps, sitting down in the chair of the scorner with apostates like themselves. And yet, strange to tell, these men will keep up a form of godliness! for a decent outside is often necessary to enable them to secure the ends of their ambition.

Be not wise in your own conceits.] Be not puffed up with an opinion of your own consequence; for this will prove that the consequence itself is *imaginary*. *Be not wise $\alpha\pi\alpha\prime$ $\epsilon\alpha\upsilon\tau\omicron\iota\varsigma$, by yourselves.* Do not suppose that wisdom and discernment dwell alone with *you*. Believe that you stand in need both of help and instruction from others.

Verse 17. *Recompense, &c.*] Do not take notice of every little injury you may sustain. Do not be *litigious*. Beware of too nice a sense of your own honour; intolerable pride is at the bottom of this. The motto of the Royal Arms of Scotland is in direct opposition to this divine direction, *Nemo me impunè læcesset*; of which, "I render evil for evil to every man," is a pretty literal translation. This is both anti-christian and abominable, whether in a *state* or in an *individual*.

Provide things honest] Be prudent; be cautious; neither *eat, drink, nor wear*, but as you pay for every thing. "Live not on *trust*; for that is the way to pay double;" and by this means the *poor*, are still kept *poor*. He who *takes credit*, even for food or raiment, when he has no probable means of defraying the debt, is a *dishonest* man. It is no sin to die through lack of the necessaries of life, when the providence of God has denied the means of support; but it is a *sin* to take up goods without the probability of being able to pay for them. Poor man! suffer poverty a little; perhaps God is only trying thee for a time; and who can tell if he will not turn again thy captivity. Labour hard to live honestly; if God still appear to withhold his providential blessing, do not despair; leave it all to him; do not make a sinful choice; he cannot err. He will bless *thy* poverty, while he curses the ungodly man's blessings.

A. M. cir. 4062.
A. D. cir. 58.
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cir. CCIX. 2.
A. U. C. cir. 811.

18 If it be possible, as much as
lieth in you, ^a live peaceably with
all men.

19 Dearly beloved, ^c avenge not yourselves,
but *rather* give place unto wrath: for it is

^a Mark 9. 50. ch. 14. 19. Heb. 12. 14. — ^b Lev. 19. 18. Prov. 24. 29.
Ecclus. 28. 1, &c. ver. 17.

Verse 18. *If it be possible*] To live in a state of peace with one's neighbours, friends, and even family, is often very difficult. But the man who loves God must labour after this; for it is indispensably necessary even for his own sake. A man cannot have broils and misunderstandings with others, without having his own peace very materially disturbed. He must, to be happy, be at peace with all men, whether they will be at peace with him or not. The apostle knew that it would be difficult to get into and maintain such a state of peace, and this, his own words amply prove; *and if it be possible, as much as lieth in you, live peaceably*. Though it be but barely *possible*, labour after it.

Verse 19. *Dearly beloved, avenge not yourselves*] Ye are the children of God, and he loves you, and because he loves you he will permit nothing to be done to you that he will not turn to your advantage. Never take the execution of the law into your own hands; rather suffer injuries. The Son of man is come, not to destroy men's lives, but to save; be of the same spirit. When He was reviled, he reviled not again. It is the part of a noble mind to bear up under *unmerited* disgrace; *little minds* are litigious and quarrelsome.

Give place unto wrath] $\Delta\omicron\tau\epsilon\ \tau\omicron\pi\omicron\nu\ \tau\eta\ \alpha\rho\gamma\eta$, leave room for the civil magistrate to do his duty; he holds the sword for this purpose; and if *he* be unfaithful to the trust reposed in him by the state, leave the matter to God, who is the righteous judge; for by avenging yourselves, you take your cause both out of the hands of the civil magistrate, and out of the hands of God. I believe this to be the meaning of *give place to wrath, $\alpha\rho\gamma\eta$, punishment*; the penalty which the laws, properly executed, will inflict. This is well expressed by the author of the book of *Ecclesiasticus*, chap. xix. ver. 17. *Admonish thy neighbour before thou threaten him, and not being angry, GIVE PLACE TO THE LAW OF THE MOST HIGH*.

Vengeance is mine] This fixes the meaning of the apostle, and at once shews that the exhortation, *rather give place to wrath or punishment* means, leave the matter to the judgment of God; it is *his law* that, in this case, is broken; and to him the infliction of deserved punishment belongs. Some think it means, "Yield a little to a man when in a violent passion, for the sake of peace, until he grow cooler?"

I will repay] In my own time, and in my own way. But

A.M.cir.4062.
A.D.cir.52.
An. Olymp.
cir. CCIX. 2.
A.U.C.cir.811.

written, "Vengeance is mine; I will repay, saith the Lord.
20 Therefore, if thine enemy hunger, feed him; if he thirst, give him drink :

for in so doing, thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

A. M.cir.4062.
A.D.cir.52.
An. Olymp.
cir. CCIX. 2.
A.U.C.cir.811.

a Deut. 32. 35. Heb. 10. 30.—b Exod. 23. 4, 5. Prov. 25.

21, 22. Matt. 5. 44.—c Gen. 45. 4, 5. Luke 23. 34.

he gives the sinner space to repent, and this long-suffering leads to salvation. Dr. Taylor, after Dr. Benson, conjectures that the apostle, in these directions, had his eye upon the indignities which the *Jews*, and probably the *Christians* too, (for they were often confounded by the heathen,) suffered by the edict of *Claudius*, mentioned Acts xviii. 2. which, "commanded all Jews to depart from Rome." Upon this occasion *Aquila* and *Priscilla* removed to Corinth, where Paul found them, and dwelt with them a considerable time. No doubt they gave him a full account of the state of the Christian church at Rome, and of every thing relating to the late persecution under *Claudius*. That emperor's edict probably died with him, if it were not repealed before, and then the *Jews* and *Christians*, (if the *Christians* were also expelled,) returned again to Rome; for *Aquila* and *Priscilla* were there when Paul wrote this epistle, chap. xvi. 3. which was in the fourth year of *Nero*, successor to *Claudius*.

Verse 20. *If thine enemy hunger, feed him*] Do not withhold from any man the offices of mercy and kindness; you have been God's enemy, and yet God fed, clothed, and preserved you alive; do to your enemy as God has done to you; if your enemy be hungry, feed him; if he be thirsty, give him drink; so has God dealt with you. And has not a sense of his goodness and long-suffering towards you, been a means of melting down your heart into penitential compunction, gratitude, and love towards him? How know you that a similar conduct towards your enemy, may not have the same gracious influence on him towards you? Your kindness may be the means of begetting in him a sense of his guilt; and from being your *fell enemy*, he may become your *real friend*. This I believe to be the sense of this passage, which many have incumbered with difficulties of their own creating. The whole is a quotation from Prov. xxv. 21, 22. in the precise words of the *Septuagint*; and it is very likely that the latter clause of this verse, *thou shalt heap coals of fire upon his head*, is a metaphor taken from *smelting metals*. The ore is put into the furnace, and fire put both *under* and *over*, that the metal may be liquified, and, leaving the scoræ and dross, may fall down pure to the bottom of the furnace. This is beautifully expressed by one of our own poets, in reference to this explanation of this passage.

"So artists melt the sullen ore of lead,
By heaping coals of fire upon its head.

In the *kind warmth* the metal learns to glow,
And *pure from dross*, the silver runs below."

It is most evident from the whole connexion of the place, and the apostle's use of it, that the *heaping of the coals of fire on the head of the enemy*, is intended to produce not an *evil*, but the most *beneficent effect*; and the following verse is an additional proof of this.

Verse 21. *Be not overcome of evil*] Do not, by giving place to evil, become precisely the same character which thou condemnest in another. *Overcome evil with good*; however frequently he may grieve and injure thee, always repay him with kindness; thy *good will*, in the end, may overcome his evil.

1. Thomas Aquinas has properly said, *vincitur à malo qui vult peccare in alium, quia ille peccavit in ipsum*. "He is overcome of evil who sins against another; because he sins against himself." A moral enemy is more easily overcome by *kindness*, than by *hostility*. Against the latter he arms himself; and all the evil passions of his heart concentrate themselves in opposition to him who is striving to retaliate by violence, the injurious acts which he has received from him. But where the injured man is labouring to do him *good for his evil*; to repay his *curses* with *blessings* and *prayers*; his evil passions have no longer any motive, any incentive; his mind relaxes, the turbulence of his passions is calmed; reason and conscience are permitted to speak; he is disarmed, or, in other words, he finds that he has no use for his weapons; he beholds in the injured man a magnanimous friend, whose mind is superior to all the insults and injuries which he has received; and who is determined never to permit the heavenly principle that influences his soul to bow itself before the miserable, mean, and wretched spirit of revenge. This amiable man views in his *enemy* a spirit which he beholds with horror, and he cannot consent to receive into his own bosom a disposition which he sees to be so destructive to another; and he knows that as soon as he begins to *avenge* himself, he places himself on a *par* with the unprincipled man whose *conduct* he has so much reason to blame, and whose *spirit* he has so much cause to abominate. He who avenges himself, receives into his own heart all the evil and disgraceful passions by which his enemy is rendered both wretched and contemptible. There is the voice of *eternal reason* in "avenge not yourselves:—overcome evil with

...multitudes
 ...to prop up their pe
 ...sacred bo
 ...quotati
 ...I beseech you
 ...God,
 ...conformed to
 ...teaching
 ...And if
 ...temper,
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 ...it.
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CHAPTER XIII.

...the ordinance
 ...1-2. And
 ...necessity of
 ...8-10. The
 ...11, 12. How the
 ...13, 14.

...the ordinance
 ...1-2. And
 ...necessity of
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 ...13, 14.

A. M. cir. 4062.
 A. D. cir. 58.
 An. Olymp.
 cir. CCIX. 2.
 A. U. C. cir. 811.

A. M. cir. 4062.
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 An. Olymp.
 cir. CCIX. 2.
 A. U. C. cir. 811.

NOTES ON CHAP. XIII.

To see with what propriety the apostle introduces the important subjects which he handles in this chapter, it is necessary to make a few remarks on the circumstances in which the church of God then was.

It is generally allowed that this Epistle was written about the year of our Lord 58, four or five years after the edict of the emperor Claudius, by which all the Jews were banished from Rome. And as in those early times, the Christians were generally confounded with the Jews, it is likely that both were included in this decree.

For what reason this edict was issued, does not satisfactorily appear. Suetonius tells us that it was because the Jews were making continual disturbances under their leader Chrestus.

...the ordinance
 ...1-2. And
 ...necessity of
 ...8-10. The
 ...11, 12. How the
 ...13, 14.

...the ordinance
 ...1-2. And
 ...necessity of
 ...8-10. The
 ...11, 12. How the
 ...13, 14.

A. M. cir. 4062. of God; *and they that resist shall
 A. D. cir. 58. receive to themselves damnation.
 An. Olymp. 3 For rulers are not a terror
 cir. CCIX. 2.
 A.U.C. cir. 811.

to good works, but to the evil. A. M. cir. 4062.
 Wilt thou then not be afraid A. D. cir. 58.
 of the power? ^b do that which is An. Olymp.
 A.U.C. cir. 811.

* Deut. 17. 12. & 21. 18.

^b 1 Pet. 2. 14. & 3. 13.

subjects of his kingdom alone, might be in danger of being infected with those unruly and rebellious sentiments; therefore the apostle shews them that they were, notwithstanding their honours and privileges as Christians, bound by the strongest obligations of conscience to be subject to the civil government. The judicious commentator adds; "I cannot forbear observing the admirable skill and dexterity with which the apostle has handled the subject. His views in writing, are always comprehensive on every point; and he takes into his thoughts and instructions, all parties that might probably reap any benefit by them. As Christianity was then growing, and the powers of the world began to take notice of it, it was not unlikely that this letter might fall into the hands of the Roman magistrates. And, whenever that happened, it was right not only that *they* should see that Christianity was no favourer of sedition; but likewise, that they should have an opportunity of reading their own duty and obligations. But as they were too proud and insolent to permit themselves to be instructed in a plain, direct way; therefore, the apostle, with a masterly hand, delineates, and strongly inculcates the magistrate's duty: while he is pleading his cause with the subject, and establishing his duty on the most sure and solid ground, he dexterously sides with the magistrate, and vindicates his power against any subject who might have imbibed seditious principles, or might be inclined to give the government any disturbance: and, under this advantage, he reads the magistrate a fine and close lecture, upon the nature and ends of civil government. A way of conveyance so ingenious and unexceptionable, that even Nero himself, had this epistle fallen into his hands, could not fail of seeing his duty clearly stated, without finding any thing servile or flattering on the one hand, or offensive or disgusting on the other.

"The attentive Reader will be pleased to see, with what dexterity, truth and gravity, the apostle, in a small compass, affirms and explains the foundation, nature, ends, and just limits of the magistrate's authority, while he is pleading his cause; and teaching the subject the duty and obedience he owes to the civil government." Dr. Taylor's Notes, pag. 352.

Verse 1. *Let every soul be subject unto the higher powers*] This is a very strong saying, and most solemnly introduced; and we must consider the apostle as speaking not from his own private judgment, or teaching a doctrine of present expediency; but declaring the *mind of God* on a subject of the utmost importance to the peace of the world; a doctrine

which does not exclusively belong to any *class* of people, order of the community, or *official* situations; but to *every soul*: and, on the principles which the apostle lays down, to every soul in all possible varieties of situation, and on all occasions. And what is this solemn doctrine? It is this: *Let every soul be subject to the higher powers.* Let every man be obedient to the civil government, under which the Providence of God has cast his lot.

For, there is no power but of God] As God is the origin of power, and the Supreme Governor of the universe, he delegates authority to whomsoever he will; and though, in many cases, the governor *himself* may not be *of God*, yet, *civil government* is of him; for, without this, there could be no society, no security, no private property; all would be confusion and anarchy; and the habitable world would soon be depopulated. In ancient times, God, in an especial manner, on many occasions, appointed the *individual* who was to govern, and he accordingly governed by a *Divine right*; as in the case of *Moses, Joshua, the Hebrew judges, and several of the Israelitish kings.* In after times, and to the present day, he does that by a general superintending Providence, which he did before by especial designation. In all nations of the earth, there is what may be called a *Constitution*, a plan by which a particular country or state is governed; and this constitution is less or more calculated to promote the interests of the community. The civil governor, whether he be *elective* or *hereditary*, agrees to govern according to that constitution. Thus, we may consider, that there is a *compact* and *consent* between the *governor* and the *governed*: and, in such a case, the potentate may be considered as coming to the supreme authority in the direct way of God's Providence: and, as civil government is of God, who is the fountain of law, order, and regularity, the civil governor who administers the laws of a state according to its *constitution*, is the *minister of God.* But it has been asked, if the ruler be an immoral or profligate man, does he not prove himself, thereby, to be unworthy of his high office, and should he not be deposed? I answer—No: if he rule according to the *constitution*, nothing can justify rebellion against his authority. He may be *irregular* in his *own private life*; he may be an immoral man, and disgrace himself by an improper conduct; but if he rule *according to the law*; if he make no attempt to change the constitution, nor break the compact between him and the people; there is therefore, no legal ground of opposition to his civil authority; and every act against him is not only *rebellion*, in

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

good, and thou shalt have praise of
the same :
4 * For he is the minister of God to

thee for good. But if thou do that
which is evil, be afraid ; for he
beareth not the sword in vain : for

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

* Ch. 2. 8. & 12. 19.

1 Kings 10. 9. Jer. 25. 9.

the worst sense of the word, but is unlawful, and absolutely sinful.

Nothing can justify the opposition of the subjects to the ruler but *overt attempts* on his part, to *change the constitution*, or to rule *contrary to law*. When the ruler acts thus, he dissolves the compact between him and his people ; his authority is no longer binding, because illegal ; and it is illegal, because he is acting *contrary to the laws* of that constitution, according to which, on being raised to the supreme power, he promised to govern. This conduct justifies opposition to his government : but I contend, that no *personal misconduct* in the ruler, no immorality in his own life, while he *governs according to law*, can either justify rebellion against him, or contempt of his authority. For his *political conduct*, he is accountable to his *people* : for his *moral conduct*, he is accountable to *God*, his *conscience*, and the *ministers of religion*. A king may be a *good moral man*, and yet a weak, and indeed a *bad and dangerous prince*. He may be a *bad man*, and stained with vice in his private life, and yet be a *good prince*. *SAUL* was a *good moral man*, but a *bad prince* ; because he endeavoured to act contrary to the Israelitish constitution ; he changed some essential parts of that constitution : as I have elsewhere shewn, (see the Note on Acts xiii. ver. 22.) he was therefore lawfully deposed. *James the IInd*. was a *good moral man*, as far as I can learn, but he was a *bad and dangerous prince* ; he endeavoured to alter, and essentially change, the British constitution, both in *church and state* ; therefore, he was lawfully deposed. It would be easy, in running over the list of our own kings, to point out several who were deservedly reputed *good kings*, who in their private life were very *immoral*. Bad as they might be, in private life, the *constitution* was, in their hands, ever considered a sacred deposit ; and they faithfully preserved it, and transmitted it unimpaired to their successors ; and took care, while they held the reins of government, to have it impartially and effectually administered.

It must be allowed, notwithstanding, that, when a prince, howsoever heedful to the laws, is unrighteous in private life, his example is contagious : morality banished from the throne, is discountenanced by the community ; and happiness is diminished in proportion to the increase of vice. On the other hand, when a king governs according to the constitution of his realms, and has his heart and life governed by the laws of his God, he is then a double blessing to his people ; while he is ruling carefully according to the laws, his pious example is a great means of extending and confirming the reign of

pure morality among his subjects. Vice is discredited from the throne ; and the profligate dare not hope for a place of trust and confidence, (however in other respects he may be qualified for it,) because he is a *vicious man*.

As I have already mentioned some potentates by *name*, as apt examples of the doctrines I have been laying down ; my Readers will naturally expect that, on so fair an opportunity, I should introduce *another* ; one in whom the double blessing meets ; one who, through an unusually protracted reign, during every year of which he has most conscientiously watched over the sacred constitution committed to his care ; one who not only did not impair this constitution, but took care that its wholesome laws should be properly administered ; and who, in every respect, acted as the father of his people : and, added to all this, the most exemplary *moral conduct*, perhaps ever exhibited by a prince, whether in ancient or modern times ; not only tacitly discountenancing vice, by his truly religious conduct, but by his frequent *proclamations*, most solemnly forbidding sabbath-breaking, profane swearing, and immorality in general : more might be justly said, but when I have mentioned all these things, (and I mention them with exultation, and with gratitude to God,) I need scarcely add the venerable name of *GEORGE the Third, king of Great Britain* ; as every Reader will at once perceive that the description suits no potentate besides. I may just observe, that notwithstanding his long reign has been a reign of unparalleled troubles and commotions in the world, in which his empire has always been involved ; yet, never did useful arts, ennobling sciences, and pure religion, gain a more decided and general ascendancy : and much of this, under God, is owing to the manner in which this king has lived ; and the encouragement he invariably gave to whatever had a tendency to promote the best interests of his people. Indeed, it has been well observed, that, under the ruling providence of God, it was chiefly owing to the private and personal virtues of the sovereign, that the House of Brunswick remained firmly seated on the throne, amidst the storms arising from democratical agitations, and revolutionary convulsions in Europe, during the years 1792—1794. The stability of his throne, amidst these dangers and distresses, may prove a useful lesson to his successors, and shew them the strength of a virtuous character ; and that morality and religion form the best bulwark against those great evils to which all human governments are exposed. This small tribute of praise to the character and conduct of the British king, and gratitude to God for such a governor, will not be suspected of sinister motive ;

A.M. cir.4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C.cir.811.

he is the minister of God, a revenger to execute wrath upon him that doeth evil.

• Eccles. 8. 2.

as the object of it is, by an inscrutable Providence, placed in a situation to which neither *envy*, *flattery*, nor even just praise, can approach; and where the majesty of the man is placed in the most awful, yet respectable ruins.

But, to resume the subject, and conclude the argument: I wish particularly to shew the utter unlawfulness of rebellion against a ruler, who, though he may be incorrect in his moral conduct, yet rules according to the laws; and the additional blessing of having a prince, who, while his political conduct is regulated by the principles of the constitution; his heart and life are regulated by the dictates of eternal truth, as contained in that revelation which came from God.

Verse 2. *Whosoever resisteth the power*] Ὁ ἀντιτασσόμενος, he who sets himself in order against this order of God; τῆ τοῦ θεοῦ διαταγῆ, and they who resist, οἱ ἀνθεστηκότες, they who obstinately, and for no right reason, oppose the ruler; and strive to unsettle the constitution, and to bring about illegal changes,

Shall receive to themselves damnation.] Κριμα, condemnation; shall be condemned both by the spirit and letter of that constitution; which, under pretence of defending or improving, they are indirectly labouring to subvert.

Verse 3. *For rulers are not a terror to good works*] Here the apostle shews the civil magistrate what he should be: he is clothed with great power, but that power is entrusted to him, not for the terror and oppression of the upright man, but to overawe and punish the wicked. It is, in a word, for the benefit of the community, and not for the aggrandizement of himself, that God has entrusted the supreme civil power to any man. If he should use this to wrong, rob, spoil, oppress, and persecute his subjects, he is not only a bad man, but also a bad prince. He infringes on the essential principles of law and equity. Should he persecute his obedient, loyal subjects, on any religious account, this is contrary to all law and right; and, his doing so, renders him unworthy of their confidence; and they must consider him not as a blessing, but a plague. Yet, even in this case, though in our country it would be a breach of the constitution, which allows every man to worship God according to his conscience; yet the truly pious will not feel, that even this, would justify rebellion against the prince; they are to suffer patiently, and commend themselves and their cause to him that judgeth righteously. It is an awful thing to rebel; and the cases are extremely rare that can justify rebellion against the constituted authorities. See the doctrine on ver. 1st.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

A. M. cir.4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C.cir.811.

• 1 Pet. 2. 19.

Will thou then not be afraid of the power?] If thou wouldest not live in fear of the civil magistrate, live according to the laws; and thou mayest expect that he will rule according to the laws; and, consequently, instead of incurring blame, thou wilt have praise. This is said on the supposition that the ruler is himself a good man: such the laws suppose him to be; and the apostle, on the general question of obedience and protection, assumes the point, that the magistrate is such.

Verse 4. *For he is the minister of God to thee for good*] Here the apostle puts the character of the ruler in the strongest possible light. He is the minister of God: the office is by Divine appointment: the man who is worthy of the office will act in conformity to the will of God: and, as the eyes of the Lord are over the righteous, and his ears open to their cry, consequently the ruler will be the minister of God to them for good.

He beareth not the sword in vain] His power is delegated to him for the defence and encouragement of the good, and the punishment of the wicked: and he has authority to punish capitally, when the law so requires; this, the term sword leads us to infer.

For he is a minister of God, a revenger] Θεὸς διακονῶν εἰν ἐκδικῶν, for he is God's vindictive minister, to execute wrath; εἰς ὀργην, to inflict punishment upon the transgressors of the law; and this according to the statutes of that law; for God's civil ministers are never allowed to pronounce or inflict punishment according to their own minds or feelings; but according to the express declarations of the law.

Verse 5. *Ye must needs be subject*] Ἀναγκη, there is a necessity that ye should be subject, not only for wrath, εἰς τὴν ὀργην, on account of the punishment which will be inflicted on evil doers, but also for conscience sake; not only to avoid punishment, but also to preserve a clear conscience. For, as civil government is established in the order of God, for the support, defence, and happiness of society; they who transgress its laws, not only expose themselves to the penalties assigned by the statutes, but also to guilt in their own consciences; because they sin against God. Here are two powerful motives to prevent the infraction of the laws, and to enforce obedience. 1. The dread of punishment: this weighs with the ungodly. 2. The keeping of a good conscience, which weighs powerfully with every person who fears God. These two motives should be frequently urged both among professors and profane.

A. M. cir. 4062. 6 For, for this cause pay ye tribute
 A. D. cir. 58. also : for they are God's ministers,
 An. Olymp. attending continually upon this very
 cir. CCIX. 2. thing.
 A. U. C. cir. 811.

7 'Render therefore to all their dues ; tri-
 bute to whom tribute *is due* ; custom to whom
 custom ; fear to whom fear ; honour to whom
 honour.

8 Owe no man any thing, but to love one ano-

* Matt. 22. 21. Mark 12. 17. Luke 20. 25.—^b ver. 10. Gal. 5. 14.
 Col. 3. 14. 1 Tim. 1. 5. Jam. 2. 8.

Verse 6. *For this cause pay ye tribute also*] Because civil government is an order of God, and the ministers of state must be at considerable expense in providing for the safety and defence of the community ; it is necessary that those in whose behalf these expences are incurred, should defray that expence ; and hence nothing can be more reasonable than an impartial and moderate *taxation*, by which the expences of the state may be defrayed, and the various officers, whether civil or military, who are employed for the service of the public, be adequately remunerated. All this is just and right ; but there is no insinuation in the apostle's words in behalf of an *extravagant and oppressive taxation*, for the support of *unprincipled and unnecessary wars* ; or the *pensioning of corrupt or useless men*. The taxes are to be paid for the support of those who are *God's ministers*, the necessary civil officers, from the king downwards, *who are attending CONTINUALLY on this very thing*. And let the Reader observe, that, by *God's ministers*, are not meant here the ministers of *religion*, but the *civil officers*, in all departments of the state.

Verse 7. *Render, therefore, to all their dues*] This is an extensive command. Be rigidly just ; withhold neither from the *king*, nor his *ministers*, nor his *officers of justice and revenue*, nor from even the lowest of the *community*, what the laws of God and your country require you to pay.

Tribute to whom tribute] Φορος : this word probably means such taxes as were levied on *persons and estates*.

Custom to whom custom] Τελος : this word probably means such duties as were laid upon *goods, merchandize, &c.* on *imports and exports* ; what we commonly call *custom*. Kypke on this place has quoted some good authorities for the above distinction and signification. Both the words occur in the following quotation from *Strabo*, Αναγκη γαρ μειουσαι τα τελη, φορων επιβαλλομενων ; *it is necessary to lessen the CUSTOMS, if TAXES be imposed*. *Strabo*, lib. ii. pag. 307. See several other examples in *Kypke*.

Fear to whom fear] It is likely that the word φοβον, which we translate *fear*, signifies that *reverence* which pro-

duces *obedience*. Treat all *official characters* with respect, and be obedient to your superiors.

9 For this, 'Thou shalt not com-
 mit adultery, Thou shalt not kill, Thou shalt
 not steal, Thou shalt not bear false witness,
 Thou shalt not covet ; and if *there be* any other
 commandment, it is briefly comprehended in this
 saying, namely, 'Thou shalt love thy neighbour
 as thyself.

* Exod. 20. 13, &c. Deut. 5. 17, &c. Matt. 19. 18.—^a Lev. 19. 18.
 Matt. 22. 39. Mark 12. 31. Gal. 5. 14. Jam. 2. 8.

duces *obedience*. Treat all *official characters* with respect, and be obedient to your superiors.

Honour to whom honour.] The word τιμη, may here mean that *outward respect* which the principle *reverence*, from which it springs, will generally produce. Never behave rudely to any person ; but behave respectfully to men in office : if you cannot even respect the *man*, for an important office may be filled by an unworthy person, respect the *office*, and the man on account of his *office*. If a man habituate himself to disrespect *official characters*, he will soon find himself disposed to pay little respect or obedience to the *laws themselves*.

Verse 8. *Owe no man any thing, but to love one another*] In the preceding verses, the apostle has been shewing the duty, reverence, and obedience, which all Christians, from the highest to the lowest, owe to the civil magistrate ; whether he be emperor, king, pro-consul, or other state-officer ; here, he shews them their duty to *each other* : but this is widely different from that which they owe to the civil government : to the first, they owe subjection, reverence, obedience, and tribute : to the latter, they owe nothing but *mutual love* ; and those offices which necessarily spring from it. Therefore, the apostle says, *owe no man* ; as if he had said, ye owe to your fellow-brethren nothing but mutual love : and this is what the law of God requires ; and in this the law is fulfilled. Ye are not bound in obedience to them, as to the civil magistrate ; for, to him *ye must needs be subject, not merely for fear of punishment, but for conscience sake* : but to these ye are bound by *love* ; and by that love especially, which utterly prevents you from doing any thing by which a brother may sustain any kind of injury.

Verse 9. *For this, Thou shalt not commit adultery*] He that loves another, will not deprive him of his *wife*, of his *life*, of his *property*, of his *good name* ; and will not even permit a *desire* to enter into his heart which would lead him to wish to possess any thing that is the property of another : for, the *law*, the sacred Scripture, has said, *Thou shalt love thy neighbour as thyself*.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

10 Love worketh no ill to his neighbour: therefore ^a love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time ^b to awake out of sleep: for now is our salvation nearer than when we believed.

• Matt. 22. 40. ver. 8.—^b 1 Cor. 15. 34. Eph. 5. 14. 1 Thes. 5. 5, 6.
• Eph. 5. 11. Col. 3. 8.—^a Eph. 6. 13. 1 Thes. 5. 8.

It is remarkable, that *οὐ ψευδομαρτυρησεις, thou shall not bear false witness*, is wanting here in ABDEFG. and several other MSS. Griesbach has left it out of the text. It is wanting also in the Syriac, and in several of the primitive Fathers. The generality of the best critics think it a spurious reading.

Verse 10. *Love worketh no ill*] As he that loves another will act towards that person as on a reverse of circumstances, he would that his neighbour should act towards him; therefore, this love can never work ill towards another; and, on this head, i. e. the duty we owe to our neighbour, *love is the fulfilling of the law*.

Verse 11. *And that, knowing the time*] Dr. Taylor has given a judicious paraphrase of this and the following verses. "And all the duties of a virtuous and holy life we should the more carefully and zealously perform, considering the nature and shortness of the present season of life; which will convince us that it is now *high time* to rouse and shake off sleep; and apply, with vigilance and vigour, to the duties of our Christian life; for, that eternal *salvation* which is the object of our Christian *faith* and hope, and the great motive of our religion, is every day *nearer* to us, than when we first entered into the profession of Christianity."

Some think the passage should be understood thus: We have now many advantages which we did not formerly possess. *Salvation is nearer*; the whole Christian system is more fully explained, and the knowledge of it more easy to be acquired than formerly; on which account, a greater progress in religious knowledge, and in practical piety, is required of us: and we have, for a long time, been too remiss in these respects. *Deliverance from the persecutions, &c.* with which they were then afflicted, is supposed by others, to be the meaning of the apostle.

Verse 12. *The night is far spent*] If we understand this in reference to the *heathen* state of the Romans, it may be paraphrased thus: *the night is far spent*; heathenish darkness is nearly at an end. *The day is at hand*; the full manifestation of the Sun of righteousness, in the illumination of the whole Gentile world, approaches rapidly. The manifestation of the Messiah is regularly termed by the ancient Jews *יוֹם* yom, *day*, because previously to this all is *night*. Bereshith rabba, sect. 91. fol. 89. *Cast off the works of*

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

12 The night is far spent, the day is at hand: ^c let us therefore cast off the works of darkness, and ^d let us put on the armour of light.

13 ^e Let us walk ^f honestly, as in the day; ^g not in rioting and drunkenness, ^h not in cham-

• Phil. 4. 8. 1 Thes. 4. 12. 1 Pet. 2. 12.—^f Or, *decently*.—^g Prov. 23. 20. Luke 21. 34. 1 Pet. 4. 3.—^h 1 Cor. 6. 9. Eph. 5. 5.

darkness; prepare to meet this rising light, and welcome its approach; by throwing aside superstition, impiety, and vice of every kind: *and put on the armour of light*; fully receive the heavenly teaching, by which your spirits will be as completely *armed* against the attacks of evil, as your bodies could be by the best weapons and impenetrable armour. This sense seems most suitable to the following verses, where the *vices of the Gentiles* are particularly specified; and they are exhorted to abandon them, and to receive the gospel of Christ. The common method of explanation is this: *the night is far spent*; our present imperfect life full of afflictions, temptations, and trials, is almost run out; *the day of eternal blessedness is at hand*, is about to dawn on us in our glorious resurrection unto eternal life. Therefore, *let us cast off*, let us live as candidates for this eternal glory. But this sense cannot at all comport with what is said below; as the *Gentiles* are most evidently intended.

Verse 13. *Let us walk honestly, as in the day*] *Let us walk, ευσχημονως, decently*, from *ευ well*, and *σχημα mien, habit or dress*. Let our deportment be decent, orderly, and grave; such as we shall not be ashamed of in the eyes of the whole world.

Not in rioting and drunkenness] *Μη κωμοις και μεθαις* *Κωμος, rioting*, according to *Hesychius*, signifies *ασεληγ ασματα, πορνικα συμποσια, ωδαι, unclean and dissolute songs*; banquets, and such like. *Μεθαις*, signifies *drunken festivals*, such as were celebrated in honour of their gods; when after they had *sacrificed* (*μετα το θυσιν, SUIDAS,*) they drank to excess, accompanied with abominable acts of every kind. See *Suidas* and *Hesychius*, under this word.

Not in chambering] This is no legitimate word, and conveys no sense till, from its connection in this place, we force a meaning upon it. The original word *κοιταις*, signifies *whoredoms, and prostitution* of every kind.

And wantonness] *Ασεληγειαις*, all manner of *uncleanness, and sodomitical practices*.

Not in strife and envying.] *Μη εριδι και ζηλω*, not in contentions and furious altercations, which must be the consequence of such practices as are mentioned above. Can any man suppose that this address is to the *Christians* at Rome? That they are charged with practices almost peculiar to the

A. M. cir. 4062. bering and wantonness, ° not in strife
A. D. cir. 58. and envying.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811. 14 But ° put ye on the Lord

Jesus Christ, and ° make not pro-
vision for the flesh, to fulfil the
lusts thereof.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

° Jam. 3. 14. — ° Gal. 3. 27. Eph. 4. 24. Col. 3. 10.

° Gal. 5. 16. 1 Pet. 2. 11.

heathens? And practices of the most abandoned and dis-
solute sort? If those called Christians at Rome were guilty
of such acts, there could be no difference, except in profes-
sion, between them and the most abominable of the heathens.
But it is impossible that such things should be spoken to the
followers of Christ; for the very grace that brings repent-
ance, enables the penitent to cast aside and abominate all
such vicious and abominable conduct.

The advices to the *Christians* may be found in the preced-
ing chapter; those at the conclusion of this chapter, belong
solely to the *heathens*.

Verse 14. *Put ye on the Lord Jesus*] This is in re-
ference to what is said ver. 13, *Let us put on decent gar-
ments*: let us make a different profession, unite with other
company; and maintain that profession by a suitable conduct.
Putting on, or *being clothed* with Jesus Christ, signifies re-
ceiving and believing the gospel; and, consequently, taking
its maxims for the government of life: having the mind that was
in Christ. The ancient Jews frequently use the phrase putting
on the Shechinah, or Divine Majesty, to signify the soul's
being clothed with immortality, and rendered fit for glory.

To be clothed with a person, is a Greek phrase, signifying
to assume the interests of another, to enter into his views, to
imitate him, and be wholly on his side. St. Chrysostom par-
ticularly mentions this as a common phrase, ὁ δεινα τον δεινα
επιδουσατο, such a one, hath put on such a one; i. e. he closely
follows and imitates him. So Bionysius Hal. Antiq. lib. xi.
pag. 689. speaking of Appius, and the rest of the Decemviri,
says, ουκετι μετριαζοντες, αλλα τον Ταρκυνιον εχεινον ενδουμενοι,
*They were no longer the servants of Tarquin, but they
CLOTHED THEMSELVES WITH HIM*: they imitated and aped
him in every thing. Eusebius, in his life of Constantine,
says the same of his sons, *they put on their father*; they
seemed to enter into his spirit and views, and to imitate him
in all things. The mode of speech itself is taken from the
custom of *stage-players*; they assumed the name and gar-
ments of the person whose character they were to act;
and endeavoured as closely as possible, to imitate him in
their spirit, words, and actions. See many pertinent ex-
amples in *Kypke*.

And make not provision for the flesh] By *flesh* we are
here to understand, not only the *body*, but all the irregular
appetites and passions which led to the abominations already
recited. No provision should be made for the encourage-
ment and gratification of such a principle as this.

To fulfil the lusts thereof.] ΕΙΣ επιθυμιας, in reference to
its lusts; such as the κωμοι, κατα, μεθαι, and ασελγειαι,
rioting, drunkenness, prostitutions, and uncleanness, men-
tioned ver. 13. to make provision for which, the Gentiles
lived and laboured, and bought and sold, and schemed and
planned; for it was the whole business of their life to gratify
the sinful lusts of the flesh. Their philosophers taught
them little else; and the whole circle of their deities, as well
as the whole scheme of their religion, served only to excite
and inflame such passions, and produce such practices.

I. In these four last verses there is a fine metaphor, and it
is continued and well sustained in every expression. 1. The
apostle considers the state of the *Gentiles* under the notion of
night; a time of darkness, and a time of evil practices.
2. That this night is nearly at an end, the night is far spent.
3. He considers the gospel as now visiting the *Gentiles*, and
the *light* of a glorious day about to shine forth on them.
4. He calls those to awake who were in a *stupid, senseless* state,
concerning all spiritual and moral good; and those who
were employed in the vilest practices that could debase
and degrade mankind. 5. He orders them to cast off the
works of darkness, and put on the armour; οπλα, the
habiliments of light, of righteousness: to cease to do evil;
to learn to do well. Here is an allusion to laying aside the
night-clothes; and putting on their *day-clothes*. 6. He ex-
horts them to this, that they may walk honestly, decently
habited; and not spend their time, waste their substance,
destroy their lives, and ruin their souls, in such iniquitous
practices as those which he immediately specifies. 7. That
they might not mistake his meaning concerning the *decent*
clothing which he exhorts them to walk in, he immediately
explains himself by the use of a common form of speech,
and says, still following his metaphor, *put on the Lord Jesus
Christ*; receive his doctrine, copy his example, and seek
the things which belong to another life; for the *Gentiles*
thought of little else than making provision for the *flesh* or
body, to gratify its animal desires and propensities.

II. These last verses have been rendered famous in the
Christian church, for more than 1400 years, as being the
instrument of the conversion of St. Augustin. It is well
known that this man was, at first, a *Manichean*, in
which doctrine he continued till the 32nd year of his age:—
he had frequent conferences and controversies on the Chris-
tian religion with several friends, who were Christians; and

with his mother *Monica*, who was incessant in her prayers and tears for his conversion. She was greatly comforted by the assurance given her by St. Ambrose, bishop of Milan, where her son Augustin was then professor of rhetoric; that *a child of so many prayers and tears could not perish*. He frequently heard St. Ambrose preach, and was affected not only by his eloquence, but by the important subjects which he discussed; but still could not abandon his Manicheanism. Walking one day in a garden with his friend *Alypius*, who it appears had been reading a copy of St. Paul's Epistle to the Romans, and had left it on a bank near which they then were, (though some say that Augustin was then alone,) he thought he heard a musical voice calling out distinctly, *TOLLE et LEGE! TOLLE et LEGE! take up and read! take up and read!* He looked down, saw the book, took it up, and hastily opening it, the first words that met his eye were these—*Μη κωμοις και μεθαις, &c.* *Not in rioting and drunkenness, &c. but put ye on the Lord Jesus Christ.* He felt the import and power of the words, and immediately resolved to become a follower of Christ; he, in consequence, instantly embraced Christianity; and afterwards boldly professed and wrote largely in its defence; and became one of the most

eminent of all the *Latin* fathers. Such is the substance of the story handed down to us from antiquity, concerning the conversion of St. Augustin. He was made bishop of Hippo in Africa, in the year 395, and died in that city Aug. 28, 430, at the very time that it was besieged by the Vandals.

III. After what I have said in the Notes, I need add nothing on the great *political question* of *subordination* to the *civil powers*; and of the *propriety* and *expediency* of *submitting* to every ordinance of man for the *Lord's sake*. I need only observe, that it is in things *civil*, this obedience is enjoined: in things *religious*, God alone is to be obeyed. Should the civil power attempt to usurp the place of the Almighty, and forge a new creed, or prescribe rites and ceremonies not authorized by the word of God; no Christian is bound to obey. Yet, even in this case, as I have already noted, no Christian is authorized to rebel against the civil power; he must bear the persecution; and, if needs be, seal the truth with his blood; and thus become a *martyr* of the Lord Jesus. This has been the invariable practice of the genuine church of Christ. They committed their cause to Him who judgeth righteously. See further on this subject on Matt. xxii. 20, &c.

CHAPTER XIV.

In things indifferent, Christians should not condemn each other, 1. Particularly with respect to different kinds of food, 2—4. And the observation of certain days, 5, 6. None of us should live unto himself, but unto Christ, who lived and died for us, 7—9. We must not judge each other; for all judgment belongs to God, 10—13. We should not do any thing by which a weak brother may be stumbled or grieved; lest we destroy him for whom Christ died, 14—16. The kingdom of God does not consist in outward things, 17, 18. Christians should endeavour to cultivate peace and brotherly affection, and rather deny themselves of certain privileges, than be the means of stumbling a weak brother, 19—21. The necessity of doing all in the spirit of faith, 22—23.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX.2.
A.U.C.cir.811.

HIM that ^ais weak in the faith receive ye, but ^bnot to doubtful disputations.

2 For one believeth that he ^amay eat all things: another, who is weak, eateth herbs.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX.2.
A.U.C.cir.811.

^a Ch. 13. 1, 7. 1 Cor. 8. 9, 11. & 9. 22.—^b Or, not to judge his doubtful

thoughts.—^c ver. 14. 1 Cor. 10. 25. 1 Tim. 4. 4. Tit. 1. 15.

NOTES ON CHAP. XIV.

It seems very likely, from this, and the following chapter, that there were considerable misunderstandings between the *Jewish* and *Gentile* Christians at Rome, relative to certain customs which were sacredly observed by the one, and disregarded by the other. The principal subject of dispute was, concerning *meats* and *days*. The converted Jew, retaining a veneration for the law of Moses, abstained from

certain meats, and was observant of certain days; while the converted Gentile, understanding that the Christian religion laid him under no obligations to such ceremonial points, had no regard to either. It appears farther, that mutual censures, and uncharitable judgments, prevailed among them; and that brotherly love, and mutual forbearance, did not generally prevail. The apostle, in this part of his Epistle, exhorts, that in such things, not essential to religion; and in

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth.

• Col. 2. 16. —• Jan. 4. 12.

which both parties, in their different way of thinking, might have an *honest meaning*, and *serious regard to God*, difference of sentiments might not hinder Christian fellowship and love: but that they would mutually forbear each other, make candid allowance, and especially not carry their gospel liberty so far as to prejudice a weak brother, a Jewish Christian, against the gospel itself; and tempt him to renounce Christianity. His rules and exhortations are still of great use, and happy would the Christian world be, if they were more generally practised. See Dr. Taylor, who farther remarks, that it is probable, St. Paul learnt all these particulars from Aquila and Priscilla, who were lately come from Rome, Acts xviii. 2, 3. and with whom the apostle was familiar for a considerable time. This is very likely, as there is no evidence that he had any other intercourse with the church at Rome.

Verse 1. *Him that is weak in the faith*] By this the apostle most evidently means the converted Jew; who must indeed be weak in the faith, if he considered this distinction of meats and days essential to his salvation. See on ver. 21.

Receive ye] Associate with him; receive him into your religious fellowship; but when there, let all religious alterations be avoided.

Not to doubtful disputations.] Μη εις διακρισεις διαλογισμων. These words have been variously translated and understood: Dr. Whitby thinks the sense of them to be this, *Not discriminating them by their inward thoughts*. Do not reject any from your Christian communion, because of their particular sentiments on things which are in themselves *indifferent*. Do not curiously enquire into their religious scruples, nor condemn them on that account. Entertain a brother of this kind rather with what may profit his soul, than with curious disquisitions on speculative points of doctrine. A good lesson for modern Christians in general.

Verse 2. *One believeth that he may eat all things*] He believes that whatsoever is *wholesome* and *nourishing*, whether *herbs* or *flesh*; whether enjoined or forbidden by the Mosaic law, may be safely and conscientiously used by every Christian.

Another, who is weak, eateth herbs.] Certain Jews, lately converted to the Christian faith, and having as yet little

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

• Gal. 4. 10. Col. 2. 16. —• Or, fully assured.

knowledge of its doctrines, believe the Mosaic law relative to clean and unclean meats, to be still in force; and therefore, when they are in a Gentile country, for fear of being defiled, avoid flesh entirely, and live on vegetables. And a Jew, when in a heathen country, acts thus, because he cannot tell whether the flesh which is sold in the market, may be of a *clean* or *unclean* beast; whether it may not have been *offered to an idol*; or whether the *blood* may have been taken properly from it.

Verse 3. *Let not him that eateth*] The *Gentile*, who eats flesh, *despise him*, the Jew, who *eateth not* flesh, but *herbs*. *And let not him*, the Jew, *that eateth not* indiscriminately, *judge, condemn him*, the *Gentile*, *that eateth* indiscriminately, *flesh or vegetables*.

For God hath received him.] Both being *sincere* and upright, and acting in the fear of God, are *received as heirs of eternal life*, without any difference on account of these religious scruples or prejudices.

Verse 4. *Who art thou that judgest another man's servant?*] Who has ever given thee the right to condemn the servant of another man, in things pertaining to his own master? *To his own master he standeth or falleth*. He, not thou, is to judge him; thy intermeddling in this business, is both rash and uncharitable.

Yea, he shall be holden up] He is sincere and upright, and *God, who is able to make him stand*, will uphold him; and so teach him, that he shall not essentially err. And it is the will of God that such upright, though scrupulous persons, should be continued members of his church.

Verse 5. *One man esteemeth one day above another*] Perhaps the word *ημεραν*, *day*, is here taken for *time*, *festival*, and such like; in which sense it is frequently used. Reference is made here to the *Jewish institutions*, and especially their *festivals*; such as the *pass-over*, *pentecost*, *feast of tabernacles*, *new moons*, *jubilee*, &c. The converted Jew still thought these of moral obligation; the *Gentile* Christian, not having been bred up in this way, had no such prejudices. And as those who were the instruments of bringing him to the knowledge of God, gave him no such injunctions, consequently he paid to these, no religious regard.

Another] The converted *Gentile esteemeth every day*;

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811. 6 He that ^a regardeth^b the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for ^c he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For ^d none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord;

^a Gal. 4. 10.—^b Or, observeth.—^c 1 Cor. 10. 31. 1 Tim. 4. 3.—^d 1 Cor. 6. 19, 20. Gal. 2. 20. 1 Thes. 5. 10. 1 Pet. 4. 2.

considers that all time is the Lord's; and that each day should be devoted to the glory of God; and that those festivals are not binding on him.

We add here *alike*, and make the text say what I am sure was never intended, viz. that there is no distinction of days, not even of the Sabbath: and that every Christian is at liberty to consider even this day to be holy, or not holy, as he happens to be persuaded in his own mind.

That the *Sabbath* is of lasting obligation, may be reasonably concluded from its *institution*: see the note on Gen. ii. 3. and from its *typical* reference. All allow that the sabbath is a type of that *rest in glory* which remains for the people of God. Now, all types are intended to continue in full force till the anti-type, or thing signified, take place; consequently, the sabbath will continue in force till the consummation of all things. The word *alike* should not be added; nor is it acknowledged by any MS. or ancient Version.

Let every man be fully persuaded] With respect to the propriety, or non-propriety of keeping the above *festivals*, let every man act from the plenary conviction of his own mind; there is a sufficient latitude allowed: all may be fully satisfied.

Verse 6. He that regardeth the day] A beautiful apology for *mistaken sincerity*, and *injudicious reformation*. Do not condemn the man for what is indifferent in itself: if he keep these *festivals*, his purpose is to honour God, by the religious observance of them. On the other hand, he who finds that he cannot observe them in honour of God, not believing that God has enjoined them; he does not observe them at all. In like manner, he that eateth any creature of God, which is wholesome and proper for food, gives thanks to God, as the author of all good. And he who cannot eat of all indiscriminately, but is regulated by the precepts in the Mosaic law, relative to *clean* and *unclean meats*, also gives God thanks. Both are sincere; both upright; both

and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

9 For ^e to this end Christ both died, and rose, and revived, that he might be ^f Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for ^g we shall all stand before the judgment seat of Christ.

^e 2 Cor. 5. 15.—^f Acts 10. 36.—^g Matt. 25. 31, 32. Acts 10. 42. & 17. 31. 2 Cor. 5. 10. Jude 14, 15.

act according to their light; God accepts both: and they should bear with each other.

Verse 7. None of us liveth to himself] The Greek writers use the phrase *ἑαυτῷ ζῆν*, to signify acting according to one's own judgment, following one's own opinion. Christians must act in all things according to the mind and will of God, and not follow their own wills. The apostle seems to intimate that, in all the above cases, each must endeavour to please God; for he is accountable to him alone for his conduct in these indifferent things. God is our master, we must live to him; as we live under his notice, and by his bounty: and when we cease to live among men, we are still in his hand. Therefore, what we do, or what we leave undone, should be in reference to that eternity which is ever at hand.

Verse 9 Christ both died, and rose] That we are not our own, but are the Lord's both in life and death, is evident from this, that Christ lived and died, and rose again, that he might be the Lord of the dead and the living; for his power extends equally over both worlds: separate as well as embodied spirits, are under his authority; and he it is who is to raise even the dead to life: and thus all, throughout eternity, shall live under his dominion.

The clause *καὶ ἀνέστη*, and rose, is wanting in several reputable MSS. and certainly is not necessary to the text. Griesbach omits the words, and reads *ἀπέθανε καὶ ἐζῆσεν*, died and lived; of which professor White says, *lectio indubiè genuina*: "this reading is indisputably genuine."

Verse 10. But why dost thou] Christian Jew, observing the rites of the Mosaic law; judge, condemn thy brother, Christian Gentile, who does not think himself bound by this law?

Or why dost thou] Christian Gentile, set at nought thy Christian Jewish brother, as if he were unworthy of thy regard, because he does not yet believe that the gospel has set him free from the rites and ceremonies of the law?

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

11 For it is written, *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*

12 So then every one of us shall give account of himself to God.

13 Let us not, therefore, judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way.

^a Isai. 45. 23. Phil. 2. 10. — ^b Matt. 12. 36. Gal. 6. 5. 1 Pet. 4. 5. — ^c 1 Cor. 8. 9, 13. & 10. 32. — ^d Acts 10. 15. ver. 2. 20. 1 Cor. 10. 25.

It is a true saying of Mr. Heylin, on this verse: *the superstitious are prone to judge; and those who are not superstitious, are prone to despise.*

We shall all stand before the judgment seat of Christ.] Why should we then judge and condemn each other? We are accountable to God for our conduct, and shall be judged at his bar; and let us consider that whatever measure we mete, the same shall be measured unto us again.

Verse 12. *Every one of us shall give account of himself]* We shall not, at the bar of God, be obliged to account for the conduct of each other,—each shall give account of himself: and let him take heed that he be prepared to give up his accounts with joy.

Verse 13. *Let us not, therefore, judge one another any more]* Let us abandon such rash conduct; it is dangerous; it is uncharitable: judgment belongs to the Lord, and he will condemn those only, who should not be acquitted.

That no man put a stumbling-block] Let both the converted Jew and Gentile consider, that they should labour to promote each other's spiritual interests; and not be a means of hindering each other in their Christian course; or of causing them to abandon the Gospel, on which, and not on questions of rites and ceremonies, the salvation of their souls depends.

Verse 14. *I know, and am persuaded by the Lord Jesus]* After reasoning so long and so much with these contending parties, on the subject of their mutual misunderstandings; without attempting to give any opinion, but merely to shew them the folly and uncharitableness of their conduct; he now expresses himself fully, and tells them that *nothing is unclean of itself*, and that he has the inspiration and authority of Jesus Christ to say so; for to such an inspiration he must refer in such words as, *I know and am persuaded by the Lord Jesus*. And yet after having given them this decisive judgment, through respect to the tender mistaken conscience of weak believers, he immediately adds, *But to him that esteemeth any thing to be unclean, to him it is unclean*; because if he act contrary to his conscience, he must necessarily con-

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

14 I know, and am persuaded by the Lord Jesus, *that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.*

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

1 Tim. 4. 4. Tit. 1. 15. — ^a Gr. common. — ^c 1 Cor. 8. 7, 10. — Gr. common. — ^b Gr. according to charity. — ^d 1 Cor. 8. 11.

tract guilt; for he who acts in opposition to his conscience in one case, may do it in another; and thus even the plain declarations of the word of God may be set aside on things of the utmost importance as well as the erroneous though well-intentioned dictates of his conscience, on matters which he makes of the last consequence; though others, who are better taught, know them to be indifferent.

It is dangerous to *trifle with conscience*, even when erroneous; it should be borne with and instructed; it must be won over, not taken by storm. Its feelings should be respected, because they ever refer to God, and have their foundation in his fear. He who sins against his conscience in things which every one else knows to be indifferent, will soon do it in those things in which his salvation is most intimately concerned. It is a great blessing to have a well-informed conscience; it is a blessing to have a tender conscience, and even a sore conscience is infinitely better than none.

Verse 15. *If thy brother be grieved]* If he think that thou dost wrong, and he is, in consequence, stumbled at thy conduct;

Now walkest thou not charitably] Κατα αγάπην, according to love; for, love worketh no ill to its neighbour; but by thy eating some particular kind of meat, on which neither thy life nor well-being depend; thou workest ill to him by grieving and distressing his mind, and therefore thou breakest the law of God in reference to him, while pretending that thy Christian liberty raises thee above his scruples.

Destroy not him with thy meat for whom Christ died.] This puts the uncharitable conduct of the person in question, in the strongest light; because it supposes that the weak brother may be so stumbled, as to fall and perish finally; even the man for whom Christ died. To injure a man in his circumstances is bad; to injure him in his person is worse; to injure him in his reputation is still worse; and to injure his soul is worst of all. No wickedness, no malice can go farther than to injure and destroy the soul; thy uncharitable conduct may proceed thus far; therefore thou art highly criminal before God.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

16 ^a Let not then your good be evil spoken of :

17 ^b For, the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost.

18 For, he that in these things serveth Christ ^c is acceptable to God, and approved of men.

^a Ch. 12. 17.—^b 1 Cor. 8. 8.—^c 2 Cor. 8. 21.—^d Ps. 34. 14. ch. 12. 18.
^e ch. 15. 2. 1 Cor. 14. 12. 1 Thes. 5. 11.

From this verse we learn that a *man for whom Christ died may perish*, or have his soul *destroyed*; and destroyed with such a *destruction* as implies *perdition*; the original is very emphatic, *μη—εκεινον απολλυε, υπερ ου Χριστος απεδανε*. Christ died in his *stead*; do not destroy his soul. The *sacrificial death* is as strongly expressed as it can be, and there is no word in the New Testament that more forcibly implies *eternal ruin*, than the verb *απολλω*, from which is derived that most significant name of the *Devil*, *ὁ Απολλωων*, the **DESTROYER**, the great universal murderer of souls.

Verse 16. *Let not then, your good be evil spoken of*] Do not make such a use of your *Christian liberty* as to subject the *gospel* itself to reproach. Whatsoever you do, do it in such manner, spirit, and time as to make it productive of the greatest possible good. There are many who have such an unhappy method of doing their good acts, as not only to do *little* or *no good* by them, but a great deal of *evil*. It requires much prudence and watchfulness to find out the proper time of performing even a good action.

Verse 17. *For, the kingdom of God*] That holy religion which God has sent from heaven, and which he intends to make the instrument of establishing a counter part of the kingdom of glory among men: see on Matt. iii. 2.

Is not meat and drink] It consists not in these outward and indifferent things. It neither particularly *enjoins*, nor particularly *forbids* such.

But righteousness] Pardon of sin, and holiness of heart and life.

And peace] In the soul, from a sense of God's mercy, peace regulating, ruling, and harmonizing the heart.

And joy in the Holy Ghost.] Solid spiritual *happiness*; a joy which springs from a clear sense of God's mercy; the love of God being shed abroad in the heart by the *Holy Ghost*. In a word, it is a happiness brought into the soul by the Holy Spirit, and maintained there by the same influence. This is a genuine counterpart of heaven; *righteousness* without sin, *PEACE* without inward *disturbance*, *JOY* without any kind of *mental agony*, or distressing *fear*. See the note on Matt. iii. 2.

Verse 18. *For, he that in these things*] The man, whether *Jew* or *Gentile*, who in these things, righteousness, peace,

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

19 ^a Let us therefore follow after the things which make for peace, and things wherewith ^c one may edify another.

20 ^b For meat, destroy not the work of God. ^d All things indeed *are* pure; ^e but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat ^f flesh, nor to drink

^a Ver. 15.—^b Matt. 15. 11. Acts 10. 15. ver. 14. Tit. 1. 15.—^c 1 Cor. 8. 9, 10, 11, 12.—^d 1 Cor. 8. 13.

and joy in the Holy Ghost, *serveth Christ*, acts according to his doctrine, *is acceptable to God*, for he has not only the *form* of godliness in thus *servng Christ*, but he has the *power*, the very *spirit* and *essence* of it, in having righteousness and peace and joy in the Holy Ghost; and therefore the whole *frame* of his *mind*, as well as his *acts*, must be acceptable to God.—*And approved of men*; for although religion may be persecuted, yet the righteous man, who is continually labouring for the public good, will be generally esteemed. This was a very common form of speech among the Jews; that *he who was a conscientious observer of the law, was pleasing to God, and approved of men*. See several examples in *Schoettgen*.

Verse 19. *Let us therefore follow*] Far from contending about *meats*, *drinks*, and *festival times*, in which it is not likely that the *Jews* and *Gentiles* will soon agree; let us endeavour, to the utmost of our power, to promote *peace* and *unanimity*, that we may be instrumental in edifying each other; in promoting religious knowledge and piety, instead of being *stumbling-blocks* in each other's way.

Verse 20. *For meat, destroy not the work of God*] Do not hinder the *progress of the gospel*, either in your own souls, or in those of others, by contending about lawful or unlawful meats. And do not destroy the soul of thy Christian brother, ver. 15. by offending him so as to induce him to *apostatize*.

All things indeed are pure] This is a repetition of the sentiment delivered, ver. 14. in different words. Nothing that is *proper* for *aliment*, is *unlawful* to be eaten: *but it is evil* for that man who eateth with offence; the man who either eats contrary to his own conscience, or so as to grieve and stumble another, does an *evil act*; and however *lawful* the thing may be in *itself*, his conduct does not please God.

Verse 21. *It is good neither to eat flesh, &c.*] The spirit and self-denying principles of the gospel teach us, that we should not only avoid every thing in eating or drinking which may be an occasion of offence or apostasy to our brethren, but even to lay down our lives for them, should it be necessary.

Whereby thy brother stumbleth] *Προσκοπτει*, from *προς*, *against*, and *κοπτω*, *to strike*, *to hit the foot against a stone* in

A. M. cir. 4032.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself before God. *Happy is he that condemneth not*

• 1 John 9. 21.

walking, so as to *halt*, and be *impeded* in one's journey. It here means spiritually, any thing by which a man is so perplexed in his mind, as to be prevented from making due progress in the divine life. Any thing by which he is caused to *halt*, to be *indecisive*, and undetermined; and under such an influence no man has ever yet *grown in grace*, and in the *knowledge of Jesus Christ*.

Or is offended] Η σκανδαλιζεται, from σκανδαλον, a *stumbling-block*; any thing by which a person is caused to *fall*, especially into a *snare*, *trap*, or *gin*. Originally the word signified the *piece of wood*, or *key* in a *trap*, which being trodden on, caused the animal to fall into a pit, or the trap to close upon him. In the New Testament it generally refers to *total apostasy* from the Christian religion, and this appears to be its meaning in this place.

Or is made weak.] Η ασθενει, from a *negative*, and ασθενος, *strength*, without *mental vigour*; without *power* sufficiently to distinguish between *right* and *wrong*, *good* and *evil*, *lawful* and *unlawful*. To get under the dominion of an *erroneous* conscience, so as to judge that to be *evil* or *unlawful* which is *not so*. The two last terms are omitted by two excellent MSS. (the *Codex Alexandrinus* and the *Codex Ephraim*), by the *Syriac* of Erpen, the *Coptic* and the *Aethiopic*, and by some of the *primitive fathers*. It is very likely that they were *added* by some early hand by way of illustration. *Griesbach* has left them in the text with a note of *doubtfulness*.

Verse 22. *Hast thou faith*] The term *faith* seems to signify, in this place, a *full persuasion in a man's mind that he is right*, that what he does is *lawful*, and has the *approbation of God* and his *conscience*. Dr. Taylor has a judicious note on this passage. "There is no necessity," says he, "for reading the first clause *interrogatively*; and it seems to be more agreeable to the structure of the Greek, to render it, *thou hast faith*; as if he had said, 'I own thou hast a right persuasion.' Further, there is an *anadiplosis* in εχεις, and εχες, the first simply signifies *thou hast*, the latter, *hold fast*. Thou hast a right persuasion concerning thy Christian liberty; and I advise thee to hold that persuasion steadfastly, with respect to thyself, in the sight of God. Εχω, *have*, has frequently this emphatical signification. See Matt. xxv. 29, &c."

Happy is he that condemneth not, &c.] That man only can

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

himself in that thing which he alloweth.

23 And he that *doubteth* is damned if he eat, because *he eateth* not of faith: for *whatsoever* is not of faith is sin.

• Or, discerneth and putteth a difference between meats.—• Tit. 1. 15.

enjoy *peace of conscience* who acts according to the full persuasion which God has given him of the lawfulness of his conduct: whereas, he must be miserable who allows himself in the practice of any thing, for which his conscience upbraids and accuses him. This is a most excellent maxim, and every genuine Christian should be careful to try every part of his conduct by it. If a man have not peace in his own bosom, he cannot be happy; and no man can have peace who sins against his conscience. If a man's passions or appetite allow or instigate him to a particular thing, let him take good heed that his conscience *approve* what his passions *allow*; and that he live not the subject of continual self-condemnation and reproach. Even the man who had the too scrupulous conscience, had better, in such matters as are in question, obey its *erroneous* dictates, than violate this moral feeling, and live only to condemn the actions he is constantly performing.

Verse 23. *And he that doubteth*] This verse is a necessary part of the preceding, and should be read thus, *But he that doubteth is condemned if he eat, because he eateth not of faith*. The meaning is sufficiently plain. He that feeds on any kind of meats prohibited by the Mosaic law, with the persuasion in his mind that he may be wrong in so doing, is condemned by his conscience for doing that which he has reason to think God has forbidden.

For whatsoever is not of faith is sin.] Whatever he does, without a *full persuasion* of its lawfulness, (see ver. 22.) is to him *sin*, for he does it under a conviction that he may be wrong in so doing. Therefore, if he makes a distinction in his own conscience between different kinds of meats, and yet eats of all indifferently, he is a *sinner* before God; because he eats either through *false shame*, *base compliance*, or an *unbridled appetite*; and *any* of these is, in itself, a *sin* against the sincerity, ingenuousness, and self-denying principles of the gospel of Christ.

Some think that these words have a more extensive signification, and that they apply to all who have not *true religion* and *faith in our Lord Jesus Christ*; every work of such persons being sinful in the sight of a holy God, because it does not proceed from a pure motive. On this ground our church says, *Artic. xiii.* "Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they are not of faith in Jesus Christ; yea, for that they are not done as God hath willed and

commanded them to be done, we doubt not but they have the nature of sin." To this we may add, that without faith it is impossible to please God; every thing is wrong where this principle is wanting.

There are few readers who have not remarked that the three last verses of this Epistle, (chap. xvi. 25, 26, 27.) appear to stand in their present place, without any obvious connexion; and apparently after the Epistle is concluded. And it is well known to critics that two MSS. in uncial letters, the Cod. A. and I. with upwards of 100 others, together with the Slavonic, the latter Syriac and Arabic, add those verses at the end of the 14th chapter. The transposition is acknowledged by Cyril, Chrysostom, Theodoret, Œcumenius, Theophylact, Theodulus, Damascenus, and Tertulian, see Wetstein. Griesbach inserts them at the end of this chapter as their proper place; and most learned men approve of this transposition. It may be necessary to repeat the words here that the Reader may see with what propriety they connect with the subject which terminates the fourteenth chapter as it now stands. Chap. xiv. ver. 23. *And he that doubteth is condemned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.*

Chap. xvi. ver. 25. *Now, to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery which was kept secret since the world began,*

Verse 26. *But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith;)*

Verse 27. *To God only wise be glory through Jesus Christ for ever. Amen. Chap. xv. i. We then, that are strong, ought to bear the infirmities of the weak, &c.*

These words certainly connect better with the close of the 14th chapter, and the beginning of the 15th, than they do with the conclusion of the 16th, where they are now generally found; but I shall defer my observations upon them till I come to that place, with only this remark, that the stablishing mentioned chap. xvi. ver. 25, corresponds well with the doubting, chap. xiv. ver. 23. and indeed the whole matter of these verses agrees so well with the subject so largely handled in the preceding chap. that there can be very little doubt of their being in their proper place, if joined to the end of this chap. as they are in the preceding MSS. and Versions.

CHAPTER XV.

The strong should bear the infirmities of the weak, and each strive to please, not himself, but his neighbour, after the example of Christ, 1—3. Whatsoever was written in old times was written for our learning, 4. We should be of one mind, that we might, with one mouth, glorify God, 5, 6. We should accept each other as Christ has accepted us, 7. Scriptural proofs that Jesus Christ was not only the minister of the circumcision, but came also for the salvation of the Gentiles, 8—12. The God of hope can fill us with all peace and joy in believing, 13. Character of the church at Rome, 14. The reason why the apostle wrote so boldly to the church in that city—what God had wrought by him, and what he purposed to do, 15—24. He tells them of his intended journey to Jerusalem, with a contribution to the poor saints—a sketch of this journey, 25—29. He commends himself to their prayers, 30—33.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

WE ^a then that are strong ought to bear the ^b infirmities of the weak, and not to please ourselves.

² Let every one of us please his neighbour for his good to ⁴ edification.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^a Gal. 6. 1.—^b ch. 14. 1.

^a 1 Cor. 9. 19, 22. & 10. 24, 33. & 13. 5. Phil. 2. 4, 5.—^a ch. 14. 19.

NOTES ON CHAP. XV.

Verse 1. *We then, that are strong*] The sense of this verse is supposed to be the following. We, Gentile Christians, who perfectly understand the nature of our gospel liberty, not only lawfully may, but are bound in duty to bear any inconveniences that may arise from the scruples of the weaker brethren, and to ease their consciences by pru-

dently abstaining from such indifferent things as may offend and trouble them; and not take advantage from our superior knowledge to make them submit to our judgment.

Verse 2. *Let every one of us please his neighbour*] For it should be a maxim with each of us to do all in our power to please our brethren; and especially in those things in which their spiritual edification is concerned. Though we should

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

3 ^a For, even Christ pleased not himself; but, as it is written, ^b The reproaches of them that reproached thee fell on me.

4 For, ^c whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the scriptures, might have hope.

^a Matt. 26. 39. John 5. 30. & 6. 38. — ^b Ps. 69. 9. — ^c ch. 4. 23, 24. 1 Cor. 9. 9, 10. & 10. 1. 2 Tim. 3. 16, 17.

not indulge men in mere whims and caprices, yet we should bear with their ignorance and their weakness; knowing that others had much to bear with from us before we came to our present advanced state of religious knowledge.

Verse 3. *For, even Christ pleased not himself*] Christ never acted as one who sought his *own ease or profit*; he not only bore with the weakness, but with the insults, of his creatures; as it is written in Psalm, lxi. 9. *The reproaches of them that reproached thee fell upon me.* I not only bore their insults, but bore the punishment due to them for their vicious and abominable conduct. That this Psalm refers to the Messiah and his sufferings for mankind, is evident, not only from the quotation here, but also from John xix. 28, 29. when our Lord's receiving the vinegar, during his expiatory suffering, is said to be a fulfilling of the Scripture, viz. of verse 22. of this very Psalm: and his cleansing the temple, John ii. 15—17. is said to be a fulfilment of verse 9, *For the zeal of thy house hath eaten me up*, the former part of which verse the apostle quotes here.

Verse 4. *For, whatsoever things were written aforetime*] This refers not only to the quotation from the 69th Psalm, but to all the *Old Testament* scriptures; for it can be to no other scriptures that the apostle alludes. And from what he says here of them, we learn that God had not intended them merely for those generations in which they were first delivered; but for the instruction of all the succeeding generations of mankind. *That we through patience and comfort of the scriptures*: That we, through those remarkable examples of *patience* exhibited by the saints and followers of God, whose history is given in those scriptures; and the *comfort* which they derived from God in their patient endurance of sufferings brought upon them through their faithful attachment to truth and righteousness, *might have hope*; that we shall be upheld and blessed as they were; and our sufferings become the means of our greater advances in faith and holiness; and consequently our *hope of eternal glory* be the more confirmed. Some think that the word *παράκλησις*, which we translate *comfort*, should be rendered *exhortation*; but there is certainly no need here to leave the usual acceptance of

5 ^d Now, the God of patience and consolation grant you to be like-minded one toward another ^e according to Christ Jesus:

6 That ye may, ^f with one mind and one mouth, glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore ^g receive ye one another, ^h as

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^d Ch. 12. 16. 1 Cor. 1. 10. Phil. 3. 16. — ^e Or, after the example of. ^f Acts 4. 21, 32. — ^g ch. 14. 1, 3. — ^h ch. 5. 2.

the term, as the word *comfort* makes a regular and consistent sense with the rest of the verse.

Verse 5. *Now, the God of patience and consolation*] May that God who endued them with *patience*, and gave them the *consolation* that supported them in all their trials and afflictions; *grant you to be like minded*, give you the same mode of thinking, and the same power of acting towards each other, according to the example of *Christ*.

Verse 6. *That ye, Jews and Gentiles, with one mind*] thinking the same things, and bearing with each other after the example of *Christ*; *and one mouth*, in all your religious assemblies, without jarring or contentions; *glorify God*, for calling you into such a state of salvation, and shewing himself to be *your loving compassionate Father*, as he is *the Father of our Lord Jesus Christ*.

It is very likely that the apostle refers here to *religious acts in public worship*, which might have been greatly interrupted by the dissensions between the converted Jews and the converted Gentiles; these differences he labours to compose; and after having done all that was necessary in the way of instruction and exhortation, he now pours out his soul to God, who alone could rule and manage the heart; that he would enable them to think the same things, to be of the same judgment, and that all feeling their obligation to him, they might join in the sweetest harmony in every act of religious worship.

Verse 7. *Wherefore, receive ye one another*] Προσλαμβάνετε, have the most *affectionate regard* for each other; and acknowledge each other as the servants and children of God Almighty.

As Christ also received us] Καθως και ο Χριστος προσελαβετο ημας. In the same manner, and with the same *cordial affection* as *Christ has received us* into communion with himself; and has made us partakers of such inestimable blessings, condescending to be present in all our assemblies. And as *Christ has received us* thus to the glory of God; so should we, Jews and Gentiles, cordially *receive each other*, that *God's glory* may be promoted by our *harmony* and brotherly love.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCLIX. 2.
A. U. C. cir. 811.

Christ also received us to the glory of God.

8 Now I say that ^a Jesus Christ was a minister of the circumcision for the truth of God, ^b to confirm the promises *made* unto the fathers :

9 And ^c that the Gentiles might glorify God for *his* mercy ; as it is written, ^d For this cause I will confess to thee among the Gentiles, and sing unto thy name.

^a Matt. 15. 21. John 1. 11. Acts 3. 25, 26. & 13. 46.—^b ch. 3. 3. 2 Cor. 1. 20.—^c John 10. 16. ch. 9. 23.

Verse 8. *Jesus Christ was a minister of the circumcision*] To shew the Gentiles the propriety of bearing with the scrupulous Jews, he shews them here, that they were under the greatest obligations to this people ; to whom, in the days of his flesh, Jesus Christ confined his ministry ; giving the world to see, that he allowed the claim of the Jews as having the *first* right to the blessings of the gospel. And he confined his ministry thus to the Jews, to *confirm the truth of God*, contained in the *promises* made unto the *Patriarchs* ; for God had declared that thus it should be ; and Jesus Christ, by coming according to the promise, has fulfilled this truth, by making good the promises : therefore, salvation is of the Jews, as a kind of *right* conveyed to them through the *promises* made to their *fathers*. But this salvation was not exclusively designed for the Jewish people ; as God by his prophets had repeatedly declared.

Verse 9. *And that the Gentiles might glorify God for his mercy*] As the Jews were to glorify God for his *truth* ; so the Gentiles were to glorify God for his *mercy*. The Jews received the blessings of the gospel by *right of promise* ; which promise God had most punctually and circumstantially *fulfilled*. The Gentiles had received the same gospel, as an effect of God's mere *mercy*, having no *right*, in consequence of any promise or engagement made with any of their ancestors ; though they were originally included in the covenant made with Abraham : and the *prophets* had repeatedly declared that they should be made *equal* partakers of those blessings with the Jews themselves ; as the apostle proceeds to prove.

I will confess to thee among the Gentiles] This quotation is taken from Psalm xviii. 49. and shews that the Gentiles had a right to glorify God for his mercy to them ; and we shall see the strength of this saying further, when we consider a maxim of the Jews delivered in *Megillah*, fol. 14. "From the time that the children of Israel entered into the promised land, no Gentile had any right to *sing a hymn of praise*

10 And again he saith, ^e Rejoice ye Gentiles, with his people.

11 And again, ^f Praise the Lord, all ye Gentiles ; and laud him, all ye people.

12 And again Esaias saith, ^g There shall be a root of Jesse, and he that shall rise to reign over the Gentiles ; in him shall the Gentiles trust.

13 Now, the God of hope fill you with all ^h joy and peace in believing, that ye may abound in

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCLIX. 2.
A. U. C. cir. 811.

^e Ps. 18. 49.—^f Deut. 32. 43.—^g Ps. 117. 1.—^h Isai. 11. 1, 10. Rev. 5. 5. & 22. 16.—ⁱ ch. 12. 12. & 14. 17.

to God. But after that the Israelites were led into captivity, then the Gentiles *began to have a right to glorify God.*" Thus the Jews themselves confess that the Gentiles have a *right to glorify God*: and this, on account of being made partakers of his grace and mercy. And if, says *Schoettgen*, we have a *right to glorify God* ; then it follows that our worship must be *pleasing* to him : and, if it be *pleasing* to him, then it follows, that this worship must be *good* ; otherwise God could not be pleased with it.

Dr. Taylor gives a good paraphrase of this and the three following verses. As you Jews glorify God for his *truth*, so the Gentiles have a right to join with you in glorifying God for his *mercy*. And you have scripture authority for admitting them to such fellowship : for instance, *David* says, Psal. xviii. 49. *Therefore will I give thanks unto thee, O Lord, among the Gentiles ; and sing praises unto thy name.* And again, *Moses* himself says, in Deuter. chap. xxxii. 43. *Rejoice, O ye Gentiles, with his people.* And again, it is evident, from Psal. cxvii. that praise to God is not to be confined to the *Jews* only ; but that *all* people, as they all share in his goodness, should also join in thanks to their common benefactor ; *O praise the Lord all ye nations, (Gentiles,) praise him all ye people ; for his merciful kindness is great towards us ; and the truth of the Lord endureth for ever.* Again, the prophet *Isaias* expressly and clearly declares, chap. xi. ver. 10. *There shall be a root of Jesse, (that is, the Messiah,) and he shall rise to reign over the Gentiles, and in him shall the Gentiles hope :* ελπιουσιν. And thus the apostle proves both to the Jews and to the Gentiles, who were probably unwilling to join with each other in religious fellowship ; that they had both an equal right to glorify God ; being equally interested in his mercy, goodness and truth : and that, from the evidence of the above *scriptures*, the *Gentiles* had as much right to *hope in Christ*, for the full enjoyment of his kingdom, as the Jews had ; and taking occasion from the last word *hope*, ελπιουσι, which we impro-

A. M. cir. 4032.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

hope, through the power of the Holy Ghost.

14 And ^a I myself also am persuaded of you, my brethren, that ye also are full of goodness, ^b filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting

^a 2 Pet. 1. 12. 1 John 2. 21.—^b 1 Cor. 8. 1, 7, 10.—^c ch. 1. 5. & 12. 9. Gal. 1. 15. Eph. 3. 7, 8.

perly translate *trust*, he pours out his heart in the following affectionate prayer.

Verse 13. *Now, the God of hope, &c.*] Ο δε Θεος της ελπιδος, may the God of this hope, that God who caused both Jews and Gentiles to hope that the gracious promises which he made to them should be fulfilled; and who, accordingly, has fulfilled them in the most punctual and circumstantial manner:

Fill you with all joy] Give you true spiritual happiness; peace in your own hearts, and unity among yourselves; in believing, not only the promises which he has given you, but believing in Christ Jesus, in whom all the promises are *yea* and *amen*.

That ye may abound in hope] That ye may be excited to take more enlarged views of the salvation which God has provided for you, and have all your expectations fulfilled by the power of the Holy Ghost, enabling you to hope and believe; and then sealing the fulfilment of the promises upon your hearts.

Verse 14. *And I—am persuaded of you*] This is supposed to be an address to the Gentiles; and it is managed with great delicacy; he seems to apologize for the freedom he had used in writing to them; which he gives them to understand proceeded from the authority he had received by his apostolical office: the exercise of which office respected them particularly. So they could not be offended, when they found themselves so particularly distinguished.

Ye—are full of goodness] Instead of αγαθωνντης, goodness: some MSS. of good repute, have αγαπης, love. In this connection both words seem to mean nearly the same thing. They were so full of goodness and love, that they were disposed, of themselves, to follow any plan that might be devised, in order to bring about the most perfect understanding between them and their Jewish brethren.

Filled with all knowledge] So completely instructed in the mind and design of God, relative to their calling, and the fruit which they were to bring forth to the glory of God;

you in mind, ^c because of the grace that is given to me of God,

16 That ^d I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the ^e offering ^f up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore, whereof I may glory

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^d Ch. 11. 13. Gal. 2. 7, 8, 9. 1 Tim. 2. 7. 2 Tim. 1. 11. Phil. 2. 17.
^e Or, sacrificing.—^f Isai. 66. 20. Phil. 2. 17.

that they were well qualified to give one another suitable exhortations on every important point.

Instead of αλληλους, one another, several MSS. have αλλους, others; which gives a clearer sense: for, if they were all filled with knowledge, there was little occasion for them to admonish one another; but by this they were well qualified to admonish others; to impart the wisdom they had, to those who were less instructed.

Verse 15. *Nevertheless—I have written*] Notwithstanding I have this conviction of your extensive knowledge in the things of God, I have made bold to write to you in some sort, απο μερους, to a party among you, as some learned men translate the words, who stand more in need of such instructions than the others: and I do this, because of the grace, δια την χαριν, because of the office which I have received from God; namely, to be the apostle of the Gentiles. This authority gave him full right to say, advise, or enjoin any thing which he judged to be of importance to their spiritual interests. This subject he pursues farther in the following verse.

Verse 16. *Ministering the gospel of God*] Ιερουργουντα, acting as a priest. Here is a plain allusion, says Dr. Whitby, to the Jewish sacrifices offered by the priest, and sanctified, or made acceptable by the libamen offered with them. For, he compares himself in preaching the gospel, to the priest performing his sacred functions, preparing his sacrifice to be offered. The Gentiles converted by him, and dedicated to the service of God, are his sacrifices and oblation. The Holy Spirit is the libamen poured upon this sacrifice, by which it was sanctified, and rendered acceptable to God. The words of Isaiah, lxvi. 20. And they shall bring all your brethren for an offering unto the Lord, out of all nations, might have suggested the above idea to the mind of the apostle.

Verse 17. *I have therefore, whereof I may glory*] Being sent of God on this most honourable and important errand, I have matter of great exultation, not only in the honour which he has conferred upon me; but in the great success with which he has crowned my ministry.

A. M. cir. 4062. through Jesus Christ * in those things
A. D. cir. 58. which pertain to God.
An. Olymp. cir. CCIX. 2.
A. U. C. cir. 811.

18 For I will not dare to speak of any of those things ^b which Christ hath not wrought by me, ^c to make the Gentiles obedient, by word and deed,

19 ^d Through mighty signs and wonders, by the power of the Spirit of God ; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gos-

* Heb. 5. 1. — ^b Acts 21. 19. Gal. 2. 8. — ^c ch. 1. 5. & 16. 26. —
^d Acts 19. 11. 2 Cor. 12. 12. — 2 Cor. 10. 13, 15, 16.

Verse 18. *For I will not dare to speak*] If the thing were not as I have stated it, I would not dare to arrogate to myself honours which did not belong to me. But God has made me the apostle of the Gentiles ; and the conversion of the Gentiles is the fruit of my ministry ; Christ having wrought by me, for this purpose.

By word and deed] Λογω και εργω. These words may refer to the doctrines which he taught ; and to the miracles which he wrought among them. So they became obedient to the doctrines, on the evidence of the miracles with which they were accompanied.

Verse 19. *Through mighty signs and wonders*] This more fully explains the preceding clause ; through the power of the Holy Ghost, he was enabled to work among the Gentiles mighty signs and wonders ; so that they were fully convinced that both his doctrine and mission were divine ; and, therefore, they cheerfully received the gospel of the Lord Jesus.

Round about unto Illyricum] Among ancient writers, this place has gone by a great variety of names, *Illyria, Illyria, Illyricum, Illyris, and Illyrium*. It is a country of Europe, extending from the Adriatic gulph to Pannonia ; according to Pliny, it extended from the river *Arsia* to the river *Drinius*, thus including Liburnia on the west, and Dalmatia on the east. Its precise limits have not been determined by either ancient or modern geographers. It seems, according to an inscription in *Gruter*, to have been divided by Augustus into two provinces, the upper and lower. It now forms part of Croatia, Bosnia, Istria, and Slavonia. When the apostle says that he preached the gospel from Jerusalem round about to Illyricum, he intends his land journies chiefly ; and by looking at the Map annexed to the Acts of the Apostles, the Reader will see that from Jerusalem, the apostle went round the eastern coast of the Mediterranean sea, and that he passed through Syria, Phœnicia,

pel, not where Christ was named, * lest I should build upon another man's foundation :

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp. cir. CCIX. 2.
A. U. C. cir. 811.

21 But as it is written, 'To whom he was not spoken of, they shall see : and they that have not heard, shall understand.

22 For which cause also ^e I have been ^b much hindered from coming to you.

23 But now having no more place in these parts, and ^f having a great desire these many years to come unto you ;

^e Isai. 52. 15. — ^f ch. 1. 13. 1 Thea. 2. 17, 18. — ^b Or, many ways, or oftentimes. — ^c Acts 19. 21. ver. 32. ch. 1. 11.

Arabia, Cilicia, Pamphylia, Pisidia, Lycaonia, Galatia, Pontus, Paphlagonia, Phrygia, Troas, Asia, Caria, Lycia, Ionia, Lydia, Thrace, Macedonia, Thessaly, and Achaia ; besides the isles of *Cyprus* and *Crete*. And, no doubt, he visited many other places which are not mentioned in the New Testament.

I have fully preached the gospel] Πεκληρωκεναι το ευαγγελιον, I have successfully preached : I have not only proclaimed the word, but made converts, and founded churches. See the Note on Matt. v. 17. where this sense of the word πληρουν is noticed ; for it signifies not only fully or perfectly, but also to teach with prosperity and success.

Verse 20. *So have I strived to preach the gospel*] Ουτω δε φιλοτιμουμενον, for I have considered it my honour to preach the gospel where that gospel was before unknown. This is the proper import of the word φιλοτιμεισθαι, from φιλος a friend, and τιμη honour. As I am not ashamed of the gospel of Christ, so I esteem it an honour to preach it ; and especially to proclaim it among the heathen ; not building on another man's foundation ; not watering what another apostle had planted ; but cheerfully exposing myself to all kinds of dangers and hardships, in order to found new churches.

Verse 21. *But as it is written*] These words, quoted from Isai. lii. 15. the apostle applies to his own conduct ; not that the words themselves predicted what Paul had done, but that he endeavoured to fulfil such a declaration by his manner of preaching the gospel to the heathen.

Verse 22. *For which cause, &c.*] My considering it a point of honour to build on no other man's foundation ; and finding that the gospel has been long ago planted at Rome, I have been prevented from going thither, purposing rather to spend my time and strength in preaching where Christ has not, as yet, been proclaimed.

Verse 23. *But—having no more place in these parts*]

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, * and to be brought on my way thitherward by you, if first I be somewhat filled ^b with your *company*.

25 But now ° I go unto Jerusalem to minister unto the saints.

26 For ^d it hath pleased them of Macedonia

and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

27 It hath pleased them verily; and their debtors they are. For, ° if the Gentiles have been made partakers of their spiritual things, ^f their duty is also to minister unto them in carnal things.

* Acts 15. 3.—^b Gr. *with you*, ver. 32.—° Acts 19. 21. & 20. 22. & 24. 17.

* 1 Cor. 16. 1, 2. 2 Cor. 8. 1. & 9. 2, 12.—° ch. 11. 17.—^f 1 Cor. 9. 11. Gal. 6. 6.

Having nothing farther at present that I can do, for *τοπον εχειν* signifies not merely to *have a place of residence*, or the like, but *convenience, opportunity*; which is a frequent meaning of the phrase among the best Greek writers: having no large place or city where Christianity has not yet been planted, in which I can introduce the gospel. The apostle was then at *Corinth*; and, having evangelized all those parts, he had no opportunity of breaking up any new ground.

Verse 24. *Whensoever I take my journey into Spain*] Where it is very likely the gospel had not yet been planted; though *legendary tales* inform us, that St. James had planted the gospel there, long before this time; and had founded many *bishoprics*! But this is as unfounded as it is ridiculous and absurd: for nothing like what is now termed a *bishopric*, nor even a *parish*, was founded for many years after this. An *itinerant preacher* might, with more propriety, say *travelling circuits* were formed, rather than *bishoprics*. Whether the apostle ever fulfilled his design of going to Spain, is unknown; but there is no evidence whatever that he did; and the presumption is, that he did not undertake this voyage. Antiquity affords no proof that he fulfilled his intention.

I will come to you] *Ελευσομαι προς υμας*; these words are wanting in almost every MS. of note: and in the *Syriac of Erpen, Coptic, Vulgate, Æthiopic, Armenian, and Itala*. If the first clause of this verse be read in connection with the latter clause of the preceding, it will fully appear that this rejected clause is useless. *Having a great desire, these many years, to come unto you whensoever I take my journey into Spain: for I trust to see you in my journey, &c.*

Somewhat filled with your company.] The word *εμπλησθηω*, which we translate *filled*, would be better rendered *gratified*: for *εμπλησθηαι*, signifies to be *satisfied*, to be *gratified*, and to *enjoy*. *ÆLIAN. Hist. Anim. lib. v. c. 21.* speaking of the *peacock* spreading out his beautiful plumage, says *εᾱ γαρ εμπλησθηαι της θεας του παρεστωα*. “He readily permits the spectator to *gratify himself* by viewing him.” And *MAXIMUS TYRIUS, Dissert. 41. pag. 413.* “That he may behold the heavens, *και εμπλησθη λαμπρου φωτος*, and be

gratified with the splendour of the light.” *HOMER* uses the word in the same sense—

Η δ̄ εμε ουδε περ υιος ενιπλησθηαι ακοιτις
Οφθαλμοισιν εασε. *Odys. lib. xi. ver. 451.*

“But my wife never suffered my eyes to be *delighted* with my son.”

The apostle, though he had not the honour of having planted the church at Rome; yet expected much *gratification* from the visit which he intended to pay them.

Verse 25. *Now I go unto Jerusalem*] From this, and the two following verses, we learn that the object of his journey to Jerusalem was, to carry a contribution made among the Gentile Christians of Macedonia and Achaia, for the relief of the poor Jewish Christians at Jerusalem. About this affair he had taken great pains, as appears from 1 Cor. xvi. 1—4. 2 Cor. viii. and ix. chapters. His design in this affair is very evident, from 2 Cor. ix. 12, 13. where he says, *The administration of this service, not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whilst, by the experiment of this ministration, they glorify God for your professed subjection unto the gospel of Christ; and for your liberal distribution unto them, and unto all men.* The apostle was in hopes that this liberal contribution, sent by the *Gentile* Christians, who had been converted by St. Paul's ministry, would engage the affections of the Jewish Christians, who had been much prejudiced against the reception of the Gentiles into the church, without being previously obliged to submit to the *yoke of the law*. He wished to establish a coalition between the converted Jews and Gentiles; being sensible of its great importance to the spread of the gospel; and his procuring this contribution, was one laudable device to accomplish this good end. And this shews why he so earnestly requests the prayers of the Christians at Rome; that his service which he had for Jerusalem, might be accepted of the saints. See Dr. Taylor.

Verse 27. *For, if the Gentiles have been made partakers, &c.*] It was through, and by means of the Jews, that the Gentiles were brought to the knowledge of God, and

A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811. 28 When, therefore, I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me ;

A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811. 31 That I may be delivered from them that do not believe in Judea ; and that my service which I have for Jerusalem, may be accepted of the saints ;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

* Phil. 4. 17. — ch. 1. 11. — Phil. 2. 1. — 2 Cor. 1. 11. Col. 4. 12. — 2 Thes. 3. 2. — Or, are disobedient. — 2 Cor. 8. 4. — ch. 1. 10. — Acts 18. 21. 1 Cor. 4. 19. James 4. 15.

* 1 Cor. 16. 18. 2 Cor. 7. 13. 2 Tim. 1. 16. Philem. 7. 20. — ch. 16. 20. 1 Cor. 14. 33. 2 Cor. 13. 11. Phil. 4. 9. 1 Thes. 5. 23. 2 Thes. 3. 16. Heb. 13. 20.

the gospel of Christ. These were the *spiritual things* which they had received : and the pecuniary contribution was the *carnal things* which the Gentiles were now returning.

Verse 28. *When, therefore, I have performed this*] Service: *And have sealed, faithfully delivered up to them, this fruit* of the success of my ministry, and of your conversion to God ; *I will come by you into Spain*: this was in his desire ; he had fully purposed it, if God should see meet to permit him ; but it does not appear that he ever went. See ver. 24.

Ver. 29. *In the fulness of the blessing (of the gospel) of Christ.*] The words του ευαγγελιου του, of the gospel, are wanting in almost every MS. of importance. Griesbach has left them out of the text. There is no doubt they should be omitted. *The fulness of the blessing of Christ* is really more than *the fulness of the blessing of the gospel of Christ*. He hoped to come to them not only with the *blessing of the gospel*, but endued with the *gifts and graces* of the Lord Jesus himself ; which he was now a constant instrument in the hand of God, to dispense among those who were converted to the Christian faith.

Verse 30. *For the love of the Spirit*] By that love of God which the *Holy Spirit* sheds abroad in your hearts.

That ye strive together] Συναγωνισασθαι, *that ye agonize with me*. He felt that much depended on the *success* of his present mission to the Christians at Jerusalem ; and their acceptance of the charitable contribution which he was bringing with him in order to conciliate them to the reception of the Gentiles into the church of God, without obliging them to submit to circumcision.

Verse 31. *That I may be delivered from them that do not believe*] He knew that his countrymen, who had not received the gospel, lay in wait for his life ; and, no doubt, they thought they should do God service by destroying him ; not only as an apostate in their apprehension, from the

Jewish religion ; but as one who was labouring to subvert and entirely destroy it.

And that my service] Διακονια ; but several eminent MSS. read δωροφορια, the gift which I bear. This probably was a gloss, which in many MSS. subverted the word in the text, for διακονια service, in its connection here, could refer to nothing else, but the contribution which he was carrying to the poor saints at Jerusalem.

Verse 32. *That I may come unto you with joy*] That his apprehensions of ill usage were not groundless, and the danger to which his life was exposed, real, we have already seen in the account given of this visit, Acts xxi. xxii. xxiii. and xxiv. And that he had such intimations from the Holy Spirit himself, appears from Acts xx. 23. xxi. 11. and xx. 38. Should his journey to Jerusalem be prosperous, and his service accepted, so that the converted Jews and Gentiles should come to a better understanding, he hoped to see them at Rome with great joy. And if he got his wishes gratified through their prayers, it would be the full proof that this whole business had been conducted according to the will of God.

Verse 33. *The God of peace be with you*] The whole object of the Epistle is to establish peace between the believing Jews and Gentiles ; and to shew them their mutual obligations, and the infinite mercy of God to both : and now he concludes, with praying that the God of peace, he from whom it comes, and by whom it is preserved, may be for ever with them. The word Amen, at the end, does not appear to have been written by the apostle : it is wanting in some of the most ancient MSS.

1. In the preceding chapters the apostle enjoins a very hard but a very important and necessary duty, that of bearing with each other ; and endeavouring to think, and let think, in those religious matters which are confessedly not essential to the salvation of the soul. Most of the disputes

among Christians have been concerning non-essential points. Rites and ceremonies, even in the simple religion of Christ, have contributed their part in promoting those animosities by which Christians have been divided. Forms in worship, and sacerdotal garments, have not been without their influence in this general disturbance. Each side has been ready to take out of the 14th and 15th chapters of this Epistle, such expressions as seemed suitable to their own case; but few have been found who have taken up the whole. You believe that a person who holds such and such opinions is wrong; pity him, and set him right; lovingly, if possible. He believes you to be wrong, because you do not hold those points: he must bear with you. Both of you stand precisely on the same ground, and are mutually indebted to mutual forbearance.

2. Beware of contentions in religion; if you dispute

concerning any of its doctrines, let it be to find out truth; not to support a pre-conceived and pre-established opinion. Avoid all polemical heat and rancour; these prove the absence of the religion of Christ. Whatever does not lead you to love God and man more, is most assuredly from beneath. The God of peace is the author of Christianity: and the Prince of peace, the priest and sacrifice of it: therefore love one another; and leave off contention before it be meddled with. On this subject the advice of pious Mr. Herbert is good:—

Be calm in arguing; for fierceness makes Error a fault, and truth discourtesy.
Why should I feel another man's mistakes More than his sickness or his poverty?
In love I should; but anger is not love;
Nor wisdom neither:—therefore g-e-n-t-l-y m-o-d-e.

CHAPTER XVI.

The Apostle commends to the Christians at Rome, Phæbe, a deaconess of the church at Cenchrea, 1, 2. Sends greetings to Aquila and Priscilla, of whom he gives a high character; and greets also the church at their house, 3—5. Mentions several others by name, both men and women, who were members of the church of Christ at Rome, 6—16. Warns them to beware of those who cause dissensions and divisions, of whom he gives an awful character, 17, 18. Extols the obedience of the Roman Christians, and promises them a complete victory over Satan, 19, 20. Several persons send their salutations, 21—23. To whose good wishes he subjoins the apostolic blessing; commends them to God; gives an abstract of the doctrines of the gospel; and concludes with ascribing glory to the only wise God, through Christ Jesus, 24—27.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A.U.C. cir. 811.

I COMMEND unto you Phæbe our sister, which is a servant of the church which is at ^aCenchrea:

2 ^bThat ye receive her in the Lord, as becometh saints; and that ye assist her in whatsoever business she hath

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A.U.C. cir. 811.

^a Acts 18. 18.

^b Phil. 2. 29. 3 John 5, 6.

NOTES ON CHAP. XVI.

Verse 1. *I commend unto you Phæbe*] As the apostle had not been at Rome, previously to his writing this Epistle; he could not have had a personal acquaintance with those members of the church there, to whom he sends these friendly salutations. It is likely that many of them were his own converts; who, in different parts of Asia Minor and Greece, had heard him preach the gospel, and afterwards became settlers at Rome.

Phæbe is here termed a *servant*, διακονον, a deaconess of the church at Cenchrea. There were deaconesses in the primitive church, whose business it was to attend the female converts at baptism; to instruct the catechumens, or persons who were candidates for baptism; to visit the sick, and

those who were in prison; and, in short, perform those religious offices for the female part of the church, which could not with propriety be performed by men. They were chosen in general out of the most experienced of the church, and were ordinarily widows, who had borne children. Some ancient Constitutions required them to be forty, others fifty, and others sixty years of age. It is evident that they were ordained to their office, by the imposition of the hands of the bishop; and the form of prayer used on the occasion is extant in the apostolical Constitutions. In the tenth or eleventh century, the order became extinct in the Latin church; but continued in the Greek church till the end of the twelfth century. See Broughton's Dictionary, article deaconess.

Cenchrea was a sea-port on the east side of the Isthmus, which

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A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

need of you: for she hath been a succourer of many, and of myself also.

3 Greet ^a Priscilla and Aquila my helpers in Christ Jesus :

4 Who have for my life laid down their own necks : unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet ^b the church that is in their

^a Acts 18. 2, 18, 26. ² Tim. 4. 19. — ^b 1 Cor. 16. 19. Col. 4. 15.

joined the Morea to Greece ; as the *Lecheum* was the sea-port on the west side of the same Isthmus. These were the only two havens and towns of any note next to *Corinth*, that belonged to this territory. As the *Lecheum* opened the road to the *Ionian* sea, so *Cenchrea* opened the road to the *Ægean* ; and both were so advantageously situated for commerce, that they were very rich. It was on the Isthmus, between those two ports, which was about six miles wide, that the Isthmean games were celebrated ; to which St. Paul makes such frequent allusions.

Verse 2. *Succourer of many*] One who probably entertained the apostles and preachers who came to minister at *Cenchrea* ; and who was remarkable for entertaining strangers. See on chap. xii. 8.

Verse 3. *Greet Priscilla and Aquila*] This pious couple had been obliged to leave Rome, on the edict of Claudius, see Acts xviii. 2. and take refuge in Greece. It is likely that they returned to Rome at the death of Claudius, or whenever the decree was annulled. It seems they had greatly contributed to assist the apostle in his important labours. Instead of *Priscilla*, the principal MSS. and Versions, have *Prisca*, which most critics suppose to be the genuine reading.

Verse 4. *Who have for my life laid down their own necks*] What transaction this refers to we know not ; but it appears that these persons had, on some occasion, hazarded their own lives to save that of the apostle ; and that the fact was known to all the churches of God in that quarter ; who felt themselves under the highest obligations to these pious persons, for the important service which they had thus rendered.

Verse 5. *The church that is in their house*] In these primitive times, no such places existed as those which we now term churches ; the word always signifying the congregation, or assembly of believers, and not the place they assembled in. See the term defined at the end of the Notes on Matt. xvi.

Epenetus—the firstfruits of Achaia] In 1 Cor. xvi. 15. the house, or family of *Stephanas*, is said to be the firstfruits of *Achaia* : how then can it be said here, that *Epenetus* was the firstfruits, or first person who had received the gospel in that

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house. Salute my well beloved *Epenetus*, who is ^c the firstfruits of *Achaia* unto Christ.

6 Greet *Mary*, who bestowed much labour on us.

7 Salute *Andronicus* and *Junia*, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also ^d were in Christ before me.

Philem. 2. — ^e 1 Cor. 16. 15. — ^f Gal. 1. 22.

district? *Ans.*—*Epenetus* might have been one of the family of *Stephanas* ; for, it is not said that *Stephanas* was the firstfruits, but his house or family ; and there can be no impropriety in supposing that one of that house or family was called *Epenetus* : and that this person being the only one of the family now at Rome, might be mentioned as the firstfruits of *Achaia* ; that is, one of that family which first received the gospel in that country. This would rationally account for the apparent difficulty, were we sure that *Αχαία*, *Achaia*, was the true reading : but this is more than doubtful, for *Ασιας* *Asia*, is the reading of ABCDEFG, some others ; the *Coptic*, *Æthiopic*, *Armenian*, *Vulgate*, and *Itala* ; and some of the chief of the *Fathers*. On this evidence, *Griesbach* has admitted it into the text. Yet, the other reading is sufficiently natural, for the reasons already assigned.

Verse 6. *Greet Mary, who bestowed much labour on us.*] Who this *Mary* was, or what the labour was, which she bestowed upon the apostles, we know not. Her works, though hidden from man, are with God ; and her name is recorded with honour in this book of life.

Verse 7. *Andronicus and Junia, my kinsmen*] As the word *συγγενεῖς* signifies relatives, whether male or female, and as *Junia* may probably be the name of a woman, the wife of *Andronicus*, it would be better to say relatives than kinsmen. But probably St. Paul means no more than that they were Jews ; for in chap. ix. 3. he calls all the Jews his kinsmen according to the flesh.

My fellow-prisoners] As Paul was in prisons often, it is likely that these persons shared this honour with him on some occasion, which is not distinctly marked.

Of note among the apostles] Whether this intimates that they were noted apostles, or only highly reputed by the apostles, is not absolutely clear : but the latter appears to me the most probable. They were not only well known to St. Paul, but also to the rest of the apostles.

In Christ before me.] That is, they were converted to Christianity before Paul was ; probably at the day of pentecost, or by the ministry of Christ himself, or by that of the seventy disciples.

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A. D. cir. 58.
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8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

• Or, friends.—• Or, friends.

Verse 8. *Amplias, my beloved in the Lord.*] One who is my particular friend; and also a genuine Christian.

Verse 9. *Urbane, our helper*] Who this Urbanus was, we know not: what is here stated, is, that he had been a fellow-labourer with the apostles.

Stachys my beloved.] One of my particular friends.

Verse 10. *Apelles approved in Christ*] A man who, on different occasions, had given the highest proofs of the sincerity and depth of his religion. Some suppose that *Apelles* was the same with *Apollos*. Whoever he was, he had given every demonstration of being a genuine Christian.

Of Aristobulus' household.] It is doubted whether this person was converted; as the apostle does not salute *him*, but his household; or, as the margin reads, *his friends*. He might have been a Roman of considerable distinction: who, though not converted himself, had Christians among his servants or his slaves. But, whatever he was, it is likely that he was *dead* at this time, and therefore those of his household only are referred to by the apostle.

Verse 11. *Herodion my kinsman*] Probably another converted Jew. See on ver. 7.

Of the household of Narcissus] Probably *dead* also, as we have supposed Aristobulus to have been at this time.

Which are in the Lord.] This might intimate that some of this family were not Christians; those only of that family that were converted to the Lord, being saluted. There was a person of the name of *Narcissus*, who was a freed man of the emperor Claudius, mentioned by *Suetonius*, in his life of that prince, cap. 37. And by *Tacitus*, An. lib. xii. cap. 57. But there does not seem any reason to suppose that this was the person designed by St. Paul.

Verse 12. *Tryphena and Tryphosa*] Two holy women, who it seems were assistants to the apostle in his work; probably by *exhorting, visiting the sick, &c.* *Persis* was another woman, who, it seems, excelled the preceding; for, of her it is said, she *laboured much in the Lord*. We learn from his, that Christian women, as well as men, laboured in the ministry of the word. In those times of simplicity, all persons, whether men or women, who had received the knowledge of the truth, believed it to be their duty to propagate

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

• 2 John 1.

it to the uttermost of their power. Many have spent much useless labour in endeavouring to prove that these women did not *preach*. That there were some *prophetesses*, as well as *prophets*, in the Christian church, we learn; and that a woman might *pray* or *prophecy*, provided she had her head covered, we know; and that whoever *prophesied*, spoke unto others to *edification, exhortation, and comfort*, St. Paul declares, 1 Cor. xiv. 3. And that no preacher can do *more*, every person must acknowledge; because, to *edify, exhort, and comfort*, are the prime ends of the gospel ministry. If women thus *prophesied*, then women *preached*. There is, however, much more than this implied in the christian ministry; of which men only, and men called of God, are capable.

Verse 13. *Rufus chosen in the Lord*] Τον εκλεκτον; one of great excellence in Christianity; a choice man, as we would say. So the word εκλεκτος, often signifies. Psal. lxxviii. 31. They smote, τους εκλεκτους, the chosen men that were of Israel.—So Εκλεκτα μνημεια, are choice sepulchres, Gen. xxiii. 6.—Εκλεκτα των δωρων, choice gifts, Deut. xii. 11. And ανδρες εκλεκτοι, choice men, Judges xx. 6. By the same use of the word, the companions of Paul and Barnabas are termed chosen men, εκλεξαμενους ανδρας; persons in whom the church of God could confide. See *Whitby*.

His mother and mine.] It is not likely that the mother of Rufus was the mother of Paul; but while she was the natural mother of the former, she acted as a mother to the latter. We say of a person of this character, that she is a motherly woman. Among the ancients, he or she, who acted a kind, instructing, and indulgent part to another, was stiled the father or mother of such an one. So *Terence*—

Naturā tu illi pater es, consiliis ego.

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

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

Verse 14. *Salute Asyncritus, &c.*] Who these were we know not. Hermas was probably the same to whom a work called the *Shepherd*, is attributed; a work with this title is still extant, and may be found among the writings of the apostolical fathers. But it is vain to look for identity of persons in similarity of names; for, among the Greeks and Romans,

A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811. 15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with a holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them

which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

* 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thes. 5. 26. 1 Pet. 5. 14. — b Acts 15. 1, 5, 24. 1 Tim. 6. 3. — 1 Cor. 5. 9, 11. 2 Thes. 8. 6, 14. 2 Tim.

3. 5. Titus 3. 10. 2 John 10. — d Phil. 3. 19. 1 Tim. 6. 5. — Col. 2. 4. 2 Tim. 3. 6. Titus 1. 10. 2 Pet. 2. 3.

at this time, there were many persons who bore the same names mentioned in this chapter.

Verse 15. *Salute Philologus, &c.*] Of these several persons, though much has been conjectured, nothing certain is known. Even the names of some are so ambiguous, that we know not whether they were *men* or *women*. They were persons well known to St. Paul; and undoubtedly were such as had gone from different places where the apostle had preached, to sojourn or settle at Rome. One thing we may remark, that there is no mention of St. Peter, who, according to the Roman and papistical catalogue of bishops, must have been at Rome at this time: if he were not now at Rome, the foundation stone of Rome's ascendancy, of Peter's supremacy, and of the uninterrupted succession, is taken away; and the whole fabric falls to the ground. But, if Peter were at Rome at this time, Paul would have sent his salutations to him in the first place: and if Peter were there, he must have been there according to the papistical doctrine, as *bishop* and *vicar of Jesus Christ*; but if he were there, is it likely that he should have been passed by, while *Andronicus* and *Junia* are mentioned as of note amongst the apostles, ver. 7. and that St. Paul should call on the people to remedy the disorders that had crept in among themselves; should not these directions have been given to Peter, the head of the church? And if there were a church in the papistical sense of the word, founded there, of which Peter was the head, is it likely that that church should be in the house of *Priscilla and Aquila*, ver. 5. But it is loss of time to refute such ridiculous and groundless pretensions. It is very likely that Peter, so far from being universal bishop at Rome, never saw the city in his life.

Verse 16. *Salute one another with a holy kiss*] In those early times the kiss, as a token of peace, friendship, and brotherly love, was frequent among all people; and the Christians used it in their public assemblies, as well as in their occasional meetings. This was at last laid aside, not because it was abused, but because the church becoming very numerous, the thing was impossible. In some countries the kiss of friendship is still common; and in such countries it is scarcely ever abused; nor is it an incentive to evil, be-

cause it is customary and common. Shaking of hands is now substituted for it, in almost all Christian congregations.

The churches of Christ salute you.] The word *κατα* all, is added here by some of the most reputable MSS. and principal Versions; and *Griesbach* has received it into his text. St. Paul must mean here, that all the churches in Greece and Asia, through which he had passed, in which the faith of the Christians at Rome was known, spoke of them affectionately and honourably: and probably knowing the apostle's design of visiting Rome, desired to be kindly remembered to the church in that city.

Verse 17. *Mark them which cause divisions*] Several MSS. read *σφαλως σκοπειτε*, look sharply after them: let them have no kiss of charity nor peace; because they strive to make divisions, and thus set the flock of Christ at variance among themselves: and from these divisions, offences, *σκανδαλα*, scandals are produced; and this is contrary to that doctrine of peace, unity, and brotherly love which you have learned. Look sharply after such, that they do you no evil: and avoid them: give them no countenance, and have no religious fellowship with them.

Verse 18. *They serve not our Lord Jesus*] They profess to be apostles, but they are not apostles of Christ; they neither do his will, nor preach his doctrine; they serve their own belly. They have intruded themselves into the church of Christ, that they might get a secular support; it is for worldly gain alone, that they take up the profession of the ministry: they have no Divine credentials; they convert not the heathen nor the ungodly; they have no Divine unction; but by good words and fair speeches, (for they have no miraculous nor saving powers,) deceive the hearts of the simple, perverting Christian converts, that they may get their property; and thus secure a maintenance for themselves. The church of God has ever been troubled with such pretended pastors; men who feed themselves, not the flock; men who are too proud to beg, and too lazy to work: who have neither grace nor gifts to plant the standard of the cross on the devil's territories; and by the power of Christ, make inroads upon his kingdom, and spoil him of his subjects. On the contrary, by sowing the seeds of discussions, by

A. M. cir. 462.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

19 For ^a your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you ^b wise unto that which is good, and ^c simple concerning evil.

20 And ^d the God of peace ^e shall ^f bruise Satan under your feet shortly. ^g The grace of our Lord Jesus Christ *be* with you. Amen.

^a Ch. 1. 8.—^b Matt. 10. 16. 1 Cor. 14. 20.—^c Or, harmless.—^d ch. 15. 53.—^e Gen. 9. 15.—^f Or, tread.—^g ver. 24. 1 Cor. 16. 23. 2 Cor. 13. 14. Phil. 4. 23. 1 Thes. 5. 28. 2 Thes. 3. 18. Rev. 22. 21.

means of doubtful disputations, and the propagation of scandals; by glaring and insinuating speeches, *χρησολογίας*, for they affect elegance and good breeding, they rend Christian congregations, form a party for themselves, and thus live on the spoils of the church of God.

Should it be asked whom do you intend by this description? I answer, no *soul*, nor *party*, but *such as the description suits*. *Irasceris?*—*De TE fabula narratur*.

Verse 19. *For your obedience is come abroad*] The apostle gives this as a reason why they should continue to hear and heed those who had led them into the path of truth; and avoid those false teachers whose doctrines tended to the subversion of their souls.

Yet, I would have you wise] I would wish you carefully to discern the good from the evil, and to shew your wisdom, by carefully avoiding the one, and cleaving to the other.

Verse 20. *The God of peace*] Who neither sends nor favours such disturbers of the tranquillity of his church,

Shall bruise Satan] Shall give you the dominion over the great adversary of your souls; and over all his agents, who, through his influence, endeavour to destroy your peace, and subvert your minds.

Several critics suppose that the word *Satan* is a sort of collective term here, by which all opposers and adversaries are meant; and especially those false teachers to whom he refers above.

The grace of our Lord] That you may be truly wise; simple, obedient, and steady in the truth; may the favour, or gracious influence, of our Lord Jesus Christ be with you! without which you cannot be preserved from evil, nor do any thing that is good.

Here the apostle appears to have intended to conclude his Epistle: but afterwards he added a *postscript*, if not *two*, as we shall see below. Several ancient MSS. omit the whole of this clause, probably thinking that it had been borrowed from ver. 24. but on the ground that the apostle might have added *postscript* or *two*, not having immediate opportunity to send the Epistle, there is no need for this supposition.

A. M. cir. 462.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

21 ^h Timotheus my workfellow, and ⁱ Lucius, and ^k Jason, and ^l Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 ^m Gaius mine host, and of the whole church, saluteth you. ⁿ Erastus the chamberlain of the city saluteth you, and Quartus a brother.

^h Acts 16. 1. Col. 1. 1. Phil. 2. 19. 1 Thes. 3. 2. 1 Tim. 1. 2. Heb. 13. 23.—ⁱ Acts 13. 1.—^k Acts 17. 5.—^l Acts 20. 4.—^m 1 Cor. 1. 14.—ⁿ Acts 19. 22. 2 Tim. 4. 20.

Verse 21. *Timotheus, my work-fellow*] This is on all hands allowed to be the same *Timothy* to whom St. Paul directs the two Epistles which are still extant. See some account of him in the Notes on Acts xvi. 1, &c.

Lucius] This was probably Luke, the evangelist, and writer of the book called *The Acts of the Apostles*. For a short account of him, see the *Preface* to that book.

Jason] It is likely that this is the same person mentioned Acts xvii. 7. who, at Thessalonica, received the apostles into his house, and befriended them at the risk both of his property and life.

Sosipater] He was a Berean, the son of one *Pyrrhus*, a Jew by birth; and accompanied St. Paul from Greece into Asia; and probably into Judea. See Acts xx. 4.

Verse 22. *I Tertius, who wrote this epistle*] Some eminent commentators suppose *Tertius* to be the same with *Silas*, the companion of St. Paul. If this were so, it is strange that the name which is generally given him elsewhere in Scripture, should not be used in this place. I have already noticed, (*Preface*, pag. iv.) that some learned men have supposed that St. Paul wrote this Epistle in *Syriac*; and that Tertius translated it into Greek: but this can never agree with the declaration here; I Tertius, who wrote *γραφας την επισολην*, this Epistle; not translated or interpreted it. It appears that St. Paul dictated it to him; and he wrote it down from the apostle's mouth: and here introduces himself as joining with St. Paul in affectionate wishes for their welfare.

Salute you in the Lord.] I wish you well, in the name of the Lord: or I feel for you that affectionate respect which the grace of the Lord Jesus inspires. It is not clear whether the two following verses be the words of *Tertius*, or St. Paul.

Verse 23. *Gaius, mine host*] *Gaius*, in Greek, is the same as *Caius* in Latin, which was a very common name among the Romans. St. Luke, Acts xix. 29. mentions one *Gaius of Macedonia*, who was exposed to much violence at Ephesus in the tumult excited by Demetrius the silver-smith, against

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

24 * The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now ^b to him that is of power to stablish you ^c according to my gospel, and the preaching of Jesus Christ, ^d according

to the revelation of the mystery, ^e which was kept secret since the world began,

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A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

26 But now is made manifest, and by the scriptures of the prophets, according to the

* Ver. 20. 1 Thes. 5. 21. — Eph. 3. 20. 1 Thes. 3. 12. 2 Thes. 2. 17. & 3. 3. Jude 24. — ch. 2. 16. — Eph. 1. 9. & 3. 3, 4, 5. Col. 1. 27.

* 1 Cor. 2. 7. Eph. 3. 5, 9. Gal. 1. 26. — Eph. 1. 9. 2 Tim. 1. 10. Tit. 1. 2, 3. 1 Pet. 1. 20.

St. Paul and his companions; and it is very possible that this was the same person. He is here called not only the *host ξενος*, the *entertainer* of St. Paul, or Tertius, (if he wrote this and the following verse,) but also of the *whole church*: that is, he received and lodged the apostles who came from different places, as well as the messengers of the churches. All made his house their home; and he must have been a person of considerable property to be able to bear this expence; and of much piety and love to the cause of Christ, else he had not employed that property in this way.

Erastus, the chamberlain of the city] *Treasurer of the city* of Corinth, from which St. Paul wrote this Epistle. This is supposed to be the same person as is mentioned Acts xix. 22. He was one of St. Paul's companions, and, as appears from 2 Tim. iv. 20. was left about this time by the apostle at Corinth. He is called the *chamberlain*, *οικονομος*, which signifies the same as *treasurer*; he to whom the *receipt* and *expenditure* of the public money was entrusted. He received the tolls, customs, &c. belonging to the city, and out of them paid the public expences. Such persons were in very high credit, and if Erastus was at *this time* treasurer, it would appear that Christianity was then in considerable repute in Corinth. But if the Erastus of the Acts were the same with the Erastus mentioned here, it is not likely that he now held the office, for this could not at all comport with his travelling with St. Paul. Hence several, both ancients and moderns who believe the identity of the persons, suppose that Erastus was not now treasurer, but that having formerly been so, he still retained the *title*. *Chrysostom* thought that he still retained the employment.

Quartus, a brother] Whether the brother of Erastus or of Tertius we know not; probably nothing more is meant than that he was a *Christian*, one of the heavenly family, a *brother* in the Lord.

Verse 24. *The grace of our Lord*] This is the conclusion of Tertius, and is similar to what St. Paul used above. Hence it is possible that Tertius wrote the whole of the 22nd, 23rd, and 24th verses, without receiving any particular instructions from St. Paul, except the bare permission to add his own salutations with those of his particular friends.

There is a great deal of disagreement among the MSS. and Versions relative to this verse; some rejecting it entirely, and some of those which place the following verses at the

end of chap. xiv. inserting it at the end of the 27th verse in that place. The Reader who chuses, may consult *Welstein*, and *Griesbach* on these discordances.

Verse 25. *Now to Him*] In the note at the end of chap. xiv. I have shewn that this and the following verses are, by the most reputable MSS. and Versions, placed at the end of that chapter; which is supposed, by most critics, to be their proper place. Some of the arguments adduced in favour of this transposition, may be found in the note above mentioned. I shall therefore refer to *Griesbach*, and proceed to make a few short remarks on the verses as they occur *here*.

Of power to stablish you] To that God without whom nothing is *wise*, nothing *strong*; who is as willing to teach, as he is *wise*; as ready to *help*, as he is *strong*.

According to my gospel] That gospel which explains and publishes God's purpose of taking the Gentiles to be his people under the Messiah, without subjecting them to the law of Moses. This is what he here calls the preaching of Jesus Christ, for without this he did not think, as Mr. Locke observes, that Christ was preached to the Gentiles as he ought to be; and therefore in several places of his Epistle to the *Galatians*, he calls it *the truth*, and the *truth of the gospel*, and uses the like expressions to the *Ephesians* and *Colossians*. This is that *mystery* which he is so much concerned that the *Ephesians* should understand and adhere to firmly; and which was revealed to him according to that gospel whereof he was made a minister. And it is probable that this grand *mystery* of bringing the Gentiles into the kingdom of God, without passing through the *rites* of the Mosaic law, was revealed more particularly to St. Paul, than to any other of the apostles; and that he preached it more *pointedly*, and certainly with *more success*. See *Taylor* and *Locke*.

Which was kept secret] This purpose of calling the Gentiles, and giving them equal privileges to the Jews, without obliging them to submit to *circumcision*, &c.

Verse 26. *But now is made manifest*] Now, under the New Testament dispensation, and by my preaching.

By the Scriptures of the prophets] Hints relative to this important work being scattered up and down through all their works, but no clear revelation that the Gentiles who should be admitted into the church, should be admitted *without passing under the yoke of the Mosaic law*. This was the *point* which was kept secret: as to the *calling* of the Gen-

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

commandment of the everlasting God,
made known to all nations for * the
obedience of faith :

27 To ^b God only wise, *be* glory through

* Acts. 6. 7. ch. 1. 5. & 15. 18.—> ch. 9. 5. Eph. 3. 20, 21. 1 Tim. 1. 17.

tiles, this was declared in general terms by the prophets, and the apostle quotes and makes a most important use of their predictions ; but the other was a point on which the prophets gave no information, and it seems to have been peculiarly revealed to St. Paul, who received the *commandment of the everlasting God* to make it known *εις παντα τα εθνη*, to all the Gentiles ; all the people of the earth that were not of Jewish extraction. And it was to be made known for the *obedience of faith*, that they might believe its doctrines and obey its precepts ; its universal voice requiring repentance towards God, faith in our Lord Jesus Christ, and circumcision of the heart, in the place of all Jewish rites and ceremonies.

Verse 27. *To God only wise*] This comes in with great propriety. He alone, who is the fountain of wisdom and knowledge, had all this mystery in himself, and he alone who knew the times, places, persons, and circumstances could reveal the whole ; and he has revealed all in such a way as not only to manifest his unsearchable wisdom, but also his infinite goodness. Therefore, to him be glory for his wisdom in devising this most admirable plan ; and his goodness in sending Christ Jesus to execute it ; to Him, through Christ Jesus be glory for ever ! Because this plan is to last for ever ; and is to have no issue but in eternal glory.

Written to the Romans from Corinthus, &c.] That this Epistle was written from Corinth is almost universally believed. That Phœbe was a deaconess of the church at Cenchrea, we have seen in the first verse of this chapter ; and that the Epistle might have been sent by her to Rome is possible ; but that she should have been the writer of the Epistle as this subscription states, *εγραφη δια Φοιβεης*, is false, for the 22nd verse shews that Tertius was the writer, though by inserting the words *and sent*, we represent her rather as the carrier than the writer. This subscription, however, stands on very questionable grounds. It is wanting in almost all the ancient MSS. and even of those which are more modern, few have it entirely, as in our common editions. It has already been noted that the subscriptions to the sacred books are of little or no authority ; all having been added in latter times, and frequently by injudicious hands. The most ancient have simply *To the Romans*, or, the Epistle to the Romans is finished. The word *Amen* was seldom added by the inspired writers, and here it is wanting in almost all the ancient MSS. As this was a word in frequent use in religious services, pious people would naturally employ it in

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

Jesus Christ for ever. * Amen.
¶ Written to the Romans from Corinthus, and sent by Phœbe servant of the church at Cenchrea.

& 6. 16. Jude 25.—* 1 Cor. 14. 16. Gal. 1. 4, 5. Rev. 3. 14.

finishing the reading or copying of this Epistle, as they would thereby express their conviction of the truth of its contents, and their desire that the promises contained in it might be fulfilled to them and to the church at large ; and in this sense the word is not only harmless, but useful. May the fulness of the Gentiles be brought in, and may all Israel be saved ! This is treated of at large in this Epistle ; and to this prayer let every pious reader say AMEN ! See the observations on this word at the end of the gospel of John.

Before I conclude this work, I shall beg leave to add several important observations, chiefly extracted from Dr. Taylor.

1. Paul, the apostle, writes to all the Christians at Rome, without distinction, as being called of Jesus Christ ; beloved of God, called saints, as justified by faith and having peace with God, as standing in the grace of the gospel, chap. v. 1, 2. *as alive from the dead*, chap. vi. 13, &c. He gives them various exhortations, *Walk in newness of life. Let not sin reign in your mortal body. Yield yourselves unto God*, chap. xii. 1, &c. *I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service*, chap. xiv. 10, 12. *We shall all stand before the judgment-seat of Christ. Every one of us shall give account of himself to God*, chap. xiii. 11, 12, 13, 14. *It is high time to awake out of sleep ; let us therefore cast off the works of darkness ; let us not walk in rioting and drunkenness, in chumbering and wantonness, in strife and envying ; Make no provision for the flesh to fulfil the lusts thereof*, viii. 13. *For, if ye live after the flesh, ye shall die ; Μελλετε αποθνησκειν, ye shall hereafter die*, meaning in the world to come. *But if ye, through the Spirit, do mortify the deeds of the body, ye shall live*.

2. The rites and ceremonies of the law of Moses were incorporated into the civil state of the Jews, and so might be considered as national and political usages. Now, as the gospel did not interfere with, or subvert any national polity upon earth ; but left all men, in all the several countries of the globe, to live, in all things, not sinful, according to the civil constitution under which it found them ; so it left the Jews also at liberty to observe all the rites and injunctions of the law of Moses, considered as a part of the civil and political usages of the nation. And in this respect, they remained in force so long as the Jews were a nation, having the temple, the token of God's presence and residence,

among them. But when the temple was destroyed, and they were expelled the land of *Canaan*, their polity was dissolved, and the *Mosaic* rites were quite laid aside. And as the time in which this happened was near, when the Epistle to the *Hebrews* was written, therefore the apostle saith, *The first covenant, or Mosaical dispensation, was then decaying and waxing old, and ready to vanish away*, Heb. viii. 13.

3. But though the gospel was not, in itself, intended to unchurch the *Jews*; yet the *Jews* every where warmly opposed the preaching of it, though not for the same reasons. Some *Jews* opposed it *totally*, and rejected the whole gospel as unnecessary, judging the *Mosaical* constitution, and their conformity to the law there delivered, completely sufficient for justification or salvation, without any further provision made by the grace of God. These accounted *Christ* our Lord an impostor, and the gospel a forgery; and therefore persecuted the apostles with the utmost assiduity and outrage, as deceivers who had no divine mission. Such were the *Jews* who put *Stephen* to death, Acts vi. vii. chapters. Such were they at *Antioch*, in *Pisidia*, who were filled with envy, and spake against the things that were spoken by *Paul*, contradicting and blaspheming, Acts xiii. 45, 50. Such were the *Jews* at *Iconium*, Acts xiv. 2, 19.—at *Thessalonica*, xvii. 5.—at *Corinth*, xviii. 5, 6. and in other places. And such a *Jew* was *Paul* himself before his conversion. He consented to the death of *Stephen*, made havoc of the church, Acts viii. 3. and breathed out threatenings and slaughter against the disciples of the Lord, ix. 1. xxii. 4. xxvi. 9, 10, 11.

4. What *Paul's* principles, and those of the unbelieving *Jews* were, we may learn, if we observe, that the first persecution, raised against the apostles at *Jerusalem* was, partly, on account of their preaching through *Jesus* the resurrection from the dead, Acts iv. 1, 2. This gave great offence to the *Sadducees*; and, partly, because they openly affirmed that *Jesus*, whom the rulers of the *Jews* slew and hanged on a tree, was the *Messiah*, whom *God* had exalted to be a prince and a Saviour. This disgusted all the council and senate of the *Jews*, Acts v. 21, 28, 29, 30, 31. But with regard to these two particulars, the indignation of the *Jews* seems, for some time, abated; till the doctrine the apostles taught was better understood; and *Stephen*, in his dispute with some learned *Jews*, had suggested that the gospel was intended to abrogate the *Mosaical* constitution, Acts vi. 9—15. This irritated the *Jews* afresh; especially the *Pharisees*, the strictest, and most numerous sect among them. And *Saul*, one of that sect, (Acts xvi. 5. xxiii. 6.) being then a young man, just come out of *Gamaliel's* school, having finished his studies in the law, and being fully persuaded that the *Jewish* dispensation was instituted by *God*, never to be altered, but to abide for ever, he really believed that *Jesus* and his followers were deceivers, and that it was his duty to oppose them, and to stand up courageously for *God* and his truth. Thus he honestly followed the dictates of his own conscience. How far other unbelieving *Jews*

were, or were not, upright in their opposition to the gospel, *God* only knows; but their professed principles seem to be nearly the same. In short; they were for seizing on the inheritance, (Mat. xxi. 38.) and for ingrossing all salvation, and the favour of *God*, to themselves. The *Jews*, they judged, were the only people of *God*; and the *Jewish* nation the only true church, out of which there was no salvation. No man could be in a state of acceptance with *God*, without observing the law of *Moses*. The works of the law, moral and ceremonial, must be performed, in order to his being a member of *God's* church and family, and having a right to future and eternal happiness. They expected the *Messiah* indeed and his kingdom: but not as if either had a reference to another world. The law, and a punctual observation of it, was the ground of their expectations in a future world. And as for the *Messiah*, they supposed his coming and kingdom related only to the temporal prosperity and grandeur of the *Jewish* nation, and the perpetual establishment of their law, by rescuing them out of the hands of the *Gentile* powers, who had greatly embarrassed and distressed their Constitution. Thus they endeavoured to establish their own righteousness, (Rom. x. 3.) salvation or interest in *God*; an interest which they imagined for themselves, and which excluded men of all other nations, who, they thought, were, in fact, utterly excluded from the Divine favour, and eternal life, as quite lost and hopeless. Against us *Gentiles*, they had the strongest prejudices, accounting us as perfectly vile, as nothing, as abandoned of *God*, only because we were not included in their peculiarity; while they imagined themselves to be vastly superior to us, and the only people beloved of *God*, purely on account of their external privileges, and relation to *God* as the seed of *Abraham*; being circumcised, enjoying the law, the promises and ordinances of worship, &c.

5. And this was another ground of their opposition to the gospel, when it was preached to the *Gentiles*. Indeed the apostles themselves and the first *Christians* among the *Jews* had, for some time, no notion of the gospel's being preached to the *Gentiles*; till *God*, in a vision, convinced *Peter* it was his will that it should, Acts. x. But the unbelieving *Jews* regarded the preaching of the gospel to the *Gentiles*, or the declaring that they were, upon their faith in *Christ*, pardoned and admitted into the church of *God*, and to the hopes of eternal life almost in the same manner as we should regard the preaching of the gospel to brute creatures. They could not bear the thought that the *Gentiles*, any barbarous nations, should, only by faith, have an equal interest in *God*, and the blessings of his covenant with themselves. They did not indeed deny the possibility of their being taken into the church, and of obtaining salvation. But it must be only by their becoming *Jews*; they must first submit to the law, and yield obedience to its precepts and obligations, before they could be the qualified objects of *God's* mercy. There was no grace, no part in the kingdom of *God*, either here or

herafter, for a *Gentile*, unless he first became a *Jew*, and performed the works of the *Mosaical* law. By these sentiments they were led to do all they could to oppose the preaching of the gospel to the *Gentiles*, and became very bitter enemies to Paul, who was the apostle particularly selected and commissioned for that purpose. They could not allow the *Gentiles* to have any access to the privileges of God's church and people, but through the door of the law; and to introduce them any other way, was not only to overthrow their law and peculiarity; but to deceive the *Gentiles*. Therefore they did all in their power to withstand the apostle; and to persuade the *Gentiles* every where that he was an odious impostor, that his gospel was a forgery, destitute of divine authority; that he proposed admitting them into the church and covenant of God in a way which had no foundation in the declared will of God. Their law was the only divine establishment, and obedience to it the only means to introduce them into the kingdom of God; and Paul could have no commission from Heaven to teach otherwise, whatever he might pretend, or what miracles soever he might work. Of this sort of *Jews* the apostle speaks, 1 Thes. ii. 14, 15, 16.

Other *Jews* there were who believed the gospel, and agreed that it ought to be preached to the *Gentiles*. But so that the *Gentiles* at the same time they accepted the gospel, were obliged to submit to the *law of Moses* in every part; otherwise they could not be saved or have any interest in the kingdom and covenant of God, Acts xv. 1. These taught that the *gospel* was insufficient without the *law*. They differed from the fore-mentioned *Jews* in that they embraced the faith of *Jesus Christ*. But agreed with them in this, that the law of *Moses* was to be in force for ever, and the observance of all its rituals absolutely necessary to a standing in the church of God, and the hopes of eternal life. And for this reason, they were upon pretty good terms with the unbelieving *Jews*; and avoided the persecution, to which those, who adhered to the pure and unmixed gospel, were exposed, Gal. vi. 12. These *Jews* who were for joining *law* and *gospel* together, were also great enemies to our apostle. He speaks of them, Phil. iii. 2, 3, &c.

6. Now against the mistakes of the infidel *Jews*, the apostle thus argues in the Epistle to the *Romans*: *Jews*, as well as *Gentiles*, have corrupted themselves, and are become obnoxious to the Divine wrath; and if they repent not, will certainly fall under the wrath of God in the last day. Consequently, as both are obnoxious to wrath, both must be indebted to grace and mercy for any favour shewn them. The continuance of the *Jews* in the church, as well as the admittance of the *Gentiles* into it, is wholly of *grace*; mere grace, or favour. Upon which footing, the *Gentiles* must have as good a right to the blessings of God's covenant, as the *Jews* themselves. And why not? Is not God the Creator and governor of the *Gentiles*, as well as of the *Jews*? And, if both *Jews* and *Gentiles* have corrupted them-

selves by wicked works, it is impossible that either should have a right to the privileges of God's church and people, on account of WORKS, or obedience to the law of God, whether natural or revealed. It must be pure *mercy*, accepted by faith, through Christ, or a persuasion of that mercy on their part, which gives that right. All must be indebted to grace. The works of law never gave the *Jews* themselves a right to the privileges and promises of the covenant. Even Abraham himself, (the head of the nation, who was first taken into God's covenant, and from whom the *Jews* derive all their peculiar blessings and advantages,) was not justified by works of the law. It was free grace, or favour, which at once admitted him and his posterity into the covenant and church of God. And that the grace of the gospel actually extends to all mankind, appears from the universality of the resurrection; which is the effect of God's grace or favour in a Redeemer; and is the first and fundamental part of the *new dispensation*, with regard to the gift of eternal life. For, as all were involved in death, in consequence of Adam's sin, so shall all be restored to life at the last day, in consequence of Christ's obedience. And therefore, it is certain that *all men* actually have a share in the mercy of God in *Christ Jesus*.— Thus the apostle argues.

7. And we ought particularly to observe; how he combats the engrossing temper of the *Jews*, in his arguments. They could not engross all virtue to themselves, for they were as bad as other people; they could not engross God and his favour to themselves, for he was the governor and Creator of *Gentiles* as well as *Jews*; they could not engross *Abraham*, and the promise made to him, to themselves, for he is the father of *many nations*, and the believing *Gentiles* are his seed, as well as the *Jews*; they could not engross the resurrection, the necessary introduction to eternal life to themselves, because it is known, and allowed, to be common to all mankind.

8. And he had good reason to be so large and particular in confuting the mistakes of the infidel *Jews*. For, had their principles prevailed, the gospel could not have maintained its ground. For, if we must have performed the works of the *law*, before we could have been interested in the blessings of the *covenant*, then the gospel would have lost its nature and force. For then it would not have been a *motive* to obedience, but the *result* of obedience; and we could have had no hope towards God, prior to obedience. Therefore, the apostle has done a singular and eminent piece of service to the church of God, in asserting and demonstrating the free grace and covenant of God, as a foundation to stand upon, prior to any obedience of ours, and as the grand spring and motive of obedience. This sets our interest in the covenant, or promise of God, upon a foundation very clear and solid.

9. To understand rightly the Epistle to the *Romans*, it is further necessary to observe; that the apostle considers mankind as obnoxious to the Divine wrath, and as standing he-

fors God, the Judge of all. Hence it is, that he uses forensic, or law terms, usual in *Jewish* courts; such as the LAW, RIGHTEOUSNESS or JUSTIFICATION, being JUSTIFIED, JUDGMENT to CONDEMNATION, JUSTIFICATION of LIFE, being made SINNERS, and being made RIGHTEOUS. These I take to be *forensic*, or *court-terms*; and the apostle, by using them, naturally leads our thoughts to suppose a court held, a judgment-seat to be erected by the most high God, in the several cases whence he draws his arguments. For instance; chap. v. 12—20. he supposes *Adam* standing in the court of God, after he had committed the first transgression; when the *judgment* passed upon him for his offence, *came upon all men to condemnation*; and when he and his posterity, by the favour, and in the purpose of God, were again *made righteous*, or obtained the *justification of life*. Again, chap. iv. he supposes *Abraham* standing before the bar of the Supreme Judge: when, as an idolater, he might have been condemned; but, through the pure mercy of God, he was justified; pardoned, and taken into God's covenant, on account of his faith. He also supposes, chap. iii. 19—29. all mankind standing before the universal Judge, when Christ came into the world. At that time, neither *Jew* nor *Gentile* could pretend to justification, upon the foot of their own works of righteousness; having both corrupted themselves, and come short of the glory of God. But, at that time, both had righteousness or salvation prepared for them in a Redeemer; namely, the righteousness which results from the pure mercy or grace of God; the Lawgiver and Judge. And so both, (instead of being destroyed,) had admittance into the church and covenant of God, by faith, in order to their eternal salvation.

10. But, besides these three instances, in which he supposes a court to be held by the Supreme Judge, there is a fourth to which he points, chap. ii. 1—17. and that is the *final judgment*, or the court which will be held in the day when *God will judge the secrets of men by Jesus Christ*. And it is with regard to that future court of judicature, that he argues, chap. ii. 1—17. But in the other cases, whence he draws his arguments, he supposes the courts of judicature to be *already* held: and, consequently, argues in relation to the œconomy, constitution, or dispensation of things in this present world. This is very evident with regard to the court, which he supposes to be held when our Lord came into the world, or when the gospel-constitution was erected in its full glory. For, speaking of the justification, which mankind then obtained through the grace of God in *Christ*, he expressly confines that justification to the *present time*, chap. iii. 26, *To demonstrate, I say, his righteousness, Ev NTN ναισρω, at the PRESENT TIME*. This plainly distinguishes the righteousness, or salvation, which God *then* exhibited, from that righteousness or justification, which he will vouchsafe in the *day of judgment*, to pious and faithful souls.

11. Before the coming of our Lord, the peculiar kingdom of God was confined to the *Jewish* nation, and to such only of

the heathens as were incorporated among them by becoming *Jews*, and observing the whole law of *Moses*. And the *Jews* firmly believed it would always continue in the same state.

But when our Lord came, the mystery of God, which had been concealed both from *Jews* and *Gentiles*, was revealed; namely, that the *Gentiles* also, even men of all nations, should be *freely* admitted into it. This was an act of great favour, considering the darkness, idolatry, and wickedness, into which the heathen world was then sunk.

But God mercifully passed over their former sins, and our Lord commissioned his apostles, and particularly *St. Paul*, to promulge a general pardon; and to call, or invite, all who repented, and accepted of the grace, to all the blessings and privileges of his kingdom; confirming their interest in those blessings, by pouring out the Holy Ghost upon them, in various miraculous gifts, or endowments, above the ordinary capacity of men. This was a very evident seal to them, (and to us too,) of a title to the blessings of God's kingdom and covenant, Gal. iii. 2—5.

And it had such an effect upon the Christian *Jews* at *Jerusalem*, that, though they were at first greatly disgusted at Peter, for treating the first uncircumcised *Gentile* converts as members of the kingdom of God, (Acts xi. 2, 3.) yet, when they heard that the Holy Ghost was fallen upon those converts, they were much surprised, and glorified God, saying, *Then hath God also to the Gentiles granted*, (the benefit of,) *repentance unto*, (eternal,) *life*; which, before this, they verily believed, could not have been granted unto them without obedience to the law of *Moses*, by being circumcised.

But the unbelieving *Jews* paid no regard to this, or any other argument in favour of the uncircumcised *Gentiles*. The notion of admitting them into the kingdom and congregation of God, only upon faith in *Christ*, they opposed and persecuted every where, with great zeal and bitterness. And it was not long before good impressions wore off, and old prejudices revived, among even the believing *Jews*. Numbers of them very stiffly, and with much warmth and contention, endeavoured to persuade the *Gentile* converts, that, *except they were circumcised after the manner of Moses, they could not be saved*, or admitted to the privileges of the kingdom of God, and the hope of eternal life, Acts xv. 1, 2.

The *Gentiles*, even the most learned and wise amongst them, were wholly ignorant in the affair. They were perfect strangers to the gospel scheme: they had no notion or expectation of being received into the kingdom and covenant of God; and could have no knowledge of it but what they received from some or other of the *Jews*: nor could they have any objection against it, worth regarding, but what came from that quarter. And the *Jews* had a considerable influence among them, having synagogues in most, if not all, the great towns in the empire, from the *Euphrates*, as far as *Rome* itself; which numbers of the *Gentiles* frequented, and so had received impressions in favour of the *Jewish* religion.

But had the Jewish notion prevailed, that no part of mankind could have any share in the blessings of God's covenant, the pardon of sin, and the hope of eternal life, but only such as were circumcised, and brought themselves under obligations to the whole law of *Moses*; had this notion prevailed, the extensive scheme of the gospel would have been ruined, and the gracious design of freeing the church from the embarrassments of the law of *Moses*, would have been defeated. The gospel, or glad tidings of salvation, must not only have been confined to the narrow limits of the Jewish peculiarity, and clogged with all the ceremonial observances belonging to it, which, to the greatest part of mankind, would have been either impracticable, or excessively incommodious; but, which is still worse, must have sunk and fallen with that peculiarity. Had the gospel been built upon the foundation of the Jewish polity, it must have been destroyed, when that was demolished; and the whole kingdom of God in the world, would have been overthrown and extinct at the same time; and so all the noble principles it was intended to inspire, to animate, and comfort our hearts, would have been lost; and all the light it was calculated to diffuse, throughout the world, would have been quite extinguished.

It was therefore the apostle's duty to vindicate and assert the truth of the gospel, which he was commissioned to preach to the *Gentiles*; and of very great consequence to prove, that we *Gentiles* are the children of God, interested in his covenant; and all the honours, blessings, and privileges of his family and kingdom here upon earth; only by faith in Christ, without coming under any obligations to the law of *Moses* as such. Which is the main drift and subject of this Epistle.

12. It is worth notice, that there is this difference, in one respect, between the *Gospels* and *Epistles*; namely, That our Lord, in the *Gospels*, represents the doctrines and principles of the Christian religion, chiefly in an absolute sense; or, as they are in themselves. But in the *Epistles*, those doctrines and principles are chiefly considered in a relative view; as they respect, partly, the foregoing Jewish dispensation, and partly the future corruption of the Christian church; but principally, as they respect the different state of *Jews* and *heathens*; shewing how just, true and necessary, they are with reference to both; and directing and exhorting both to value them, and to make a right use of them. This was absolutely necessary to a full explication of the gospel, to guard it against all objections, and to give it a solid establishment in the world.

And we must not forget, that in the Epistle to the *Romans*, the gospel is presented in this relative view, as adapted to the circumstances of us *Gentiles*, and obliging us to all virtue and piety.

13. Further, we can neither duly value this Epistle, nor be sensible how much we are indebted to the author of it, unless we make this sentiment familiar to our thoughts: namely, That *St. Paul* is the Patron and Defender of all that is by far the most valuable and important to us in the world, against the

only opposition that could be made to our title and claim. Give me leave to explain this by an easy comparison.—A person, to me unknown, leaves me at his death a 1000*l.* a year: I myself can have no objection against the noble donative: and the good pleasure of the donor, who had an undoubted right to dispose of his own, may silence any of the cavillers' surmises. But a person claiming, as heir at law, gives me the greatest uneasiness. He alleges, the estate was entailed, and that he has a prior title, which renders the donation to me invalid. Here I want an able advocate, to prove that his pretensions are ill-grounded, and that my title is perfectly good and firm. *St. Paul* is that advocate: he argues, and strongly proves, that we, believing *Gentiles*, have a just and solid title to all the blessings of God's covenant; and effectually establishes us in possession of all the noble principles, motives, comfort, hope, and joy of the gospel. The sum of what he demonstrates is comprehended in 1 Pet. ii. 8, 9, 10. *They, the Jews, stumble, and lose their ancient honours and privileges: but ye, Gentiles, are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who has called you out of heathenish darkness, into his marvellous light.* Thus, on the authority of God, we *Gentiles* have an indisputable right to all the blessings of the Gospel; and, if we receive by Christ Jesus, that grace which pardons and cleanses the soul, we shall pass from the church militant, into the church triumphant.

At the conclusion of my Notes on this very important Epistle, I feel it necessary to make a few additional remarks. I have sincerely and conscientiously given that view of the Apostle's work which I believe to be true and correct. I am well aware that many great and good men have understood this portion of Divine revelation, differently, in many respects, from myself: they have the same right of private judgment which I claim; and to publish those opinions which they judge to accord best with their views of the gospel.—My business is to give what I think to be the mind of my author; and every where I have laboured to do this without even consulting any pre-established creed. I hope my Readers will take in good part what is honestly intended. I wish to avoid controversy: I give my own views of Divine truth. The plan on which I have endeavoured to expound this Epistle, shews it a beautiful, highly important, and consistent whole: a work which casts the clearest light on the grand original designs of God, relative to the diffusion of the Gospel, and its blessings over the face of the earth; illustrating many apparently dark and unaccountable providences; fully proving that, though clouds and darkness are often round the Supreme Being, yet, righteousness and judgment are the habitation of his throne. Where this grand view of this Epistle is not taken, the major part of its beauties are lost. God, who is not the God of the Jews only, but also of the *Gentiles*, shews by his apostle in this admirable Epistle, that from the beginning he had purposed to call to

the whole Gentile world to that salvation which he appeared for a time to restrain to the Jews alone; and which they imagined should be exclusively theirs for ever. This prejudice the apostle overturns; and shews that the Gentiles also had an equal share in the election of grace. We should be careful how we make that *partial* and *exclusive* which shows the Fountain of Goodness to be no *respector of persons*, or even ultimately of *nations*: who, like the sun, the faint though brightest image of his glory in this lower world, shines equally upon the just and the unjust. God, with the same benevolent design, orders his gospel to be preached to every creature under heaven.

The peculiar phraseology of this Epistle I have also endeavoured to explain; and where this could not be conveniently done in the Notes, I have generally stated it at the end of the chapters. And, for the explanations of difficult points, or articles which may have been but slightly handled in the Notes, I beg to refer to those concluding observations; and particularly to those at the end of chapters viii. and ix.

— But it is necessary to make some remarks on this Epistle, as an *Epistle directed to the Romans*; that is, to the church of God, founded at Rome. Though the gospel was preached and established there long before either the apostle had visited this city, or written this Epistle; yet we may rest assured that the doctrine contained here was the doctrine of the *church of Rome*, and therefore that church was *holy* and *apostolic*. If it do not continue to walk by the same rule, and mind the same thing, it is no longer so: in a time then, when the Roman church that *now is*, invites the attention of the Christian world, by making great and bold pretensions; assuming to itself the titles of *holy*, *catholic*, and *apostolic*; representing Rome as the fountain whence pure truth and apostolical authority emanate; it may be useful to examine whether such pretensions are well founded; and not permit confident assumption, noise and parade, to carry away our understandings; and occupy the place of reason, argument, and truth. This, however, cannot be done to any extent in this place; only it may be necessary to state, that, as the doctrines, &c. of the Roman church profess to be *apostolic*, they must be found in the *Epistle to the Romans*, this being the only apostolic work directed to that church. If they are not to be met with *here*, it would be absurd to look for them any where else. But there is not one *distinguishing doctrine*, or *practice* of the Romish church, found in this Epistle. Here is no Pope, no exclusive churchship, no *peterpence*, first-fruits, legatine levies, dispensations, pardons, in-

dulgences, reliques, Agnus Dei's, jubilees, pilgrimages, crusades, carnivals, canonizations, abbies, monasteries, cells, shrines, privileged altars, auricular confessions, purgatories, masses, prayers for the dead, requiems, placebos, dirges, lamps, processions, holy water, chrisms, baptism of bells, justification by works, penances, transubstantiation, works of supererogation, extreme unction, invocation of saints and angels, worship of images, crossings of the body, rosaries, albs, stoles, &c. nor the endless orders of priests, abbots, monks, friars, nuns, anchores, hermits, capuchins, &c. &c. Here are no inquisitions, no writs de hæretico comburendo, no auto da fès, no racks, gibbets, tortures, nor death in all variable and horrid forms, for those who may differ from this *Mother church*, in any part of their religious creed. In vain will the Reader look into this Epistle for any thing that is not consistent with *sound sense*, *inflexible reason*, and the justice, purity, and endless benevolence, of the Great God, the equal Father of the spirits of all flesh. Here, indeed, he will see the total fall and degeneracy of all mankind strongly asserted and proved: the utter helplessness of the human race, to rescue itself from this state of corruption; the endless mercy of God, in sending Christ Jesus into the world to die for sinners; the doctrine of justification by faith in the blood of the Lamb; regeneration by the energy of the Divine Spirit, producing that holiness without which no man can see God. Here, the sacrificial death of Jesus Christ, takes place of all Jewish sacrifices, and works or sufferings of man, in reference to justification. Here is nothing puerile, nugatory, or superstitious; no *dogma* degrading to the understanding; no religious *act* unworthy of the spirit and dignity of the Gospel; nothing that has not the most immediate tendency to enlighten the mind, and mend the heart of man: in a word, every thing is suitable to the state of man, and worthy of the majesty, justice, and benevolence of that God from whom this Epistle came. Here, indeed, is the model of a pure church. What a pity it is not more closely followed by all, whether Protestant or Popish, that profess the faith of Christ crucified. Alas! that a church which was once pure and apostolic, and still retains all the essential doctrines of the Gospel, should compound them with others, which are not only the commandments and inventions of men, but which so counteract the influence of the truths still retained, as to destroy their efficacy; and no wonder, when this foreign admixture is an assemblage of rites and ceremonies, borrowed partly from the *Jews*, and partly from the ancient *heathens*; rendered palatable by a small proportion of *Christianity*.

THE END OF THE ROMANS.

A SHORT EXPLANATION
OF THE FOLLOWING
ANCIENT ROMAN CALENDAR,
WITH THE
FESTIVALS, &c. of the present Romish Church.

Instead of *Chronological Tables*, which the subject of this Epistle neither admits nor requires, for it was probably all written in the course of a few days; (and I have entered the supposed *year* at the top of every page,) I here insert the *ancient Roman Calendar*, regularly distinguished into all its *Calends, Nones* and *Ides*, with the different *festivals* observed in honour of their gods, goddesses, &c. in each month, and their principal *astronomical* notes. The *modern Roman Calendar* I have also introduced, with as many of the *festivals, saints' days, &c.* as the margin would receive. The Reader will no doubt be struck with the conformity that subsists between *ancient* and *modern ROME* on this subject; on which, in this place, I shall make no farther remarks.

This Calendar, which was made by Julius Cæsar, in the year of Rome 708, and before Christ 45, is still exceedingly useful, especially for understanding the writers of antiquity, particularly those of the *Latin church*; as well as for ascertaining the precise dates of *bulls, diplomas, and public acts* in general.

The Roman month, the Reader will observe, is divided into *Calends, Nones* and *Ides*; all of which are reckoned *backward*. The *Calends* are the *first day* of the month; as *Calendis Januariis*, is the first day of January; *Pridie Calendarum, or Calendas*, is the 31st of *December*; *iii. Cal.* the 30th; *iv. Cal.* the 29th; *v. Cal.* the 28th, &c.

The *Nones*, which are *four*, follow the *Calends*; as *iv. Nonas Januarii*, is Jan. 2, *iii. Nonas Januarii*, or Jan. 3, *Pridie Nonas Jan.* is Jan. 4, and *Nonis Januarii*, is Jan. 5. But in *March, May, July, and October*, there are *SIX Nones*.

After these, the *Ides* in each month are *eight*; as *viii. Id. Jan. (Octavo Idus, or Iduum Januarii)*, is January the 6th; *vii. Id. Jan. (Septimo Idus, or Iduum Januarii)*, is January the 7th; *vi. Id. Jan. (sexto Idus, or Iduum Januarii)*, is January the 8th; and so on, till you come to the *Ides* themselves, *Idibus Januarii*, being January the 13th.

Observe—1. When the *accusative* case is used, as *Nonas, Idus, Calendas*, the preposition *ante* before, which governs this case, is understood; as *tertio ante Calendas*, the third day before the *Calends*; *quarto ante*

Explanation of the Calendar.

Calendas, the fourth day before the *Calends*, &c. Observe—2. That after the *Ides* which are on the 13th day of *January, February, April, June, August, September, November, and December*; and on the 15th of *March, May, July and October*, which have six *Nones* a-piece, the *Calends* following are to be reckoned to the next month.

The *first column* in each month, contains the regular days of that month; the next column, the *Calends, Nones and Ides*; and the slightest inspection will shew how the days of these denominations answer to the common days of the month in their regular order.

The *Nundinal Letters* I have not inserted, as they only refer to the custom of *administering law*, or trying causes, holding public assemblies, electing magistrates, &c. among the ancient Romans. I have thought it best to fill up that place with other matters belonging to this calendar, in which general readers might find more interest.

The last column, the Reader will perceive, is the *modern Roman Calendar*, copiously filled with the days of *real and reputed saints*: these, however, are not the whole whose festivals are observed, and whose protection is implored in that church; as, upon an average, there are not fewer than *five* of these real or imaginary beings to every day of the year!

The *Saints' days and Festivals of the Romish Church* are taken from *Mr. Alban Butler's Lives of the Saints*, (one of the best publications of this kind,) conferred with the *Connaissance des Temps*, edited by *La Lande*.

The ancient Roman Calendar has been taken chiefly from *Ainsworth*; the two copies, one English the other Latin, in his second volume, being collated together, and mutually corrected.

JANUARY.—Under the protection of Juno.

Days of the Month.	Days of the ancient Roman Month.	FESTIVALS, &c. of the ancient Romans.	Saints' Days, &c. of the Romish or Latin Church.
1	Cal. Januarii	Sacred to Janus, Juno, Jupiter, and Æsculapius.	St. Fulgentius, Odilo or Olon
2	IV Nonas	An unfortunate day, termed by the Romans <i>dies atra</i> .	Macarius, Adelard
3	III Nonas	Cancer sets. Birth-day of Cicero.	P. Balsam, Genevieve
4	Pridie Nonas	Prayer for the safety of the prince.	Titus, Rigobert, Ramon
5	Nonis Jan.	Lyra rises.	Simeon Stylites, Syncretica
6	VIII Idus		Melanius, Nilammon
7	VII Idus		Lucian, Cedd, Aldric,
8	VI Idus	Sacrifice to Jupiter.	Apollinaris, Severinus, Pega
9	V Idus	Agonalia, or festivals in honour of Agonius. The Dolphin rises.	Julian, Marciana, Felan
10	IV Idus	Media hyems, or Mid-winter. [to Juturna.	William, Agatho, Marcian
11	III Idus	Carmentalia, or festivals in honour of Carmenta. Temple dedicated	Theodosius, Hyginus
12	Pridie Idus	Compitalia, or festivals in honour of the Lares, or household gods.	Arcadius, Bennet, Aelred
13	Idibus Jan.	Sacred to Jupiter Stator. Augustus named Octavius.	Veronica, Kentigern
14	XIX Cal. Feb.		Hilary, Felix, Sabas
15	XVIII Cal.	Sacred to Carmenta, Porrina and Postverta.	Paul the first hermit
16	XVII Cal.	Temple of Concord raised by Camillus.	Honoratus, Pope Marcellus
17	XVI Cal.	Sun in Aquarius.	Antony patr. of the monks
18	XV Cal.		Peter's chair at Rome
19	XIV Cal.		Canute, Henry, Wulstan
20	XIII Cal.		Fabian, Sebastian, Fechin
21	XII Cal.		Agnes, Epiphanius, Publiu
22	XI Cal.		Vincent, Anastasius
23	X Cal.	Lyra sets.	Raymund, Ildefonsus
24	IX Cal.	Sementinæ Feriæ, or the feast of seed-time.	Timothy, Babylas, Cadoc
25	VIII Cal.		Projectus, Apollo, Poppo
26	VII Cal.		Polycarp, Paula, Conon
27	VI Cal.	Temple dedicated to Castor and Pollux.	J. Chrysostom, Marius
28	V Cal.		Charlemagne, Cyril
29	IV Cal.	Equiria, or horse-races in honour of Mars in the Campus Martius.	Francis, Gildas of Sales
30	III Cal.	Sacred to Peace. Fidicula sets.	Bathildes, Martina
31	Pridie Cal.	Sacred to the Dii Penates, or household gods.	Cyrus, Maïdoc, Galdus

FEBRUARY.—Under the protection of Neptune.

1	Cal. Februarii	Lucaria, festivals at Rome celebrated in a large grove. The sacrificium bidens to Jupiter.]	St. Ignatius, Sigebert, Kinni
2	IV Nonas		Laurence abp. of Canterbur
3	III Nonas	Lyra and the middle of the Lion set.	Blase, Wereburge
4	Pridie Nonas	Dolphin sets. [rises.	Gilbert, Isidore, Madan
5	Nonis Feb.	Augustus surnamed <i>Pater Patriæ</i> , or Father of his country. Aquarius	Martyrs of Japan, Vitus
6	VIII Idus		St. Dorothy, Vedast, Amandu
7	VII Idus		Romuald, Theodorus
8	VI Idus		Stephen, Cuthman, Paul
9	V Idus	Commencement of Spring.	Theliau, Ansbert, Erhard
10	IV Idus		Scholastica, William
11	III Idus	Arctophylax, or Arcturus, rises. Genialic games.	Saturninus, Severinus
12	Pridie Idus		Benedict, Meletius, Eulali
13	Idibus Feb.	Sacred to Faunus and Jupiter. Slaughter of the Fabii.	Catharine, Modomnoe
14	XVI Cal. Mar.	The Crow, Crater, and Serpent rise.	Valentine, Maro, Conran
15	XV Cal.	Lupercalia, or festivals in honour of Pan.	Faustinus, Sigfrid, Jovita
16	XIV Cal.	Sun in Pisces.	Onesimus, Juliana, Tanco
17	XIII Cal.	Quinzinalia, or festivals in honour of Romulus.	Flavian, Silvin, Loman
18	XII Cal.	Fornacalia, or festivals in honour of Fornax. Feralia, or festivals in	Simeon, Leo, Paregorius
19	XI Cal.	Muta, or goddess of silence. honour of the dead.]	Barbatus or Barbas
20	X Cal.	Charistia, or festivals at Rome for the distribution of mutual presents.	Tyraanio, Eucheria
21	IX Cal.	Terminalia, or festivals in honour of Terminus.	Severianus, Pepin, Verda
22	VIII Cal.		Margaret, Baradats
23	VII Cal.		Sereanus, Dositheus Boisil
24	VI Cal.	Regifugium, or banishment of the kings from Rome. The place of	Matthias the apostle
25	V Cal.		Tarasius, Casarius [riu
26	IV Cal.		Alexander, Victor, Porphy
27	III Cal.	Equiria, or horse-races in the Campus Martius.	Leander, Alnoth, Galmie
28	Pridie Cal.	The Tarquins overcome.	Proterius, Romanus

MARCH.—Under the protection of Minerva.

Days of the Month	Days of the ancient Roman Month.	FESTIVALS, &c. of the ancient Romans.	Saints' Days, &c. of the Romish or Latin Church.
1	<i>Cal.</i> Martiis	Matroualia, or festivals in honour of Mars. Ancilia in honour of Birth of Jupiter. Sacred to Lucina. the same god.]	St. David, Monan, Albinus
2	VI Nonas		Charles the Good, Joavan
3	V Nonas	The second Fish sets.	Cunegundes, Lamaliffe
4	IV Nonas		Casimir pr. of Poland, Adrian
5	III Nonas	Arctophylax, or Arcturus sets. Vindemiator rises. Cancer rises.	Kiaran, Breaca, Roger
6	Pridie Nonas	Feasts of Vesta. Julius Cæsar created high-priest.	Chrodegang, Fridoliu
7	<i>Nonis</i> Mar.	Pegasus rises. Temple of Vejupiter.	Perpetua, Felicitas
8	VIII Idus	The Crown rises.	Duthak, Rosa, Senan
9	VII Idus	Orion rises. The northern Fish rises.	Pacian, Gregory of Nyssa
10	VI Idus		40 martyrs of Sebaste
11	V Idus		St. Eulogius, Ængus
12	IV Idus		Pope Gregory the Great
13	III Idus	The opening of the Sea.	St. Nicephorus, Gerald
14	Pridie Idus	The second Equiria, or horse-races upon the banks of the Tyber.	Queen Mathildis, Lubin
15	<i>Idibus</i> Mar.	Sacred to Anna Perenna. The Parricide. Scorpio rises.	Pope Zachary, Mary
16	XVII Cal. Ap.	Middle of the Scorpion sets. [Agonius. Milvius rises.	St. Julian, Finian the leper
17	XVI Cal.	Liberalia, or festivals in honour of Bacchus. Agonalia in honour of Sun in Aries. [five days	Patrick, Joseph of Arimathea
18	XV Cal.		King Edward, Anselm, Cyril
19	XIV Cal.	Quinquatria, or festival in honour of Minerva. It continued for	St. Joseph, Alcmund
20	XIII Cal.		Cuthbert, Wulfran
21	XII Cal.	The first day of the Century. Pegasus sets.	The three Serapions, Endeus
22	XI Cal.		St. Basil, Lea, Catherine
23	X Cal.	Tubilustrium, or solemn procession with trumpets.	Victorian, Edelwald
24	IX Cal.		Irenæus bp. of Sirmium, Simon
25	VIII Cal.	Vernal equinox. Hilaria, or festivals in honour of the mother of the [gods.	Annunciation B. V. M.
26	VII Cal.		St. Ludger, Braulio [Robert
27	VI Cal.	Cæsar made himself master of Alexandria.	John the hermit, Rupert or
28	V Cal.	Megalesia, or games in honour of Cybele.	Pope Sixtus III., K. Gontran
29	IV Cal.		St. Jonas, Armogastes, Mark
30	III Cal.	Sacred to Janus, Concord, Health, and Peace.	Zozimus, Rieul or Regulus
31	Pridie Cal.	Sacred to the Moon, or Diana, on the Aventine mount.	Benjamin, Guy, Achates

APRIL.—Under the protection of Venus.

1	<i>Cal.</i> April.	Sacred to Venus, and Virile Fortune. Scorpio sets.	St. Hugh, Melito, Gibert
2	IV Nonas	The Pleiades set.	Apian, Ebba, Bronacha
3	III Nonas		Agape, Ulpian, Nicetas
4	Pridie Nonas	Megalesia, or games in honour of Cybele for eight days.	Isidore, Plato [Becan
5	<i>Nonis</i> Apr.		Vincent Ferrer, Tigernach,
6	VIII Idus	Sacred to Public Fortune. Birth-day of Diana.	Martyrs of Hadiab, William
7	VII Idus	Birth-day of Apollo, Socrates, and Plato.	St. Hegeisippus, Finan, Aibert
8	VI Idus	Games for the victory of Cæsar. Libra and Orion set.	Dionysius, Walter, Albert
9	V Idus	Cerealia, or festivals in honour of Ceres. Ludi Circenses, or games in the circus dedicated to Consus.]	Waltrude, Dotto, Gaucher
10	IV Idus		Bademus, Mechtildes
11	III Idus		Pope Leo the Great, Antipas
12	Pridie Idus	The great mother brought to Rome.	St. Zeno, Sabas, Victor, Julius
13	<i>Idibus</i> Apr.	Sacred to Jupiter Victor, and Liberty.	Hermenegild, Caradoc
14	XVIII C. Mai.		Tiburtius, Carpus, Benezet
15	XVII Cal.	Fordicidia, or festivals wherein cows with calf were sacrificed.	Munde, Basilissa, Ruadhan
16	XVI Cal.	Augustus saluted emperor. Hyades set.	Martyrs of Saragossa, Druon
17	XV Cal.		Pope Anicetus, Simeon
18	XIV Cal.	Equiria, or horse-races in the circus, and the burning of the foxes.	St. Galdin, Laferian [Bald
19	XIII Cal.	Sun in Taurus.	Pope Leo IX., Elphege the
20	XII Cal.	[honour of Agonius. Birth-day of Rome.	St. Agnes, Serf, James
21	XI Cal.	Palilia, or festivals in honour of Pales. Agonalia, or festivals in	Anselm, Harluin, Bueno
22	X Cal.		Soter, Azades Leonides
23	IX Cal.	The first Vinalia, or festivals of Jupiter and Venus.	George the Martyr, Ibar
24	VIII Cal.	Destruction of Ilium. [Aries sets. The Dog rises.	Fidelis, Mellitus, Bona
25	VII Cal.	Robigalia, or festivals in honour of Robigo or Rubigo. Mid-spring.	Mark the Evangelist, Ivia
26	VI Cal.	The Goat rises.	Cletus, Richarius, Radbert
27	V Cal.	Ferix Latinæ, or Latin festivals in honour of Jupiter Latialis.	Anthimus, Zita, Ana-stasius
28	IV Cal.	Floralia, or games in honour of Flora for six days.	Vitalis, Cronan, Pollio
29	III Cal.		Fiachna, Robert, Hugh,
30	Pridie Cal.	Sacred to Vesta Palatina. The first Larentinalia.	Catherine, Sophia, Ajutte

M A Y.—Under the protection of Apollo.

Days of the Month.	Days of the ancient Roman Month.	FESTIVALS, &c. of the ancient Romans.	Saints' Days, &c. of the Romish or Latin Church.
1	<i>Cal.</i> Mai.	To the good goddess. Altar raised to the Lares. Games of Flora	St. Philip and James, Apostles
2	<i>VI Nonas</i>	Hyades rise. The Compitalia. for three days. Capella rises.]	Athanasius,
3	<i>V Nonas</i>	The Centaur and Hyades rise.	Invention of the Holy Cross
4	<i>IV Nonas</i>		St. Monica, Godard
5	<i>III Nonas</i>	Lyra rises.	Pope Pius V., Angelus, Hilary
6	<i>Pridie Nonas</i>	Middle of the Scorpion sets.	St. John before the Latin gate
7	<i>Nonis Mai.</i>	Virgilæ rise.	Pope Benedict II., Stanislas
8	<i>VIII Idus</i>	The Goat rises.	St. Wiro, Odrian, Gybrian.
9	<i>VII Idus</i>	Lemuria, or night festivals, to appease the manes of the dead.	Hermas, Brynoth
10	<i>VI Idus</i>		Antoninus, Achard, Isidore
11	<i>V Idus</i>	Orion sets. Unfortunate days to marry on.	Mammertus, Maieul
12	<i>IV Idus</i>	Sacred to Mars, the avenger at the Circus.	Germanus, Rictrudes, Pancras
13	<i>III Idus</i>	Pleiades rise. Commencement of summer.	John the Silent, Servatius
14	<i>Pridie Idus</i>	Taurus rises. Sacred to Mercury. [cred to Jupiter.	Boniface, Poutius, Carthage
15	<i>Idibus Mai.</i>	Birth-day of Mercury. Festival of the merchants. Lyra rises. Sa-	Dympna, Geuebern
16	<i>XVII C. Jun.</i>		Hebedjesus, Abdas, Brendan
17	<i>XVI Cal.</i>		Possidius, Maw, Maden
18	<i>XV Cal.</i>		Eric, Potamon, Venantius
19	<i>XIV Cal.</i>	Sun in Gemini.	Dunstan, Pudentiana
20	<i>XIII Cal.</i>		Bernardin, Ethelbert,
21	<i>XII Cal.</i>	Agonalia, or festivals in honour of Agonius. Sacred to Vejovis, or	Godric, Sospis or Hospitius
22	<i>XI Cal.</i>	Vejupiter. The Dog rises.]	Yvo, Bobo, Conall, Castus
23	<i>X Cal.</i>	Tubilustrum, or solemn procession with trumpets. The ferie of	Julia, Desiderius
24	<i>IX Cal.</i>	Vulcan.]	Donatian, Rogatian, Vincent
25	<i>VIII Cal.</i>	Temple of Fortune. Aquila rises.	Pope Gregory VII., Urban
26	<i>VII Cal.</i>	Arctophylax, or Arcturus, sets. The second Regifugium.	St. Augustine, apos. of England
27	<i>VI Cal.</i>	Hyades rise.	Bede, Pope John, Julius
28	<i>V Cal.</i>		Germanus, Caro
29	<i>IV Cal.</i>		Maximinius, Cyril, Conon
30	<i>III Cal.</i>		Pope Felix, Maguill, Walstan
31	<i>Pridie Cal.</i>		St. Petronilla, Cantius

J U N E.—Under the protection of Mercury.

1	<i>Cal.</i> Jun.	Fabaria, or festivals in honour of Carna. Aquila rises. Sacred to	St. Justin Martyr, Wistan
2	<i>IV Nonas</i>	Hyades rise. Sacred to Mars. Juno, Moneta, and Tempestatas.]	Erasmus, Pothinus
3	<i>III Nonas</i>	Sacred to Bellona.	Cecilius, Clotildis, Iafard
4	<i>Pridie Nonas</i>	Temple of Hercules in the Circus.	Quirinus, Nenooc, Petroc
5	<i>Nonis Jun.</i>	Sacred to Jupiter Sponsor. Temple of Faith.	Illidius, Dorotheus
6	<i>VIII Idus</i>	Temple of Vesta. [turus sets.	Philip the deacon, Gudwall
7	<i>VII Idus</i>	Piscatorian days in the Campus Martius. Temple of the Mind. Arc-	Colman, Meriadec, Robert
8	<i>VI Idus</i>	Altar of Jupiter Pistor.	Clou, William abp. of York
9	<i>V Idus</i>	Matralia, or festival in honour of Matuta, or Ino. Dolphin rises.	Richard, Pelagia, Vincent
10	<i>IV Idus</i>	Sacred to Powerful Fortune. Temple of Concord.	Margaret queen of Scotland
11	<i>III Idus</i>	Sacred to Mother Matuta. [honour of Minerva.	Barnabas the apostle
12	<i>Pridie Idus</i>	Invincible Jupiter. Quinquatria minuscula, or the minor festivals in	Eskill, Onuphrius, TERNAN
13	<i>Idibus Jun.</i>		Antony of Padua, Damhade
14	<i>XVIII C. Jul.</i>	Hyades rise.	Basil the Great, Nennus
15	<i>XVII Cal.</i>	Orion rises. The carrying of the dung out of the temple of Vesta.	Vitus, Landelin, Vauge
16	<i>XVI Cal.</i>	Æqui and Volsci put to flight by Posthumus.	Quiricus, Ferreolus, Aurelian
17	<i>XV Cal.</i>		Nicander, Marcian, Avitus
18	<i>XIV Cal.</i>	Festival of Minerva on the Aventine mount. Sun in Cancer.	Marina, Amand, Marcus
19	<i>XIII Cal.</i>	Summanalia, or festivals in honour of Pluto. Ophiuchus rises.	Gervasius, Die bp. of Nevers
20	<i>XII Cal.</i>		Gobain, Idaberga, Bain
21	<i>XI Cal.</i>		Alloysius, Eusebius, Meen
22	<i>X Cal.</i>	Flaminius conquered by the Carthaginians.	Alban, protomart. of Britain
23	<i>IX Cal.</i>	Sacred to powerful Fortune.	Etheldreda, Mary of Oignies
24	<i>VIII Cal.</i>	Crowned ships carried banquets along the Tiber.	Nativity of John Baptist
25	<i>VII Cal.</i>	Summer Solstice.	St. Prosper, Moloc, Adelbert
26	<i>VI Cal.</i>	Sacred to Jupiter Stator, and Lar.	Vigilius, Babolen, Anthelm
27	<i>V Cal.</i>	Temple of Quirinus.	Ladislav I. king of Hungary
28	<i>IV Cal.</i>		Pope Leo II., Basilides
29	<i>III Cal.</i>	Sacred to Hercules and the Muses.	St. Peter prince of the apostles
30	<i>Prid. Cal.</i>		Paul the apostle

QUINTILIS, or JULY.—Under the protection of Jupiter.

Days of the Month.	Days of the ancient Roman Month.	FESTIVALS, &c. of the ancient Romans.	Saints' Days, &c. of the Romish or Latin Church.
1	Cal. Jul.	Removing from one house to another.	St. Calais, Thierri, Leonorus
2	VI Nonas		Visitation of blessed V. M.
3	V Nonas		St. Guthagon, Bertran, Phocas
4	IV Nonas	The Crown sets. The Hyades rise. [enemies.	Ulric, Odo, Finbar, Bertha
5	III Nonas	Populifugium, or day in which the people of Rome fled from their	Modwena, Edana, Peter
6	Pridie Nonas	Conflagration of the Capitol, in the time of Sylla.	Palladius apostle of the Scots
7	Nonis Jul.	Caprotinæ, or festivals in honour of Juno. Festival of the Maids.	Pope Benedict XI., Hedda
8	VIII Idus	Vitulatio, or wanton rejoicings.	St. Elizabeth Q. of Portugal
9	VII Idus	Cepheus rises.	Ephrem doctor of the church
10	VI Idus	The Etesian winds begin to blow.	The seven brothers, Rufina
11	V Idus	Ludi Apollinares, or games in honour of Apollo, about this time.	Pope Pius I., Drostan
12	IV Idus	Birth-day of Julius Cæsar. Festival of Female Fortune.	St. Nabor, Felix, J. Gualbert
13	III Idus		Anacletus, Turias, Eugenius
14	Pridie Idus	Sacred to Female Fortune.	Bonaventure dr. of the church
15	Idibus Jul.	Festival of Castor and Pollux.	Henry II. emperor, Swithin
16	XVII Cal. Aug.	The foremost Dog rises.	Eustathius, Elter the hermit
17	XVI Cal.	Alliensis dies atra, or anniversary of the unlucky battle of Allia.	Pope Leo IV., Marcellina
18	XV Cal.		St. Symphorosa, Bruno, Arnoul
19	XIV Cal.	Lucaria, games lasting four days.	Symmachus, Macrina
20	XIII Cal.	Plays for Cæsar's victory. Sun in Leo.	Joseph Barsabas, Ceslas
21	XII Cal.		Praxedes, Zoticus, Victor
22	XI Cal.		Mary Magdalene, Dabius
23	X Cal.	The games of Neptune.	Apollinaris, Liborius
24	IX Cal.		Lupus, Kinga, Declan
25	VIII Cal.	Furinalia, or festivals in honour of Furina. The Circensian games [lasting six days.	James the Greater, Thea
26	VII Cal.	In this month dogs were sacrificed to the dog-star, according to Festus.]	Anne mother of B. V. M.
27	VI Cal.	Aquila rises.	Pantaleon, Congall, Luican
28	V Cal.		Pope Innocent I., Pope Victor
29	IV Cal.	Neptunalia, or festivals in honour of Neptune, were celebrated some	St. Martha, Olaus, Pope Felix
30	III Cal.	Aquila sets. time in this month, according to Varro.]	Abdon, Sennen, Julitta
31	Pridie Cal.		Ignatius of Loyola, Helen

SEXTILIS, or AUGUST.—Under the protection of Ceres.

1	Cal. Aug.	Temple of Mars consecrated. Sacred to Hope.	The Seven Maccabees
2	IV Nonas	Feræ upon account of Cæsar's subduing Spain.	St. Etheldritha, Pope Stephen
3	III Nonas		Invention of St. Stephen's relics
4	Pridie Nonas	The middle of Leo rises.	St. Dominic, Luanus
5	Nonis Aug.	Sacred to Health on the Quirinal mount.	Oswald, Memmius, Afra
6	VIII Idus	Sacred to Hope.	Transfiguration of our Lord
7	VII Idus	Middle of Aquarius sets.	St. Cajetan, Donatus
8	VI Idus	Sacred to Soli Indigeti on the Quirinal mount.	Cyriacus, Hormisdas, Largus
9	V Idus		Romanus, Nathy or David
10	IV Idus	Altars of Ops and Ceres in the Jugarian street.	Deusdedit, Blaas, Laurence
11	III Idus	Sacred to the great guardian of Hercules in the Circus Flaminius.	Susanna, Equitius, Gery
12	Pridie Idus	Lignaposia. The beginning of autumn.]	Clare, Euplius, Muredach
13	Idibus Aug.	Sacred to Diana in the Sylva Aricina, and Vertumnus. The feast of slaves and servant-maids.]	Hippolytus, Wigbert, Cassian
14	XIX Cal. Sep.		Eusebius the priest
15	XVIII Cal.		Assumption of B. V. M.
16	XVII Cal.		St. Hyacinth, Roch [monks
17	XVI Cal.	Portunalia, or festivals in honour of Portumnus.	Mamas, Liberatus and six
18	XV Cal.	Consualia, or festivals in honour of Consus. Rape of the Sabines.	Helen, Agapetus, Clare
19	XIV Cal.	Death of Augustus.	Mochteus, Cumin, Lewis
20	XIII Cal.	Vinalia secunda, according to Pliny. Sun in Virgo. Lyra sets.	Bernard, Oswin
21	XII Cal.	Vinalia rustica, according to Varro. The Grand Mysteries.	Bonosus, Maximilian
22	XI Cal.		Symphorian, Philibert
23	X Cal.	Vulcanalia, or festivals in honour of Vulcan.	Theonas, Justinian the hermit
24	IX Cal.	The Feræ of the Moon.	Bartholomew the apostle
25	VIII Cal.	Sacred to Ops Consiva in the Capitol.	Lewis IX. king of France
26	VII Cal.		Pope Zephyrinus, Gensius
27	VI Cal.		St. Pæmen, Hugh of Lincoln
28	V Cal.	Altars dedicated to Victory in the Court. The end of the Etesian [winds.	Augustine Dr. of the church
29	IV Cal.	Vulcanalia, or festivals in honour of Vulcan, according to Festus.	Decollation of John Baptist
30	III Cal.	Ornaments of Ceres exhibited.	St. Rose of Lima, Kaker
31	Pridie Cal.	Birth-day of Germanicus. Andromeda rises.	Raymund Nonnatus, Isabel

SEPTEMBER.—Under the protection of Vulcan.

Days of the month.	Days of the ancient Roman Month.	FESTIVALS, &c. of the ancient Romans.	Saints' Days, &c. of the Romish or Latin Church.
1	Cal. Sept.	Sacred to Jupiter Maimactes. Feasts to Neptune.	St. Giles, Firminus, Lupus
2	IV Nonas	Naval victory of Augustus over M. Antony and Cleopatra.	King Stephen, Justus, [sius
3	III Nonas	Dionysia, or festivals in honour of Bacchus.	St. Mansuet, Remaclus, Macni-
4	Pridie Nonas	Roman games for eight days.	Translation of S. Cuthbert, Ida
5	Nonis Sept.		St. Bertin, Alto of Ireland
6	VIII Idus	Sacred to Erebus.	Pambo of Nitria, Bega
7	VII Idus	The Goat rises.	Cloud, Eunan, Regina
8	VI Idus	<i>Jerusalem taken by Titus Vespasian.</i>	Nativity and name of B. V. M.
9	V Idus		St. Omer, Kiaran, Osmanna
10	IV Idus	The head of Medusa rises.	Winin, Salvius, Pulcheria
11	III Idus	The middle of Virgo rises.	Protus, Patiens, Hyacinthus
12	Pridie Idus		Eanswide, Guy, Albeus
13	Idibus Sept.	The Prætor strikes the clavus. The dedication of the Capitol. Sa-	Eulogius, Amatus, Maurilius
14	XVIII C. Oct.	The trial of horses. [cred to Jupiter.]	Catharine, Exalt. Holy Cross
15	XVII Cal.	The Roman, or great games, which continued five days. The de-	John the dwarf, Nicomedes
16	XVI Cal.	parture of the swallows.]	Lucia, Editha, Cyprian
17	XV Cal.		Lambert, Rouin, Columba
18	XIV Cal.	Virgin's spike rises in the morning.	Methodius, Ferreol, Joseph
19	XIII Cal.	Sun in Libra.	Januarius, Lacy, Sequanus
20	XII Cal.	Birth-day of Romulus, according to Plutarch. The Mercatus for	Pope Agapetus, Eustachius
21	XI Cal.	the space of four days.]	St. Matthew the apostle, Lo
22	X Cal.	Death of Virgil. Argo and Pisces set.	Maurice, Emmeran
23	IX Cal.	Birth-day of Augustus, according to Suetonius. The Circensian games.	Pope Linus, Thecla, Adamnan
24	VIII Cal.	The autumnal equinox.	St. Germer, Rusticus, Conald
25	VII Cal.	Sacred to Venus, Saturn, and Mania.	Barr or Finbarr, Aunaire
26	VI Cal.		Nilus the younger, Justina
27	V Cal.	Sacred to returning Fortune, and Venus the mother.	Cosmas, Elzear, Damian
28	IV Cal.	The end of Virgo's rising.	Lioba, Exuperius, Wenceslas
29	III Cal.	[medicines. Birth-day of Pompey the Great.	Feast of the holy angels
30	Pridie Cal.	Meditrinalia, or festivals in honour of Meditrina, the goddess of	Jerom Dr. of the church.

OCTOBER.—Under the protection of Mars.

1	Cal. Oct.		Festival of the Rosary, Bavo
2	VI Nonas		Feast of the angel-guardians
3	V Nonas		St. Dionysius the Areopagite
4	IV Nonas	Boötes sets in the morning.	Ammon, king Edwin, Fran-
5	III Nonas	The ornaments of Ceres exhibited.	Placidus, Galla [cis]
6	Pridie Nonas	Sacred to the gods manes.	Bruno, Faith or Fides
7	Nonis Oct.		Pope Mark, Osith, Marcellus
8	VIII Idus	Pyanepsia, or festival in honour of Theseus and his companions. The	Thais, Bridget of Sweden
9	VII Idus	bright star in Corona rises.]	Dominus, Guislain
10	VI Idus	Oscophoria, or festival to Minerva.	John of Bridlington, Paulinus
11	V Idus	Commencement of winter. [Rome, after establishing peace.	Tarachus, Probus, Gomer
12	IV Idus	Augustalia, or festival in commemoration of Augustus's return to	Wilfrid bishop of York
13	III Idus	Fontinalia, or festival wherein the Romans adorned their fountains	K. Edward the Confessor
14	Pridie Idus	and wells with chaplets.]	Donatian, Burckard
15	Idibus Oct.	The merchants to Mercury.	Teresa, Tecla, Hospicius
16	XVII C. Nov.	Popular games. Arcturus sets.	Gall, Mummolin, Lullus
17	XVI Cal.		Andrew of Crete, Austrudis
18	XV Cal.	Sacred to Jupiter Liberator.	Luke the evangelist, Monon
19	XIV Cal.	Armilustrum, or festival at Rome, wherein all the people appeared	Peter of Alcantara, Egbin
20	XIII Cal.	Sun in Scorpio. [under arms when the sacrifices were offered.	Artemius, Aidan, Barsabias
21	XII Cal.		Ursula, Hilarion, Fintan
22	XI Cal.		Nunilo, Donatus, Mello
23	X Cal.	A day in this month was held sacred to Liber Pater.	Theodoret, Ignatius
24	IX Cal.		Proclus, Magloire, Felix
25	VIII Cal.	The ferizæ of Vertumnus were celebrated in this month, according to	Crispin, Crispinian, Daria
26	VII Cal.	[Varro.	Evaristus, Lucian, Marcian
27	VI Cal.	Games of Victory.	K. Elesbaan, Abban
28	V Cal.	The less Mysteries.	St. Simon and Jude the apostles
29	IV Cal.		Narcissus, Chef [cellus
30	III Cal.	The ferizæ of Vertumnus. Games consecrated.	Asterius, Germanus, Mar-
31	Pridie Cal.	Arcturus sets.	Quintin, Wolfgang, Foillan

NOVEMBER.—Under the protection of Diana.

Days of the Month.	Days of the ancient Roman Month.	FESTIVALS, &c. of the ancient Romans.	Saints' Days, &c. of the Romish or Latin Church.
1	Cal. Nov.	The banquet of Jupiter. The Circensian games. The head of Taurus sets.]	All Saints, Benignus, Mary
2	IV Nonas	Arcturus sets at night.	All Souls, Vulgan, [Rumwald
3	III Nonas	Fidicula rises in the morning.	Malachy, Winefride, Flour,
4	Pridie Nonas	Solemn feast of Jupiter in this month.	Vitalis, Clarus, Brinstan
5	Nonis Nov.	Neptunalia, or festivals in honour of Neptune.	Bertille abbess of Chelles
6	VIII Idus		Leonard the hermit, Winoc
7	VII Idus	An exhibition of ornaments.	Willibrord, Werenfrid
8	VI Idus	Scorpio rises with a clear light.	The four crowned brothers
9	V Idus		St. Mathurin, Vanne, Binen
10	IV Idus		Justus, Milles, Abrosimus
11	III Idus	The seas are shut up till the VI. Id. Mar. Virgilæ sets.	Martin, Mennas [Nilus
12	Pridie Idus		Pope Martin, Livin, Lebwin,
13	Idibus Nov.	Lectisternia, or a spreading of funeral banquets to the gods, in the	St. Didacus, Brice, Mitrius
14	XVIII C. Dec.	The trial of horses. ceremonies of heathen burials.]	Laurence abp. of Dublin
15	XVII Cal.	Plebeian games in the circus, according to Suetonius, for three days.	Leopold, Maclou, Eugenius
16	XVI Cal.	The end of seed-time for corn.	Edmund, Eucherius [nan
17	XV Cal.		Gregory Thaumaturgus, Ag-
18	XIV Cal.	The Mercatus for three days. Sun in Sagittarius.	Alphæus, Odo, Hilda
19	XIII Cal.	Supper of the pontiffs in honour of the Great Mother.	Pope Pontian, Barlaam
20	XII Cal.	The horns of the Bull set.	King Edmund the martyr
21	XI Cal.	Sacred to Pluto and Proserpine. Liberalia. Lepus sets.	Presentation of B. V. M.
22	X Cal.		St. Cecily, Appia, Philemon
23	IX Cal.		Pope Clement the martyr
24	VIII Cal.	Brumalia, or festivals in honour of Bacchus for the space of 30 days.	St. John of the cross, Flora
25	VII Cal.		Catharine, Erasmus [Peter
26	VI Cal.		Nicon, Conrad, Gazzolini,
27	V Cal.	In this month sacrifices were made to the infernal gods for the Gauls	Virgil of Ireland, Maximus
28	IV Cal.	and Greeks dug from under the Boarian forum, according to	Stephen the younger
29	III Cal.	Plutarch.	Saturinus, Radbod [Sapor
30	Pridie Cal.		Andrew the apostle, Narses,

DECEMBER.—Under the protection of Vesta.

1	Cal. Dec.	Festival of female Fortune.	St. Eligius or Eloy
2	IV Nonas		Bibiana [Indies
3	III Nonas		Francis Xavier apos. of the
4	Pridie Nonas	Sacred to Neptune and Minerva.	Clement of Alexandria
5	Nonis Dec.	Faunalia, or festivals in honour of Faunus.	Sabas, Crispina, Nicetius
6	VIII Idus	Middle of Sagittarius sets.	Nicholas, Leontia, Dativa
7	VII Idus	Aquila rises in the morning.	Ambrose Dr. of the church,
8	VI Idus	Sacred to Juno Jugalis.	Conception of B.V.M. Fara]
9	V Idus		St. Leocadia, Wulshilde
10	IV Idus	Agonalia, or festivals in honour of Agonius	Pope Melchiades, Eulalia
11	III Idus	The fourteen Halcyonian days begin.	St. Damasus, Fuscian, Gentian
12	Pridie Idus	Equiria, or horse-races.	Epimachus, Valery, Corentin
13	Idibus Dec.		Jodoc, Aubert, Marinoni
14	XIX Cal. Jan.	Brumalia, or festivals in honour of Bacchus.	Spiridion, Nicasius
15	XVIII Cal.	Consualia. All Cancer rises in the morning.	Eusebius, Florence or Flaun
16	XVII Cal.		Ado, Adelaide, Beansus
17	XVI Cal.	Saturnalia, or festivals in honour of Saturn, for five days.	Olympias, Begga [Zozimus
18	XV Cal.	Sun in Capricorn. Cygnus rises.	Gatian, Winebald, Rufus,
19	XIV Cal.	Opalia, or festivals in honour of Ops.	Nemesion, Samthana
20	XIII Cal.	Sagillaria, lasting two days. [mixed with water.	Paul of Latrus, Philogonius
21	XII Cal.	Angeronalia. The Divalia. To Hercules and Venus with wine	Thomas the apos. Edburge
22	XI Cal.	Feræ dedicated to the Lares. The Compitalia.	Ischyron, Methodius, Cyril
23	X Cal.	The Feræ of Jupiter. Laurentinalia, festivals in honour of Laurentia.	Servulus, 10 martyrs of Crete
24	IX Cal.	The Judi Juvenales. The Goat sets.]	Gregory of Spoletto [tasia
25	VIII Cal.	The end of the Brumalia. Winter solstice.	Christmas day, Eugenia, Anas-
26	VII Cal.		St. Stephen the first martyr
27	VI Cal.	Dolphin rises.	John the apostle, T. Grapt
28	V Cal.	Sacred to Phœbus for three days.	The holy Innocents, Orsisius
29	IV Cal.	Aquila sets.	Thomas abp. of Canterbury
30	III Cal.	Canicula sets.	Sabinus, Anysia, Maximus
31	Pridie Cal.		Pope Sylvester, Columba

Observations on the Progressive Improvement of the Roman Calendar; from the Days of Romulus, about 730 Years before Christ, to the present Time.

THE ROMAN CALENDAR, before the time of Julius Cæsar, was very defective: in the reign of Romulus, the first king of Rome, the science of astronomy was so little understood in Italy; that the Calendar was made to consist of *ten* months, and the year of only 304 days. The names of the ten months were in order as follows:—March, April, May, June, Quintilis, Sextilis, September, October, November, and December. Besides the 304 days, Romulus is said to have intercalated days without name, to make up the number of 360; but whether this was the case, or in what way these days were intercalated, cannot be determined; as history, with reference to this point, is extremely obscure. The months March, May, Quintilis, and October, contained 31 days each; and the other six, only 30 days each; as may be seen in the following Table, which exhibits the state of the Roman Calendar about 730 years previously to the Incarnation:

March	April	May	June	Quintilis	Sextilis	September	October	November	December
<i>Calend.</i>	<i>Calend.</i>	<i>Calend.</i>	<i>Calend.</i>	<i>Calend.</i>	<i>Calend.</i>	<i>Calend.</i>	<i>Calend.</i>	<i>Calend.</i>	<i>Calend.</i>
VI	IV	VI	IV	VI	IV	IV	VI	IV	IV
V	III	V	III	V	III	III	V	III	III
IV	<i>Prid.</i>	IV	<i>Prid.</i>	IV	<i>Prid.</i>	<i>Prid.</i>	IV	<i>Prid.</i>	<i>Prid.</i>
III	<i>Non.</i>	III	<i>Non.</i>	III	<i>Non.</i>	<i>Non.</i>	III	<i>Non.</i>	<i>Non.</i>
<i>Prid.</i>	VIII	<i>Prid.</i>	VIII	<i>Prid.</i>	VIII	VIII	<i>Prid.</i>	VIII	VIII
<i>Non.</i>	VII	<i>Non.</i>	VII	<i>Non.</i>	VII	VII	<i>Non.</i>	VII	VII
VIII	VI	VIII	VI	VIII	VI	VI	VIII	VI	VI
VII	V	VII	V	VII	V	V	VII	V	V
VI	IV	VI	IV	VI	IV	IV	VI	IV	IV
V	III	V	III	V	III	III	V	III	III
IV	<i>Prid.</i>	IV	<i>Prid.</i>	IV	<i>Prid.</i>	<i>Prid.</i>	IV	<i>Prid.</i>	<i>Prid.</i>
III	<i>Id.</i>	III	<i>Id.</i>	III	<i>Id.</i>	<i>Id.</i>	III	<i>Id.</i>	<i>Id.</i>
<i>Prid.</i>	XVIII	<i>Prid.</i>	XVIII	<i>Prid.</i>	XVIII	XVIII	<i>Prid.</i>	XVIII	XVIII
<i>Id.</i>	XVII	<i>Id.</i>	XVII	<i>Id.</i>	XVII	XVII	<i>Id.</i>	XVII	XVII
XVII	XVI	XVII	XVI	XVII	XVI	XVI	XVII	XVI	XVI
XVI	XV	XVI	XV	XVI	XV	XV	XVI	XV	XV
XV	XIV	XV	XIV	XV	XIV	XIV	XV	XIV	XIV
XIV	XIII	XIV	XIII	XIV	XIII	XIII	XIV	XIII	XIII
XIII	XII	XIII	XII	XIII	XII	XII	XIII	XII	XII
XII	XI	XII	XI	XII	XI	XI	XII	XI	XI
XI	X	XI	X	XI	X	X	XI	X	X
X	IX	X	IX	X	IX	IX	X	IX	IX
IX	VIII	IX	VIII	IX	VIII	VIII	IX	VIII	VIII
VIII	VII	VIII	VII	VIII	VII	VII	VIII	VII	VII
VII	VI	VII	VI	VII	VI	VI	VII	VI	VI
VI	V	VI	V	VI	V	V	VI	V	V
V	IV	V	IV	V	IV	IV	V	IV	IV
IV	III	IV	III	IV	III	III	IV	III	III
III	<i>Prid.</i>	III	<i>Prid.</i>	III	<i>Prid.</i>	<i>Prid.</i>	III	<i>Prid.</i>	<i>Prid.</i>
<i>Prid.</i>		<i>Prid.</i>		<i>Prid.</i>			<i>Prid.</i>		

In the reign of Numa Pompilius, the second king of the Romans, the Calendar was very much improved. This monarch, by means of the instructions he received from Pythagoras, the prince of the Italian philosophers, adopted very nearly the same kind of year which the Greeks then used; with this principal exception, that he assigned to every one of his years 355 days, which is one day more than the Grecian and Rabbinical years usually contained. The reformation of the Calendar of Romulus, consisted in taking away one day from April, June, Sextilis, September, November, and December; (the day after the Ides of these months being named the xviith before the Calends of the ensuing one,) and then adding these six days to the 51 which the year of Romulus wanted, to make up his own of 355 days: with these 57 days he made two new months, viz. January and February, the former of which was the first, and the other the last month of his year; assigning to the former 29, and to the latter 28 days. In order to make his year equal to that which the Greeks used in their Olympiads, Numa is said to have intercalated 82 days in every eight years, in the following manner—At the end of the first two years, an intercalation of 22 days; at the end of the next two, an intercalation of 23 days; at the end of the third two, an intercalation of 22 days; and at the end of the last two, an intercalation of the remaining 15 days.

The Calendar of Numa Pompilius, (with the slight variation in it at the time of the Decemviri, about 452, B. C. which consisted in constituting February the second instead of the last month,) continued in use among the Romans till the time of Julius Cæsar, who, perceiving the great inconveniences that resulted from not making the *civil* year equal in length to the *solar* revo-

lution through the 12 signs of the zodiac, employed Sosigenes of Alexandria, (esteemed the greatest astronomer of his time,) to reform the Calendar in such a way that the seasons of the year might perpetually correspond to the same months. As, according to the calculations of Sosigenes, the solar ecliptical revolution took up about 365 days six hours, it was found necessary to lengthen the civil year at least *ten* days, making it to consist of 365 days, instead of 355; and to make a proper compensation for the six hours which the solar year exceeds 365 days, every fourth year was proposed to be an *intercalary* one, containing 366 days. Julius Cæsar, by public edict, accordingly ordered these corrections to be made; and the Calendar, thus corrected, is the same as that already given in the preceding Table, with the Festivals, &c. of the ancient Romans.

In consequence of the ignorance of the priests, a considerable error was committed in the first 36 years after the Julian reformation of the Calendar; for the priests imagined that the fourth year in which the intercalation should be made, was to be computed from that in which the preceding intercalation took place, by which means they left only two common years instead of three between the two intercalary ones. Consequently, *twelve* days, instead of *nine*, were intercalated in 36 years, an error too considerable to escape the notice of the Augustan age; and, accordingly, the emperor directed that no intercalation should be made for the first twelve years, that the three superfluous days might be gradually dropped, and that the intercalations should be afterwards regulated in such a manner that *three* common years should continually intervene. This last alteration of the Calendar continued without any interruption till the pontificate of Gregory XIII. in the latter part of the 16th century, when he gave orders that the Roman Calendar should be again reformed.

The necessity for this reformation originated in Sosigenes, who assigned precisely 365 days six hours, for the sun's passage through the twelve signs of the zodiac; instead of 365 days, five hours, 48 minutes, and 48 seconds, as ascertained by the more perfect observations of modern astronomers. The error of Sosigenes, of about *eleven minutes* in the length of the solar year, amounts to a *whole day* in 134 years, insomuch that from the council of Nice, in A. D. 325, to the time of Gregory XIII., *ten* days too many had crept into the Calendar, the vernal equinox which, in 325, was fixed on the 21st of March, happening, in 1582, on the 11th, though the Calendar constantly placed it on the 21st.

To remedy this defect, Pope Gregory ordered that ten days should be suppressed in the almanack of 1582, the 5th of October being denominated the 15th, as in these days, *fewer festivals* occurred than in any other *ten* consecutive days in the year; and to prevent the recurrence of this error for the future, it was directed, by a public bull, that every *three centurial* years out of four, after A. D. 1600, (which in the Julian calendar are leap-years,) should be only common years of 365 days each. Thus 1700, 1800, and 1900, are styled common years, 2000 a bissextile, 2100, 2200, and 2300, common years, 2400 a bissextile, &c. &c.

By this last correction of the Calendar, the Gregorian year is so nearly commensurate with the revolution of the earth round the sun, that an error of a *day* cannot be made in less than 3,600 years. If the intercalations be made according to the calculations of the late M. de la Lande, and other eminent astronomers of the last and present centuries, an error of a day need not be committed in less than a *million* of years!

The papal bull, by which this alteration is made, is thus intitled.—“*Constitutio Gregorij Papæ XIII. pro approbatione et introductione novi Kalendarii ad usum universæ Ecclesiæ Romanæ; quâ, inter plura cætera præcipit et mandat, ut de mense Octobris hujus anni 1582, decem dies inclusive a III Nonarum usque ad Pridie Idus eximantur, et dies qui festum S. Francisci IV. Nonas celebrari solitum sequitur, dicatur Idus Octobris, Datum Tusculi, Anno Incarnationis Dom. 1582, sexto Kal. Martii, Pontif. sui anno X.*”

“The Constitution of Pope Gregory XIII. for the approval and introduction of the New Calendar for the use of the Romish church universally; in which, among many other things, he decrees and commands, that ten days be struck off from the month of October of this present year 1582; namely, from the third of the Nones, (Oct. 5,) to the day before the Ides (Oct. 14,) both inclusive; and that the day which follows the festival of St. Francis, usually celebrated as the *17th* of the Nones, should be called the *Ides of October*. Given at Tusculum, in the year of the Incarnation of our Lord 1582, on the sixth of the Calends of March, (Feb. 24,) and in the tenth year of his Pontificate.” See Suppl. au Corps Diplomatique, Tome II., Part 1. pp. 187, 188.

This alteration of the Calendar was not adopted by the British till 1752, in which year, the day after the second of September was called Sept. 14. All the nations of Europe have adopted this mode of reckoning except the Russians, who follow the *Julian* account, introduced among them by Peter the Great, instead of the Constantinopolitan æra by which their chronology had been previously regulated.

The Commentator should make an apology to his Readers for the introduction of the preceding Tables and Calculations; as having, apparently, but little relation to the subject of the *Epistle to the Romans*: but the very obvious *utility* of what is here inserted, will more than plead his excuse.

INTRODUCTION TO THE FIRST EPISTLE

TO THE

CORINTHIANS.

IN my Preface to the Epistle to the Romans I have made several extracts from Dr. Paley's *Horæ Paulinæ*, in which, from internal evidence, he demonstrates the *authenticity* of that Epistle. His observations on the first Epistle to the Corinthians, are distinguished by the same profound learning and depth of thought: and as, in an age in which *scepticism* has had an unbridled range, it may be of great consequence to a sincere enquirer 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 enquiries, purely œconomical 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 reality of those circumstances, could have suggested 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 contentions ~~adherence to their different teachers, and by their placing of them in competition with one another, were not mentioned in their letter, but communicated to St. Paul by more private intelligence:~~ "It hath been declared unto me, my brethren, *by them which are of the house of Chloe*, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." (i. 11, 12.) The incestuous marriage "of a man with his father's wife," which St. Paul reprehends with so much severity in the fifth chapter of this Epistle; and which was not the crime of an individual only, but a crime in which the whole church, by tolerating and conniving at it, had rendered themselves partakers, did not come to St. Paul's knowledge by the *letter*, but by a rumour which had reached his ears: "*It is reported commonly* that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife; and ye are puffed up, and have not rather mourned that he that hath done this deed might be taken away from among you." (v. 1, 2.) Their *going to law before the judicature of the country*, rather than arbitrate and adjust their disputes *among themselves*, which St. Paul animadverts upon with his usual plainness, was not intimated to him in the *letter*, because he tells them his opinion of this conduct before he comes to the contents of the letter. Their *litigiousness* is censured by St. Paul, in the *sixth* chapter of his Epistle; and it is only at the beginning of the *seventh* chapter that he proceeds upon the articles which he found in their letter; and he proceeds upon them with this preface: "Now concerning the things whereof ye wrote unto me," (vii. 1.); which introduction he would not have used if he had been already discussing any of the subjects ~~concerning~~ which they had written. Their *irregularities* in celebrating the *Lord's Supper*, and the utter perversion of the institution which ensued, were not in the letter, as is evident from the terms in which St. Paul mentions the notice he had received of it: "Now in this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse; for first of all, when ye come together in the church, *I hear* that there be divisions among you, and *I partly believe it*." Now that the Corinthians should, in their own letter, exhibit the fair side of their conduct to the apostle, and conceal from him the faults of their behaviour, was extremely natural, and extremely probable: but it was a distinction which would not, I think, have easily occurred to the author of a forgery; and much less likely is it, that it should have entered into his thoughts to make the distinction *appear* in the way in, which it does appear, *viz.* not by the original letter, not by any express observation upon it in the answer; but distantly by marks perceivable in the manner, or in the order, in which St. Paul takes notice of their faults.

SECTION II.

§ This Epistle purports to have been written after St. Paul had already been at Corinth; "I, brethren, *when I came unto you*, came not with excellency of speech or of wisdom," (ii. 1.): and in many other places to the same effect. It purports also to have been written upon the *eve. of another visit to that church*: "I will come to you shortly, if the Lord will," (iv. 19.); and again, "I will come to you when I shall pass through Macedonia." (xvi. 5.) Now the history relates that St. Paul did in fact visit Corinth, *twice*: once as recorded at length in the *eighteenth*, and a *second* time as mentioned briefly in the *twentieth* chapter of the Acts. The same history also informs us, Acts, xx. 1. that it was from Ephesus St. Paul proceeded upon his *second* journey

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

SECTION III.

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

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

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

But there is another circumstance in these two passages much less obvious, in which an agreement holds without any room for suspicion that it was produced by design. We have observed that the sending of Timothy

into the peninsula of Greece, was connected in the narrative with St. Paul's own journey thither ; it is stated as the effect of the same resolution. Paul purposed to go into Macedonia ; " so he sent two of them that ministered unto him, Timotheus and Erastus." Now, in the Epistle also you remark that, when the apostle mentions his having sent Timothy unto them, in the very next sentence he speaks of his own visit : " for this cause have I sent unto you Timotheus, who is my beloved son, &c. Now some are puffed up, as though I would not come to you ; but I will come to you shortly, if God will." Timothy's journey, we see, is mentioned in the *history* and in the *Epistle*, in close 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, *vis.* 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 shews that the passages were not taken from one another.

SECTION IV.

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

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

SECTION V.

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

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

This expression, " I have planted, Apollos watered," imports two things ; first, that Paul had been at

Corinth before Apollos; secondly, that Apollos had been at Corinth after Paul, but before the writing of this Epistle. This implied account of the several events, and of the order in which they took place, corresponds exactly with the history. St. Paul, after his first visit into Greece, returned from Corinth into Syria, by the way of Ephesus; and, dropping his companions Aquila and Priscilla at Ephesus, he proceeded forwards to Jerusalem; from Jerusalem he descended to Antioch; and from thence made a progress through some of the upper or northern provinces of the Lesser Asia, Acts, xviii. 19. 23. during which progress, and consequently in the interval between St. Paul's first and second visit to Corinth, and consequently also before the writing of this Epistle, which was at Ephesus two years at least after the apostle's return from his progress, we hear of Apollos, and we hear of him at Corinth. Whilst St. Paul was engaged, as hath been said, in Phrygia and Galatia, Apollos came down to Ephesus; and being, in St. Paul's absence, instructed by Aquila and Priscilla, and having obtained letters of recommendation from the church at Ephesus, he passed over to Achaia; and when he was there, we read that he "helped them much which had believed through grace, for he mightily convinced the Jews, and that publicly." Acts, xviii. 27, 28. To have brought Apollos into Achaia, of which Corinth was the capital city, as well as the principal Christian church; and to have shewn that he preached the Gospel in that country, would have been sufficient for our purpose. But the history happens also to mention Corinth by name, as the place in which Apollos, after his arrival in Achaia, fixed his residence: for, proceeding with the account of St. Paul's travels, it tells us, that while Apollos was at Corinth, Paul, having passed through the upper coasts, came down to Ephesus, xix. 1. What is said, therefore, of Apollos in the *Epistle*, coincides exactly and especially in the point of *chronology*, with what is delivered concerning him in the *history*. The only question now is, whether the allusions were made with a regard to this coincidence. Now, the occasions and purposes for which the name of Apollos is introduced in the Acts and in the Epistles, are so independent and so remote, that it is impossible to discover the smallest reference from one to the other. Apollos is mentioned in the Acts, in immediate 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.

§ Chap. iv. 11, 12. "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our 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 correspondence 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 correspondence would not have been effected, as it is, by a kind of reflected stroke, that is, by a reference in a subsequent speech, to what in the narrative was omitted. Nor is it likely, on the other hand, that a circumstance which is not extant in the history of St. Paul at Ephesus, should have been made the subject of a factitious allusion, in an Epistle purporting to be written by him from that place; not to mention that the allusion itself, especially as to time, is too oblique and general to answer any purpose of forgery whatever.

SECTION VII.

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

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

SECTION VIII.

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

It may be expected, that those whom the apostle baptized with his own hands, were converts distinguished from the rest by some circumstance, either of eminence, or of connection with him. Accordingly, of the three names here mentioned, *Crispus*, we find, from Acts xviii. 8. was a "chief ruler of the Jewish synagogue at Corinth, who believed in the Lord, with all his house." *Gaius*, it appears from Romans xvi. 23. was St. Paul's host at Corinth, and the host he tells us, "of the whole church." The household of *Stephanas*, we read in the sixteenth chapter of this Epistle, "were the 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*.

SECTION IX.

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

SECTION X.

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

The churches of Galatia and Phrygia were the last churches which St. Paul had visited before the writing of this Epistle. He was now at Ephesus, and he came thither immediately from visiting these churches: "He went over all the country of Galatia and Phrygia, in order, strengthening all the disciples. And it came to pass that Paul, having passed through the upper coasts" (viz. the above-named countries, called the upper coasts, as being the northern part of Asia Minor), "came to Ephesus." Acts xviii. 23. xix. 1. These, therefore, probably, were the last churches at which he left directions for their public conduct during his absence.

* Chap. i. 1. "Paul called to be an apostle of Jesus Christ, through the will of God, and Sosthenes, our brother, unto the church of God, which is at Corinth." The only account we have of any person who bore the name of Sosthenes, is found in the eighteenth chapter of the Acts. When the Jews at Corinth had brought Paul before Gallio, and Gallio had dismissed their complaint as unworthy of his interference, and had driven them from the judgment-seat; "then all the Greeks," says the historian, "took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat." The *Sosthenes* here spoken of, was a Corinthian; and, if he was a Christian, and *with* St. Paul when he wrote this Epistle, was likely enough to be joined with him in the salutation of the Corinthian church. But here occurs a difficulty—If Sosthenes was a *Christian* at the time of this uproar, why should the *Greeks* beat him? The assault upon the Christians was made by the *Jews*. It was the *Jews* who had brought Paul before the magistrate. If it had been the *Jews* also who had beaten Sosthenes, I should not have doubted that he had been a favourer of St. Paul, and the same person who is joined with him in the Epistle. Let us see, therefore, whether there be not some error in our present text. The Alexandrian manuscript gives *παντες* alone, without *δι' Ελληνες*, 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 *δι' Ιουδαιου*, in the place of *δι' Ελληνες*. A great plurality of manuscripts authorise the reading which is retained in our copies. In this variety it appears to me extremely probable that the historian originally wrote *παντες* alone, and that *δι' Ελληνες*, and *δι' Ιουδαιου* 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 τον αρχισυναγωγον, ευπτου 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 Acts xviii. 17. where the subject mentioned here by the learned Archdeacon, is particularly considered.

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 also which I was forward to do."

SECTION XI.

§ Chap. iv. 18. "Now, some are puffed up, as though I would not come unto 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 apologise for the change of his purpose, or express so much anxiety lest this change should be imputed to any culpable fickleness in his temper; and lest he should thereby seem to them, as one whose word was not, in any sort, to be depended upon? Besides which, the terms made use of, plainly refer to a promise, "Our word toward you was not yea and nay." St. Paul therefore had signified an intention, which he had not been able to execute; and this seeming breach of his word, and the delay of his visit, had, with some who were evil affected towards him, given birth to a suggestion that he would come no more to Corinth.

SECTION XII.

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

Dr. Benson tells us, that from this passage, compared with chapter xvi. 8. it has been conjectured that this Epistle was written about the time of the Jewish pass-over; 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 pass-over 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, by which it commanded the navigation and commerce both of the *Ionian* and *Ægean* seas. It is supposed by some, to have been founded by Sisyphus, the son of *Æolus*, and grand-father of *Ulysses*, about the year of the world 2490, or 2500, and before the Christian æra 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*.

By its port of *Lecheum*, it received the merchandize of Italy and the western nations; and by *Cenchrea*, that of the islands of the *Ægean* sea, the coasts of *Asia Minor*, and the *Phœnicians*.

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

Corinth, like all other opulent and well situated places, has often been a subject of contention between rival states; has frequently changed masters, and undergone all forms of government. The *Venetians* held it till 1715, when the *Turks* took it from them, under whose dominion it has

PREFACE TO THE FIRST EPISTLE TO THE CORINTHIANS.

ever since remained. Under this deteriorating government, it is greatly reduced ; its whole population amounting only to between 13 and 14,000 souls. 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 Græcian 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 *κορυνθιαζεσθαι* to *Corinthise*, signified to act the prostitute ; and *Κορυνθια 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, founded a Christian Church !

Analysis of the First Epistle to the Corinthians.

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

I.—The *Introduction*, ch. i. 1—9.

II.—Exhortations relative to their *dissensions*, ch. i. 9. and to ch. iv. inclusive.

III.—What concerns the *person* who had *married his step-mother* ; commonly called the *incestuous person*, ch. v. vi. and vii.

IV.—The question concerning the lawfulness of *eating things* which had been *offered to idols*, ch. viii. ix. and x. inclusive.

V.—Various *ecclesiastical regulations*, ch. xi—xiv. inclusive.

VI.—The important question concerning the *resurrection of the dead*, ch. xv.

VII.—*Miscellaneous* matters, containing exhortations, salutations, commendations, &c. &c. ch. xvi.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

THE CORINTHIANS.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan æra of the world, as used by the emperors of the East in their diplomata, &c. and thence also called the "civil æra of the Greeks," 5564—Year of the Alexandrian æra of the world, or Greek ecclesiastical epocha, 5558—Year of the Antiochian æra 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 Ussherian æra of the world, or that used in the English Bibles, 4060—Year of the minor Jewish æra of the world, 3816—Year of the greater Rabbinical æra of the world, 4415—Year since the Deluge, according to archbishop Ussher, and the English Bible, 2404—Year of the Cali Yuga, or Indian æra of the Deluge, 3158—Year of the æra of Iphitus, or since the first commencement of the Olympic Games, 996—Year of the two hundred and eighth Olympiad, 4—Year from the Building of Rome, according to Fabius Pictor, who flourished in the time of the first Punic war, and who is styled by Dionysius of Halicarnassus, an accurate writer, 808. (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. 806—Year from the building of Rome, according to Varro, which was that adopted by the Roman emperors in their proclamations, by Plutarch, Tacitus, Dio Cassius, Gellius, Censorinus, Onuphrius, Baronius, and by most modern chronologers, 809. N.B. Livy, Cicero, Pliny, and Velleius Paterculus, fluctuate between the Varronian and Catonian computations—Year of the epocha of Nabonassar, king of Babylon, or that used by Hipparchus, by Ptolemy in his astronomical observations, by Censorinus and others, 803. (The years of this æra constantly contained 365 days, so that 1460 Julian were equal to 1461 Nabonassarean years. This epoch began on Feb. 26, B. C. 747; and, consequently, the commencement of the 803d year of the æra of Nabonassar, corresponded to the IVth of the Ides of August, A. D. 55.)—Year of the æra 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 æra, and the æra of Principalities, in reference to the division of Alexander's empire, 368—Year of the Cæsarean æra of Antioch, 104—Year of the Julian æra, or since the Calendar of Numa Pompilius was reformed by Julius Cæsar, 101—Year of the Spanish æra, or since the second division of the Roman provinces among the Triumviri, 94. (This epoch continued in use among the Spaniards, till A. D. 1383, and among the Portuguese till about A. D. 1422.)—Year since the defeat of Pompey, by Julius Cæsar, at Pharsalia in Thessaly, called by Catrou and Rouillé, the commencement of the Roman empire, 104—Year of the Actiac, or Actian æra, or proper epocha of the Roman empire, commencing with the defeat of Antony by Augustus, at Actium, 86—Year from the birth of Jesus Christ, 69—Year of the vulgar æra 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 twenty-fourth of February, or the sixth of the Calends of March, (the two following days after Feb. 23, 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 Pass-over, (15th of Nisan,) Saturday, April 17, 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 19, or the XIIIth of the Calends of May, at fifteen minutes and fifty-eight seconds past eleven at night. (The reason of the discrepancy of the fifteenth of Nisan with the day of the mean Paschal Full Moon arises from the inaccuracy of the Metonic cycle, which reckoned 235 mean lunations to be precisely equal to nineteen solar years, these lunations being actually performed in one hour and a half less time. The correspondence of the Pass-over 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 20,) at fifty-seven minutes and forty-one seconds past five in the morning—Easter Sunday, April 18, or the XIVth of the Calends of May—Ephact; or moon's age on the twenty-second of March, or the Xth 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 Ismael, 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 Ganton 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 on the 19th of Tybi, in the 804th year of the Nabonassarean æra, and on the 24th of Cisleu of the minor Rabbinical, or Jewish æra of the world 3816, or 4415 of their greater æra—Roman Consuls, Q. Volusius Saturninus, and P. Cornelius Scipio.

CHAPTER I.

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

Written a little before the Pass-over of A. D. 56.

PAUL, ^acalled to be an apostle of Jesus Christ ^bthrough the will of God, and ^cSosthenes our brother,

2 Unto the church of God which is at Corinth, ^dto them that ^eare sanctified in Christ Jesus, ^fcalled to

Written a little before the Pass-over of A. D. 56.

^a Rom. 1. 1.—^b 2 Cor. 1. 1. Ephes. 1. 1. Col. 1. 1.—^c Acts 18. 17.

^d Jude 1.—^e John 17. 19. Acts 15. 9.—^f Rom. 1. 7. 2 Tim. 1. 9.

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 the Note on Rom. i. 1.

As the apostle had many irregularities to reprehend in

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

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

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cæs. 3. *be* saints, with all that in every place ^a call upon the name of Jesus Christ, ^b our Lord, ^c both their's and our's :

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

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

5 That in every thing ye are enriched by him,

^a Acts 9. 14. 21. & 22. 16. 2 Tim. 2. 22. — ^b ch. 8. 6. — ^c Rom. 3. 22. & 10. 12. — ^d Rom. 1. 7. 2 Cor. 1. 2. Ephes. 1. 2. 1 Pet. 1. 2. — ^e Rom. 1. 8. — ^f ch. 12. 8. 2 Cor. 8. 7. — ^g ch. 2. 1. 2 Tim. 1. 8. Rev. 1. 2.

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

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

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

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

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

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

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

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

Verse 5. *Ye are enriched—(ye abound)—in all utterance*] *Ἐν παντι λογιῶν*, 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

in all utterance, and *in* all knowledge ;

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

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

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

9 ^f God is faithful, by whom ye were called unto

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cæs. 3.

^a Phil. 3. 20. Titus 2. 13. 2 Pet. 3. 12. — ^b Gr. *revolution*. Col. 3. 4. — ^c 1 Thes. 3. 13. — ^d Col. 1. 22. 1 Thes. 5. 23. — ^e Isai. 49. 7. ch. 10. 13. 1 Thes. 5. 24. 2 Thes. 3. 3. Heb. 10. 23.

them ; and they had *all knowledge* ; so that they perfectly *comprehended* the doctrines which they had heard.

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

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

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

Verse 8. *Who shall—confirm you*] As the testimony of Christ was *confirmed* among you ; so, in conscientiously believing and obeying, God will *confirm* you through that testimony.—See ver. 6.

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

Verse 9. *God is faithful*] The *faithfulness of God* is a favourite expression among the ancient Jews ; and, by it, they properly understood 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* ;

A. M. 4060. ' the fellowship of his Son Jesus Christ
A. D. 56. our Lord.

A. U. C. 808.
Anno Imp. Ne-
rois Cæs. 3.

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

^a John 15. 4. & 17. 21. 1 John 1. 3. & 4. 13. — ^b Rom. 12. 16. & 15. 5. 2 Cor. 13. 11. Phil. 2. 2. & 3. 16. 1 Pet. 3. 8. — ^c Gr. *schisms*, ch. 11. 18.

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, threshed, 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*, Prov. x. 22. But he answered—The ass I have bought, but the *diamond* I have not bought: therefore he returned the diamond to the Edomites. Thus, from the fidelity of man, ye may know the fidelity of God." This was an instance of rare honesty, not to be paralleled among the *Jews* of the present day; and probably among few *Gentiles*. Whatever is committed to the keeping of God, he will most carefully preserve; for, he is *faithful*.

Unto the fellowship, &c.] *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.

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

12 Now this I say, ^d that every one of you saith, I am of Paul; and I of ^e Apollos; and I of ^f Cephas; and I of Christ.

13 ^g Is Christ divided? was Paul crucified for

A. M. 4060.
A. D. 56.
A. U. C. 808.
Anno Imp. Ne-
rois Cæs. 3.

^a Ch. 3. 4. — ^b Acts 18. 24. & 19. 1. ch. 16. 12. — ^c John 1. 42. — ^d 2 Cor. 11. 4. Eph. 4. 5.

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

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

Contentions] *Επίδες*, *altercations*; produced by the *οξύμακα* 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 Cephas: 4. *Christians*, or followers of Christ. See the Introduction, sect. v.

The converts at Corinth were partly *Jews*, and partly *Greeks*. The *Gentile* part, as Dr. Lightfoot conjectures, might boast the names of *Paul* and *Apollos*: the *Jewish*,

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

you? or were ye baptized in the name of Paul?

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

^a Acts 18. 8.—^b Rom. 16. 23.

those of *Kephas* 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 *Kephas* 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 ver. 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 contra-distinguished 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 had 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?

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

16 And I baptized also the household of ^c Stephanas: besides, I know not

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

^c Ch. 16. 15, 17.

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

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

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

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

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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: *not with wisdom of ^b words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to ^c them

* Ch. 2. 1, 4, 13. 2 Pet. 1. 16. —^b Or, *speech*. —^c 2 Cor. 2. 15. —
^d Acts 17. 18. ch. 2. 14.

on a man's memory, that he could not forget any of the *acts* which he had performed during life. Inspiration was given to the holy men of old, that they might be able to write and proclaim the *mind of God*, in the things which concern the *salvation of men*.

Verse 17. *For Christ sent me not to baptize*] Bp. Pearce translates thus, *For Christ sent me, not so much to baptize as to preach the gospel*: and he supports his version thus—“The writers of the Old and New Testaments do, almost every where, (agreeably to their 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 hearers 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] Οὐκ ἐν σοφίᾳ λόγου. In several places in the New Testament, the term *λογος* is taken not only to express a *word*, a *speech*, a *saying*, &c. but *doctrine*, or the *matter of teaching*. Here, and in 1 Thess. i. 5. and in several other places, it seems to signify *reason*, or that mode of *rhetorical argumentation* so highly prized among the Greeks. The apostle was sent not to pursue this mode of conduct, but simply to announce the truth; to proclaim Christ crucified for the sin of the world; and to do this in the *plainest* and *simplest* manner possible, lest the numerous conversions which followed, might be attributed to the *power* of the apostle's *eloquence*, and not to the *demonstration* of the *Spirit of God*. It is worthy of remark, that in all the revivals of religion with which we are acquainted, God appears to have made very little use of human *eloquence*, even when possessed by pious men. His own *nervous truths*, announced by plain common sense, though in homely phrase, have been the general means of the convic-

tion and conversion of sinners. Human *eloquence* and *learning* have often been successfully employed in defending the *out-works* of Christianity; but *simplicity* and *truth* have preserved the *citadel*.

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

* Ch. 15. 2. — Rom. 1. 16. ver. 24. — Job 5. 12, 13. Isai. 29. 14. Jer. 8. 9.

tion and conversion of sinners. Human *eloquence* and *learning* have often been successfully employed in defending the *out-works* of Christianity; but *simplicity* and *truth* have preserved the *citadel*.

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

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

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

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

I will destroy the wisdom of the wise] Τῶν σοφῶν, of *wise men*; of the *philosophers*; who, in their investigations, seek nothing less than God; and whose highest discoveries amount to nothing in comparison of the *grand truths* relative to God, the invisible world, and the true end of man, which the gospel has brought to light. Let me add that the

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

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

21 * For after that in the wisdom of God, the

* Isai. 33. 18. — b Job 12. 17, 20, 24. Isai. 44. 25. Rom. 1. 22. — Rom. 1. 20, 21, 28. See Matt. 11. 25. Luke 10. 21.

very discoveries which are really useful, have been made by men who feared God, and conscientiously credited Divine Revelation: witness, *Newton, Boyle, Pascal*, and many others. But all the sceptics and deists, by their schemes of natural religion and morality, have not been able to save one soul! No sinner has ever been converted from the error of his ways by their preaching or writings.

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

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

The *scribe*, γραμματευσ, 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*, συζητητης, answers to the דרוש *derosh*, or דרשן *derushen*, 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 αἰσως τουτου *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 school-men 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 school-men 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.”

world by wisdom knew not God; it pleased God by the foolishness of preaching, to save them that believe.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

22 For the Jews require a sign, and the Greeks seek after wisdom:

* Matt. 12. 38. & 16. 1. Mark 8. 11. Luke 11. 16. John 4. 48.

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

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

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

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

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

Verse 22. *For the Jews require a sign*] Instead of σημειον *a sign*, ABCDEFG. several others; both the *Syriac, Coptic, Vulgate, and Itala*, with many of the *Fathers*, have

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

23 But we preach Christ crucified;
unto the Jews a stumbling-block, and
unto the Greeks foolishness;

24 But unto them which are called, both Jews
and Greeks, Christ the power of God, and the
wisdom of God.

* Isai. 8. 14. Matt. 11. 6. & 13. 57. Luke 2. 94. John 6. 60, 66. Rom.
9. 32. Gal. 5. 11. 1 Pet. 2. 8.

σημεία 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 incontrovertibly 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 gain-saying 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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

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

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

b Ver. 18. ch. 2. 14.— Rom. 1. 4, 16. ver. 18.— Col. 2. 3.—
John 7. 48.

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 *Επ' ανθρωπον σταυρωθεντα*, upon a man that was crucified." The same writer adds, "They count us mad; that, after the eternal God, the Father of all things, we give the second place, *ανθρωπω σταυρωθεντι*, to a man that was crucified." "Where is your understanding," said the Gentiles, "who worship for a God, him who was crucified?" Thus Christ crucified was, to the Jews, a stumbling-block; and to the Greeks, foolishness. See *Whitty* on this verse.

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

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

Verse 26. Ye see your calling] *Την κλησιν*; the state of grace and blessedness to which ye are invited. I think *βλεπετε την κλησιν*, &c. should be read in the imperative: *Take heed to, or consider your calling, brethren; that (οτι) not many of you are wise after the flesh, not many mighty,*

A. M. 4080.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 8.

God is made unto us ^a wisdom, and
^b righteousness, and ^c sanctification,
and ^d redemption :

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

A. M. 4080.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 8.

• Ver. 24.— Jer. 23. 5, 6. Rom. 4. 25. 2 Cor. 5. 21. Phil. 3. 9.

• John 17. 19.— Eph. 1. 7.— Jer. 9. 23, 24. 2 Cor. 10. 17.

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

1. This is an admirable chapter, and drawn up with great skill and address. The divided state of the Corinthian church we have already noticed ; and it appears that in these factions, the apostle's authority had been set at nought by some, and questioned by many. St. Paul begins his letter with shewing 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 shews 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 excellent gifts and graces ; and that they were not inferior to any church of God, in any gift. And he shews them, that they received all these through God's confirmation of that testimony, which he had delivered among them, ver. 4—7.

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

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

CHAPTER II.

The apostle makes an apology for his manner of preaching, 1. And gives the reason why he adopted that manner, 2—5. He shews 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.

A. M. 4080.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

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

* Ch. 1. 17. ver. 4, 13. 2 Cor. 10. 10. & 11. 6. — ch. 1. 6. — Gal. 6. 14. Phil. 3. 8. — Acts 18. 1, 6, 12. — 2 Cor. 4. 7. & 10. 1, 10. & 11. 30. & 12. 5, 9. Gal. 4. 13.

NOTES ON CHAP. II.

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

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

Verse 3. *I was with you in weakness*] It is very likely that St. Paul had not only something in his *speech*, very unfavourable to a ready and powerful elocution; but also some infirmity of *body*, that was still more disadvantageous to him. A fine *appearance*, and a fine *voice*, cover many weaknesses and defects, and strongly and forcibly recommend what is spoken, though not remarkable for depth of thought, or solidity of reasoning. Many popular orators have little besides their *persons* and their *voice* to recommend them. Lewis XIV. stiled Peter du Bosc, *le plus beau parleur de son royaume*; the finest speaker in his kingdom: and, among his own people, he was stiled *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 hav-

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the

† Ver. 1. ch. I. 17. 2 Pet. 1. 16. — Or, *persuasive*. — Rom. 15. 19. 1 Thess. 1. 5. — Gr. *be*.

ing preached to others, himself should be a castaway. See chap. ix. 27.

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

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

And my preaching] 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] Ἐν κειθαῖς ἀνθρωπίνης σοφίας λόγοις, with *persuasive doctrines of human wisdom*: in every case I left *man* out, that God might become the more evident. I used none of the means of which great orators avail themselves, in order to become *popular*, and thereby to gain *fame*.

But in demonstration of the Spirit] Ἀποδείξι in the *manifestation*; or as two ancient MSS. have it, ἀποκαλύψι 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, was the *demonstration* that all was divine. The greater part of the best MSS. *Versions* and *Fathers*, leave out the adjective ἀνθρωπίνης *man's*, before σοφίας *wisdom*: it is possible that the word may be a *gloss*, but it is necessarily implied in the clause. *Not with the persuasive discourses or doctrines of wisdom*; i. e. of *human philosophy*.

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

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wisdom of men, but ^a in the power of God.

6 Howbeit, we speak wisdom among them ^b that are perfect : yet not ^c the wisdom of this world, nor of the princes of this world, ^d that come to nought :

7 But we speak the wisdom of God in a mys-

^a 2 Cor. 4. 7. & 6. 7. — ^b ch. 14. 20. Eph. 4. 13. Phil. 3. 15. Heb. 5. 14. — ^c ch. 1. 20. & 3. 19. ver. 1, 13. 2 Cor. 1. 12. Jam. 3. 15. — ^d ch. 1. 28.

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 *four-fold* wisdom. 1. *Heathen wisdom*, or that of the Gentile philosophers, chap. i. 22. which was termed by the Jews חכמה ינית *Chokmah yonith*, Græcian wisdom ; and which was so^e under-valued 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 Græcian wisdom*. Bava Kama, fol. 82.

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

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

4. The *wisdom*, 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 *hablam hazzeh* ; this, or the present world ; to distinguish it from העולם הבא *hablam haba*, the world to come ; i. e. the days of the Messiah. Whether we understand the term *this world*, either 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 Græcian 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

tery, *even* the hidden wisdom, ^e which God ordained before the world unto our glory :

8 ^f Which none of the princes of this world knew : for ^g had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, ^h Eye hath not seen,

^e Rom. 16. 25, 26. Eph. 3. 5, 9. Col. 1. 26. 2 Tim. 1. 9. — ^f Matt. 11. 25. John 7. 48. Acts 13. 27. 2 Cor. 3. 14. — ^g Luke 23. 34. Acts 3. 17. See John 16. 3. — ^h Isai. 64. 4.

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 after overturned in the destruction of Jerusalem. This declaration of the apostle is *prophetic*. The ruin of the Græcian 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 œconomy, as this phrase often means,) though appointed from the beginning, to be *revealed* in the fulness of time. For though this gospel was, in a certain sense, announced by the prophets, and prefigured by the law ; yet it is certain that even the most intelligent of the Jewish *rulers*, their *doctors*, *scribes*, and *pharisees*, had no adequate knowledge of it ; therefore it was still a mystery to them and others ; till it was so gloriously revealed by the preaching of the apostles.

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

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

Verse 9. *But as it is written*] The quotation is taken from Isai. lxiv. 4. The sense is continued here from verse the seventh, and λαλουμεν *we speak*, is understood, *We do*

A. M. 4060.
A. D. 56.
A. U. C. 809.
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 nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cæs. 3.
 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God; that

* Matt. 13. 11. & 16. 17. John 14. 26. & 16. 13. 1 John 2. 27.— Prov.

20. 27. & 27. 19. Jer. 17. 9.— Rom. 11. 33, 34.— Rom. 8. 15.

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 councils 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 Tapsum*. Bishop *Pearce* contends strongly against the authenticity of the word, and reads the passage thus: "For what is there that knoweth the things of a man, except the spirit of a man that is in him?" "I leave out," says the learned Bishop, "*ανθρωπων*, with the Alexandrian MS. and read *τις γαρ οιδεν τα του ανθρωπου*; because I conceive that the common reading is wide of St. Paul's meaning; for to say, *What man except the spirit of a man*, is (I think,) to speak improperly; and to suppose that the spirit of a man, is a man: but it is very proper to say, *What except the spirit of a man*: *τις* is feminine as well as masculine, and therefore may be supplied with *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, was 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

A. M. 4060. we might know the things that are
A. D. 56. freely given to us of God.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

13 * Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things with spiritual.

* 2 Pet. 1. 16. See ch. 1. 17. ver. 4. — Matt. 16. 23. — ch. 1. 18, 23. — Rom. 8. 5, 6, 7. Jude 19.

preach Christ crucified. We have not, therefore, *received the spirit of the world*, of the Jewish teachers, who are all looking for a *worldly kingdom*, and a *worldly Messiah* ; and interpret all the scriptures of the Old Testament, which relate to him, in a *carnal and worldly* sense.

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

Verse 13. *Which things also we speak*] We dare no more use the *language* of the Jews and the Gentiles, in speaking of those glorious things, than we can indulge their *spirit*. The Greek orators affected a high and florid language, full of tropes and figures which dazzled more than it enlightened. The rabbins affected *obscurity*, and were studious to find out *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 is 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 *συγκρίνοντες*, which we translate *comparing*, rather signifies *conferring*, *discussing*, or *explaining* : and the word *πνευματικῶν*, 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 *ψυχή*, which we often translate *soul*, means the lower and

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

15 * But he that is spiritual judgeth all

* Prov. 28. 5. 1 Thes. 5. 21. 1 John 4. 1. — Or, discerneth.

sensitive part of man, in opposition to *vous*, 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, chap. iii. 1. ix. 11. and particularly in ver. 15. of the present chapter : *He that is spiritual judgeth all things*.

But the natural man—The apostle appears to give this as a reason why he explained those deep 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 *ἀνακρίνας* should be understood thus : *he examines, scrutinizes, convinces, reproves*, which it appears to have in chap. xiv. 24. and they read the verse thus : *the spiritual man*, the well taught Christian, convinces, i. e. can easily convict all men, (*πάντα accus. sing.*) every animal man, of error and vice. Yet he himself is convicted of no man ; his mind is enlightened, and his life is holy ; and therefore the animal man cannot convict him of sin. This is a good sense, but the first appears the most natural. See *Pearce* and *Rosenmüller*.

Verse 16. *For who hath known the mind of the Lord*] Who that is still an animal man, can know the mind of God,

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

things, yet he himself is "judged of no man.

16 ^b For who hath known the

^a Or, *discerned.*—^b Job 15. 8. Isai. 40. 13. Jer. 23. 18.

so as to instruct him, viz. the spiritual man, the same that is spoken of ver. 15. But the words may be better understood thus: How can the animal man know the mind of the Lord; and how can any man communicate that knowledge which he has never acquired; and which is foolishness to him, because it is spiritual, and he is animal? This quotation is made from Isai. xl. 13.

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

The words *that he may instruct him*, *ος συμμιελασει 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 *συμμιελασει* signifies; and what *αυτον* is relative to? The Hebrew word, which the Septuagint translate by these two, is *יודיענו* *yodienu*: now, since *יודע* *yodé* signifies as well to *make known* as to *know*, (and indeed this is the most frequent sense of it in the Old Testament,) the suffix (postfix) *נו* *nu*, 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 *σου* *mind*, it affords a reason for what had been said before, ver. 14." The true translation of the passage, as used by the apostle, appears to be this: *For who hath known the mind of the Lord, that he should TEACH IT?* And this translation agrees with every part of the context, and particularly with what follows.

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

mind of the Lord, that he may instruct him? ^d But we have the mind of Christ.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

Wisd. 9. 13. Rom. 11. 34.—^c Gr. *shall.*—^d John 15. 15.

The *enticing words of men'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 depths 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 *Queenel*.

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 shews 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.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

AND I, brethren, could not speak unto you as unto ^a spiritual, but as unto ^b carnal, even as unto ^c babes in Christ.

2 I have fed you with ^d milk, and not with meat: ^e for hitherto ye were not able to bear

^a Ch. 2. 15.—^b ch. 2. 14.—^c Heb. 5. 13.—^d Heb. 5. 12, 13. 1 Pet. 2. 2.—^e John 16. 12.

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] *Σαρηνικοις*, 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 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 di-

visions] *Ζηλος και επισ και διχοσασιας*. 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. *Επισ* 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. *Διχοσασιας* 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.

it, neither yet now are ye able. 3 For ye are yet carnal: for ^f where-as there is among you envying, and strife, and ^g divisions, are ye not carnal, and walk ^h as men?

4 For while one saith 'I am of Paul; and

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

^f Ch. 1. 11. & 11. 18. Gal. 5. 20, 21. Jam. 3. 16.—^g Or, factions.—^h Gr. according to man.—ⁱ ch. 1. 12.

visions] *Ζηλος και επισ και διχοσασιας*. 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. *Επισ* 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. *Διχοσασιας* 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

A. M. 4069.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cons. 3.

another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then, neither is he that planteth

* Ch. 4. 1. 2 Cor. 3. 3.— Rom. 12. 3, 6. 1 Pet. 4. 11.— Acts 18. 4, 8, 11. ch. 4. 15. & 9. 1. & 15. 1. 2 Cor. 10. 14, 15.— Acts 18. 24, 27. & 19. 1.

their senses and mere outward appearances, without being under the guidance either of reason or grace. There are thousands of such people in the Christian church, to the present day. See the Notes on chap. i. 10, &c.

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

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

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

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

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

A. M. 4069.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cons. 3.

any thing, neither he that watereth; but God that giveth the increase.

8 Now, he that planteth and he that watereth are one: and every man shall receive his own reward, according to his own labour.

9 For we are labourers together with God:

* Ch. 1. 30. & 15. 10. 2 Cor. 3. 5.— 2 Cor. 12. 11. Gal. 6. 3.— Ps. 62. 12. Rom. 2. 6. ch. 4. 5. Gal. 6. 4, 5. Rev. 2. 23. & 22. 12.— Acts 15. 4. 2 Cor. 6. 1.

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 Θεοῦ γὰρ ἐσμεν συνεργοί, 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 Bp. 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.] Θεοῦ γεωργίον, Θεοῦ οἰκοδομη εἶναι. The word γεωργίον, which we translate husbandry, signifies properly an arable field: so Prov. xxiv. 30. I went by the field, γεωργίον, of the slothful: and chap. xxxi. 16. The wise woman considereth a field γεωργίον, and buyeth it. It would be more literal to translate it, Ye are God's farm: γεωργίον in Greek, answers to שדה 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 quarry man, 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

Christ is the true foundation ; men I. CORINTHIANS. should be careful how they build on this.

A. M. 4060. A. D. 56. ye are God's husbandry, ye are God's building.

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

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

^a Or, tillage.—^b Eph. 2. 20. Col. 2. 7. Heb. 3. 3, 4. 1 Pet. 2. 5.—^c Rom. 1. 5. & 12. 3.—^d Rom. 15. 20. ver. 6. ch. 4. 15. Rev. 21. 14.—^e 1 Pet. 4. 11.

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 ἀρχιτέκτων 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 man build—gold, silver, &c.*] Without entering into curious criticisms relative to these different expressions, it may be quite enough for the purpose of edification, to say, that by gold, silver, and precious stones, the apostle certainly means pure and wholesome doctrines ; by wood, hay, and stubble, false doctrines ; such as at that time prevailed in the Corinthian church : for instance, that there should be no resurrection of the body ; that a man may, on his father's death, lawfully marry his step-mother ; that it was necessary

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

13 Every man's work shall be made manifest : for the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man's work of what sort it is.

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

^f Isai. 28. 16. Matt. 16. 18. 2 Cor. 11. 4. Gal. 1. 7.—^g Eph. 2. 20.—^h ch. 4. 5.—ⁱ 1 Pet. 1. 7. & 4. 12.—^k Luke 2. 35.—^l Gr. is revealed.—^m ch. 4. 5.

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 the Jewish systems should then be seen : the latter should be destroyed in that fiery day, and the former prevail more than ever.

Verse 14. *If any man's work abide*] Perhaps there is here an allusion to the purifying of different sorts of vessels under the law. All that could stand the fire, were to be purified by the fire ; and those which could not resist the action of the fire, were to be purified by water, Numb. xxxi. 23. The gold, silver, and precious stones, could stand the fire ; but the wood, hay, and stubble, must be necessarily con-

A. M. 4069.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cas. 3.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; ^a yet so as by fire.

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

^a Jude 23.—^b cñ: 6. 19. 2 Cor. 6. 16. Eph. 2. 21, 22. Heb. 3. 6.

sumed. 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 shew that the *gospel*, and that alone, was that system of doctrine which he would bless and protect, and none other.

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

Verse 15. *If any man's work shall be burned, he shall suffer loss*] If he have preached the necessity of incorporating the *law* with the *gospel*, or proclaimed as a doctrine of God, any thing which did not proceed from heaven, *he shall suffer loss*; all his time and labour will be found to be uselessly employed and spent. Some refer the *loss* to the *work*, not to the *man*; and understand the passage thus: *If any man's work be burned, he shall suffer loss*; much shall be taken away from it, nothing shall be left but the measure of truth and uprightness which it may have contained.

But he himself shall be saved] If he sincerely and conscientiously have 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

A. M. 4069.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cas. 3.

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

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

1 Pet. 2. 5.—^c Or, *destroy*.—^d Prov. 5. 7. Isai. 5. 21.

and inveterate prejudice, connected with much sincerity, be found in his case.

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

Verse 16. *Ye are the temple of God*] The apostle resumes here what he had asserted in ver. 9.—*Ye are God's building*. As the whole congregation of Israel were formerly considered as the *temple* and *habitation* of God, because God *dwelt among them*; so here, the whole church at 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 εἰ τις τὸν ναὸν τοῦ θεοῦ φθειρῆι, φθειρῆι τὸν θεόν. *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*] εἰ τις δοκεῖ σοφός εἶναι, *if any preternat, or affect to be wise*. This seems to refer to some *individual* in the church of Corinth, who had been very troublesome to its peace and unity; probably *Diotrephes*; see on chap. i. 14. or some one of a similar spirit, who wished to have the *pre-eminence*, and

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

19 For, ^a the wisdom of this world is foolishness with God. For, it is written, ^b He taketh the wise in their own craftiness.

20 And again, ^c The Lord knoweth the

^a Ch. 1. 20. & 2. 6. — ^b Job 5. 13. — ^c Ps. 94. 11.

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 shew reasons for them, and to support his own opinions with arguments which he thought unanswerable. This man brought his worldly wisdom to bear against the doctrines of Christ; and probably through such teaching, many of the scandalous things which the apostle reprehends among the Corinthians, originated.

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

He taketh the wise in their own craftiness.] This is a quotation from Job v. 13. and powerfully shews 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;

thoughts of the wise, that they are vain.

21 Therefore ^d let no man glory in men. For ^e all things are your's;

22 Whether Paul, or Apollos, or Cephas, or

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

^d Ch. 1. 12. & 4. 6. ver. 4, 5, 6. — ^e 2 Cor. 4. 5, 15.

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 Psal. xciv. 11. What is here said of the vanity of human knowledge, is true of every kind of wisdom that leads not immediately to God himself.

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

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

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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ner-
ronis Cæs. 3.

the world, or life, or death, or things present, or things to come; *all are your's;

* Ch. 6. 2. Rom. 8. 28. 2 Cor. 4. 15. 1 Tim. 4. 8.

Or death] That solemn hour, so dreadful to the wicked; and so hateful to those who live without God: *that is your's*. *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 œconomy 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. *Ἰμεῖς δὲ Χριστοῦ* *Ye are of Christ*; all the light and life which ye enjoy, ye have received through and from him; and he has bought you with his blood.

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

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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ner-
ronis Cæs. 3.

† Rom. 14. 8. ch. 11. 3. 2 Cor. 10. 7. Gal. 3. 29.

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 Quésnel, are a building of which God is the master and chief architect; Jesus Christ the main foundation; the Apostles the subordinate architects; the Bishops the workmen; the Priests their helpers; Good Works the main body of the building; Faith a sort of second foundation; and Charity the top and perfection. Happy is that man who is a living stone in this building.

5. He who expects any good out of God, is confounded

and disappointed in all things. God alone can content, as he alone can satisfy the soul. All our restlessness and uneasiness, are only proofs that we are endeavouring to live without God in the world. A contented mind is a continual

feast: but none can have such a mind who has not taken God for his portion. How is it that Christians are continually forgetting this most plain and obvious truth? and yet wonder how it is that they cannot attain true peace of mind.

CHAPTER IV.

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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Neronis Cæs. 3.

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

* Matt. 24. 45. ch. 3. 5. & 9. 17. 2 Cor. 6. 4. Col. 1. 25.

NOTES ON CHAP. IV.

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

As of the ministers of Christ] Ως υπηρεται 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 shews the Corinthians, that, far from being *heads* and *chiefs*, he and his fellow-apostles considered themselves only as inferior officers, employed under Christ; from whom alone they received their appointment, their work, and their recompence.

Stewards of the mysteries of God] Και οικονομους μυστηριων Θεου: *economists* of the Divine mysteries. See the explanation of the word *steward* in the Note on Matt. xxiv. 45. Luke viii. 3. and xii. 42.

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

2 Moreover it is required in stewards, that a man be found faithful.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Neronis Cæs. 3.

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

† Luke 12. 42. Tit. 1. 7. 1 Pet. 4. 10.

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 entrusted to the hands of the stewards by their heavenly Master; as the food that was to be dispensed at proper times, seasons, and in proper proportions, to the children and domestics of the church, which is the *house of God*.

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

Or of man's judgment] Ἡ ὑπο 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, Psal. xxxvii. 13. *The Lord shall laugh at him, for he seeth that his DAY, η ημερα αυτου his judgment is coming.* Malac. iii. 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 2 Pet. iii. 10. *but the DAY, the JUDGMENT of the Lord will come.* The word ανθρωπινος, (man's,) signifies *miserable, wretched, woeful*; so Jerem. xvii. 16. *Neither have I desired, ουκ εις τον*

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

man's judgment: yea, I judge not mine own self.

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

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

* Gr. day. ch. 9. 13. — Job 9. 2. Ps. 130. 3. & 149. 2. Prov. 21. 2. Rom. 3. 20. & 4. 2. — Matt. 7. 1. Rom. 2. 1, 16. & 14. 4, 10, 13. Rev. 20. 12. — ch. 3. 13.

anosh, the day of man, but very properly translated in our version, the *woeful day*. God's DAYS, Job xxiv. 1. certainly signify God's JUDGMENTS. And the DAY of our Lord Jesus, in this Epistle, chap. i. 8. and v. 5. signifies the day in which Christ will judge the world; or rather the judgment itself.

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

Verse 4. *For I know nothing by myself*] Ουδεν γαρ 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 συνοιδαι, 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 pallescere 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.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes;

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

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

* Rom. 2. 29. 2 Cor. 5. 10. — ch. 1. 12. & 3. 4. — Rom. 12. 3. — ch. 3. 21. & 5. 2, 6. — Gr. distinguisheth thee. — John 3. 27. Jam. 1. 17. 1 Pet. 4. 10.

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

I have in a figure transferred to myself and to Apollos] I have written as if myself and Apollos were the authors of the sects which now prevail among you; although others, without either our consent or knowledge, have proclaimed us heads of parties. Bishop Pearce paraphrases the verse thus: "I have made use of my own and Apollos' name, in my arguments against your divisions, because I would spare to name those teachers among you, who are guilty of making and heading parties: and because I would have you by our example, not to value them above what I have said of teachers in general, in this Epistle: so that none of you ought to be puffed up for one against another." Doubtless, there were persons at Corinth who, taking advantage of this spirit of innovation among that people, set themselves up also for teachers; and endeavoured to draw disciples after them. And, perhaps, some even of these were more valued by the fickle multitude, than the very apostles, by whom they had been brought out of heathenish darkness, into the marvellous light of the gospel. I have already supposed it possible that Diotrophes was one of the ring-leaders in these schisms at Corinth. See on chap. i. 14.

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

This is the most likely meaning of this verse; and a mean-

A. M. 4860.
A. D. 56.
A. U. C. 609.
Anno Imp. Ne-
ronis Cas. 3.

8 Now ye are full, ^a now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth ^b us the apostles last, ^c as it were appointed to death:

^a Rev. 3. 17. — ^b Or, us the last apostles, as. — ^c Ps. 44. 22. Rom. 8. 36. ch. 15. 30, 31. 2 Cor. 4. 11. & 6. 9. — Heb. 10. 33.

ing 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 shew 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 no!* when comparing his own gracious state, with the unregenerate state of another.

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

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

Verse 9. *God hath set forth us the apostles last*] This whole passage is well explained by Dr. Whitby. "Here the apostle seems to allude to the Roman spectacles, *της των θε-*

for ^a we are made a ^b spectacle unto the world, and to angels, and to men.

10 ^c We are ^d fools for Christ's sake, but ye are wise in Christ; ^e we are weak, but ye are strong; ye are honourable, but we are despised.

A. M. 4860.
A. D. 56.
A. U. C. 609.
Anno Imp. Ne-
ronis Cas. 3.

^a Gr. theatre. — ^b ch. 2. 3. — ^c Acts 17. 18. & 26. 24. ch. 1. 18, &c. & 2. 14. & 9. 18. See 2 Kings 9. 11. — ^d 2 Cor. 13. 9.

ριμαχων, και μονομαχιας ανδροσκειου, 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 *επιθανατοι*, *men appointed for death*; and this being the *last* appearance on the theatre, for that day, they are said here to be set forth *εσχαρατοι* *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] *Οτι 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, *ωπερ γαρ εν θεατρον κλωσμοσυττοντων, καταμικωκωμένων, αμετρα χλευαζόντων* "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.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Nero-
rouis Cæs. 9.

11 ^a Even unto this present hour we both hunger, and thirst, and ^b are naked, and ^c are buffeted, and have no certain dwelling-place ;

12 ^d And labour, working with our own hands : ^e being reviled, we bless ; being persecuted, we suffer it :

^a 2 Cor. 1. 8. & 11. 23—27. Phil. 4. 12. — ^b Job 22. 6. Rom. 8. 35. — ^c Acts 23. 2. — ^d Acts 18. 3. & 20. 34. 1 Thes. 2. 9. 2 Thes. 3. 8.

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.] 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 re-pay insult with insult. It is only the grace of Christ that can make a man patient in bearing injuries, and to render blessing for cursing; beneficence for malevolence, &c. The apostles suffered all indignities for Christ's sake; for it was on *his* account, that they were exposed to persecutions, &c.

Verse 13. *Being defamed*] Βλασφημῆμενοι, being *blasphemed*. I have already remarked, that βλασφημῆσαι, 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,

13 Being defamed, we intreat: 'we are made as the filth of the earth, and are the offscouring of all things unto this day.

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

15 For though ye have ten thousand in-

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Nero-
rouis Cæs. 9.

1 Tim. 4. 10. — ^e Matt. 5. 44. Luke 6. 28. & 23. 34. Acts 7. 60. Rom. 12. 14, 20. 1 Pet. 2. 23. & 3. 9. — Lam. 3. 45. — 1 Thes. 2. 11.

&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 περικαθαριματα, 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, περιψημα ημων 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; περικαθαριματα 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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

structors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timothy, who is my beloved son, and faithful in the Lord; who shall bring you into re-

^a Acts 18. 11. Rom. 15. 20. ch. 9. 6. Gal. 4. 19. Philem. 10. Jam. 1. 18. ch. 11. 1. Phil. 3. 17. 1 Thess. 1. 6. 2 Thess. 3. 9. Acts 19. 32. ch. 16. 10. Phil. 2. 19. 1 Thess. 3. 2.

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*, Rom. xvi. 13.

Natura tu illi pater es; consiliis ego.

ADELPH. 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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

membrance of my ways which be in Christ, as I teach every where in every church.

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

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

^a 1 Tim. 1. 2. 2 Tim. 1. 2. ch. 11. 2. ch. 7. 17. ch. 14. 33. ch. 5. 2. Acts 19. 21. ch. 16. 5. 2 Cor. 1. 15, 23. Acts 18. 21. Rom. 15. 32. Heb. 6. 3. Jam. 4. 15.

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, shew 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 Timothy] 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 the manner in which I regulate all the churches; and shew 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, in the mighty energy of the Holy Spirit; enlightening, quick-

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

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

21 What will ye? 'shall I come

• Cb. 2. 4. • 1 Thess. 1. 5.

ening, 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 ver. 15. Shall I come to you with the *authority* of a *teacher*, and use the *rod of discipline* ? or shall I come in the *tenderness* of a *father*, and entreat you to do what I have authority to enforce? Among the Jews, those who did not amend after being faithfully admonished, were *whipped*, either publicly or privately, in the synagogue. If on this, they did not amend, they were liable to be stoned. We see from the case 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

unto you with a rod, or in love, and in the spirit of meekness ?

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

• 2 Cor. 10. 2. & 13. 10.

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 mind.

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

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

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

CHAPTER V.

Account of the incestuous person, or of him who had married his father's wife, 1. The apostle 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 Pass-over, 7—9. They must not associate with any who, professing the Christian religion, was guilty of any scandalous vice; and must put away from them every evil person, 10—13.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Neronis Cæs. 3.

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.

* Eph. 5. 3.—† Lev. 18. 8. Deut. 22. 30. & 27. 20.—‡ 2 Cor. 7. 12.

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 one only 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, 2 Cor. vii. 12. where, speaking of the person who did the wrong, he introduces also him who had suffered the wrong; which must mean the father; and the father then alive. After all that has been said on this subject, I think it most natural to conclude that the person in question had married the wife of his deceased father; not his own mother, but step-mother, then a widow.

This was a crime which the text says, was not so much as named among the Gentiles: the apostle must only mean that it was not accredited by them; for it certainly did often occur: but by their best writers who notice it, it was branded as superlatively 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

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but pre-

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Neronis Cæs. 3.

* Ch. 4. 18.—† 2 Cor. 7. 7, 10.—‡ Col. 2. 5.

stories of this kind in heathen authors; but they reprobate, not commend it. The word ονομαζέται, 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 ἐξαρῶν 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 extraor-

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 9.

sent in spirit, have ^ajudged already, as though I were present, *concerning* him that hath so done this deed;

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

5 ^cTo deliver such an one unto ^dSatan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 ^eYour glorying is not good. Know ye

^a Or, *determined*.—^b Matt. 16. 19. & 18. 18. John 20. 23. 2 Cor. 2. 10. & 13. 3, 10.—^c Job 2. 6. Ps. 109. 6. 1 Tim. 1. 20.—^d Acts 26. 18.—^e ver. 2. ch. 3. 21. & 4. 19. Jam. 4. 16.—^f ch. 15. 33. Gal. 5. 9. 2 Tim. 2. 17.

ordinary 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 sui divinitatis*, with the *miraculous* energy of the *Lord Jesus*, which is to inflict the punishment that you pronounce:—

Verse 5. *To deliver such an one unto Satan*] There is no evidence that delivering to Satan was any *form* of excommunication known either among the Jews or the Christians. *Lightfoot*, *Selden*, and *Schoettgen*, who have searched all the Jewish records, have found nothing that answers to this: it was a species of punishment administered in extraordinary cases, in which the body and the mind of an incorrigible 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 now 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 entrusted with it.

not that ^fa little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even ^gChrist our ^hpass-over ⁱis sacrificed for us:

8 Therefore ^jlet us keep ^kthe feast, ^lnot with old leaven, neither ^mwith the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

^f Isai. 53. 7. John 1. 29. ch. 15. 3. 1 Pet. 1. 19. Rev. 4. 5, 12.—^g John 19. 14.—^h Or, *is slain*.—ⁱ Exod. 12. 15. & 13. 6.—^j Or, *holiday*.—^k Deut. 16. 3.—^l Matt. 16. 6, 12. Mark 8. 15. Luke 12. 1.

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 *pass-over*, 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 shewn with what care the Jews purged their houses from all leaven, previously to the *pass-over*. See the *Notes* on Exod. xii. 8—19. and on the term *pass-over*, and Christ as represented by this ancient Jewish sacrifice, see on Exod. xii. 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 *pass-over* 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.

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cas. 3.

9 I wrote unto you in an epistle ^a not to company with fornicators : 10 ^b Yet not altogether with the fornicators ^c of this world, or with the covetous, or extortioners, or with idolaters ; for then must ye needs go ^d out of the world.

11 But now I have written unto you not to keep company, ^e if any man that is called a brother be a fornicator, or covetous, or an idol-

ater, or a railer, or a drunkard, or an extortioner ; with such an one, ^f no not to eat.

12 For what have I to do to judge ^g them also that are without ? do not ye judge ^h them that are within ?

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

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cas. 3.

^a See ver. 2, 7. ² Cor. 6. 14. Eph. 5. 11. ³ Thes. 3. 14. — ch. 10. 27. — ch. 1. 20. — John 17. 15. ¹ John 5. 19. — Matt. 18. 17. Rom. 16. 17. ² Thes. 3. 6, 14. ² John 10.

^c Gal. 2. 12. — Mark 4. 11. Col. 4. 5. ¹ Thes. 4. 12. ¹ Tim. 3. 7. — ch. 6. 1, 2, 3, 4. — Deut. 13. 5. & 17. 7. & 21. 21. & 22. 21, 22, 24.

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 uprightness in the life ; nor with the persons who are thus influenced, and thus act ; but with the unleavened bread, ἀλλ' 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 πορνείας 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, πορνείας, as being the subject in question ; see ver. 1. would come more pointedly in here, Not with wickedness and fornication, or rather not with wicked men and fornicators : but I do not contend for this reading.

Verse 9. I wrote unto you in an epistle] The wisest, and best skilled in Biblical criticism, agree that the apostle does not refer to any other epistle than this ; and that he speaks here of some general directions which he had given in the foregoing part of it ; but which he had now, in some measure, changed and greatly strengthened, as we see from ver. 11. The words γραψα 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 premisses

which either this text or antiquity affords. The principal evidence against this is 2 Cor. vii. 8. where εν τη επιστολη, the same words as above, appear to refer to this first epistle. Possibly the apostle may refer to an epistle which he had written though not sent ; for, on receiving further information from Stephanus, 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, that 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 an one, in things either sacred or civil. You may transact your worldly concerns with a person that knows not God, and makes no profession of Christianity, whatever his moral character may be ; but ye must not even thus far acknowledge a man professing Christianity, who is scandalous in his conduct. Let him have this extra mark of your abhorrence of all sin ; and let the world see that the church of God does not tolerate iniquity.

Verse 12. For, what have I to do to judge them also that are without] The term without, τους εξω, signifies those who were not members of the church, and in this sense its correspondent term החיצונים ha-chitsonim, those that are without, is generally understood in the Jewish writers, where it fre-

...to be an allusion to Deut. ... But put ... most evidently ...
...advice and heartiest prayers, ... and when thou art obliged ...
...from the church of God, is in an awful state ...
...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*, ver. 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 him- ...
...self one with them, or is drinking into their spirit. It is ...
...impossible to associate with such people, but he will return even ...
...receiving a portion of their contagion. A man may be amused ...
...or delighted with such people, with a lean soul. Howsoever con- ...
...fessed by an impassable gulf.
5. If all the fornicators, adulterers, drunkards, extortion- ...
...ers, 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 pass-port 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 hea- ...
venly inheritance. It is not under names, creeds, or pro- ...
fessions, 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.

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 soul of a brother is on the road to perdition; because the soul of a brother is on the road to perdition; and Christ re-crucified in the house of his friends. Pity should fill every heart towards the transgressor, and prayer for the backslider, occupy all the members of the church.
2. Discipline must be exercised in the Christian church; without this, it will soon differ but little from 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

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 dissuaves from it, 19, 20.

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

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

2 Do ye not know that "the saints shall judge

• Ps. 49. 14. Dan. 7. 22. Matt. 19. 28. Luke 22. 30.

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 litigation 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 *ὁ 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*, Matt. xix. 28. It is supposed that he refers to the same subject as that mentioned here, the saints judging the world ; and that St. Paul has *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 refer 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

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

3 Know ye not that we shall ^bjudge angels ? how much more things that pertain to this life ?

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

Rev. 2. 26. & 3. 21. & 20. 4.—^b 2 Pet. 2. 4. Jude 6.

of his justice. On reviewing this subject, I am fully of opinion that this cannot be the meaning of the words ; and that no such *assessorship*, as is contended for, ever will take place ; and that the interpretation is clogged with a multitude of absurdities.

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

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

...fraud, ... Be not deceived, nor adulterers, nor effeminate, nor idolaters, nor abusers of themselves with mankind, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but

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, *adivoi*, those who act contrary to right; not a child of God, has no right to the family inheritance; for that inheritance is by right. He who is excluded from the kingdom of God: and any man, who is guilty of any 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 enumerated will not bear to be particularly explained: they are, however, sufficiently plain and shew us what abominations were commonly practised among the Corinthians.

Verse 11. And such were some of you] It was not with the prospect of the kingdom. None but sinners were to be found over the face of the earth; they preached that sinners might be converted unto God, made saints, and

1 Thess. 5. 15. Prov. 20. 22. Matt. 5. 39, 40. Luke 6. 29. Rom. 12. 17. do ye not utterly a fault go to law one with another rather take

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

Who are least esteemed in the church.] *Tous εὐθενημενους*, 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 72 elders, which presided in Jerusalem.
2. The little Sanhedrin of 25, in large cities, which consisted of three in every Synagogue.
3. The Bench of Three in every Synagogue.
4. The Authorized, or authentic Bench.
5. The Bench not authorized, *εὐθενημενους*.

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, and hence he says; "The following verse makes it pretty evident that the apostle refers to this lower kind of tribunal; and hence he says; 'Is it so, that there is not a wise man among you?'"

Verse 5. Is it so, that there is not a wise man among you] The following verse makes it pretty evident that the apostle refers to this lower kind of tribunal; and hence he says; "Is it so, that there is not a wise man among you?"

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.

Eph. 5. 5. 1 Tim. 9. 1. Heb. 12. 14. & 13. 4. Rev. 22. 15. ch. 12. 2. Eph. 2. 2. & 4. 22. & 5. 8. Col. 3. 7. Tit. 3. 3. ch. 1. 30. Heb. 10. 22.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 * All things are lawful unto me, but all

* Ch. 10. 23. — Or, profitable.

constituted into a church; and this was the effect, as well as the object, of their preaching.

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

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

Ye are sanctified] ἁγιασθήτε; from a privative, and γῆ 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] Ἐδικαιώθητε. 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

things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

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

* Matt. 15. 17. Rom. 14. 17. Col. 2. 22, 23.

justified freely, having their sins forgiven through the redemption that is in Jesus; they received the Spirit of God, to attest this glorious work of grace to their consciences; and thus became possessed of that principle of righteousness, that true leaven which was to leaven the whole lump; producing that universal holiness without which none can see the Lord.

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

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

But I will not be brought under the power of any.] Allowing that they are all lawful, or at least that there is no law against them, yet they are not expedient; there is no necessity for them; and some of them are abominable and forbidden by the law of God and nature, whether forbidden by your's 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 *καὶ αὐτὰ* 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 ap-

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

A. M. 4050. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cæs. 9. Now the body is not for fornication, but 'for the Lord; 'and the Lord for the body.

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

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

16 What? know ye not that he which is

* Ver. 15, 19, 20. 1 Thess. 4. 3, 7. — Eph. 5. 23. — Rom. 6. 5, 8, & 8. 11. 2 Cor. 4. 14. — Eph. 1. 13, 20. — Rom. 12. 5. ch. 12. 27. Eph. 4. 12, 15, 16. & 5. 30.

petite 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 Ecclesie, per conjunctionem maris et femine indigitatur, Ephes. v. 32. In Vet. Test. idem valebat de membro masculino, quippe quod circumcisione, tanquam signo sœderis, honoratum est. Vide Schoettgen, Hor. Hebr.

joined to a harlot is one body? for 'two, saith he, shall be one flesh.

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cæs. 9.

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

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

19 What? 'know ye not that your body is the

* Gen. 2. 24. Matt. 19. 5. Eph. 5. 31. — John 17. 21, 22, 23. Eph. 4. 4. & 5. 30. — Rom. 6. 12, 13. Hebr. 13. 4. — Rom. 1. 24. 1 Thess. 4. 4. — ch. 3. 16. 2 Cor. 6. 16.

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 *parly*, 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, whore-mongers, nor unclean persons of any description, can live out half their days. It would be easy to shew, 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; woe unto their soul, for they have rewarded evil unto themselves.*

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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

temple of the Holy Ghost *which is* in you, which ye have of God, ^a and ye are not your own?

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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

^a Rom. 14. 7, 8.—^b Acts 20. 28. ch. 7. 23. Gal. 3. 13.

Hebr. 9. 12. 1 Pet. 1. 18, 19. 2 Pet. 2. 1. Rev. 5. 9.

nuine Christians are holy, and all their members should be employed in the service of God alone.

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

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

There are strange discordances in MSS. *Versions*, and *Fathers*, on the conclusion of this verse; and the clause, *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.

CHAPTER VII.

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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

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

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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

^a Ver. 8, 26. Matt. 19. 10. Prov. 6. 29.

^b Ch. 6. 18. Matt. 14. 4. & 15. 19. Heb. 13. 4.

NOTES ON CHAP. VII.

Verse 1. *The things whereof ye wrote unto me*] It is sufficiently evident that the principal part of this Epistle was written in answer to some questions which had been sent to the apostle, in a letter from the Corinthian church: and the

first question seems to be this, "*Is it proper for a man to marry in the present circumstances of the church?*"

The question concerning the expediency or in expediency of marriage, was often agitated among the ancient philosophers; and many, though inclined to decide *against* it, because of

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

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

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

^a Exod. 21. 10. 1 Pet. 3. 7.

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 εστι, 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 eâ molestiâ careremus ; sed quoniam ita natura tradidit, ut nec cum illis satis commodè, nec sine illis ullo modo vivi possit, saluti perpetuæ potius quam brevi voluptati consulendum.* "If, O ye Romans, we could live unmarried, we should be saved from a great deal of trouble : but, seeing that nature has so ordered it, that we cannot live very comfortably with wives, and without them, cannot live at all, marriage should be adopted, not for the sake of the short lived pleasure, but rather for perpetual safety." But this was not the common opinion : the Jews absolutely required that every man should marry, and reputed those as murderers who *did not*.—See on ver. 6. By the laws of *Lycurgus*, unmarried persons were prohibited from seeing the public games. By the laws of the *Spartans*, batchelors 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 *tangere* among the Latins. For examples, *Wetstein* may be consulted.

Verse 2. To avoid fornication] Δια τας πορνειας ; *verto, propter exercendam libidinem, vel ut libidinem licitè exercere liceat.* Probo hanc notionem ex Hebræo, ibi זנא זנא, *zanah*, est *libidinem exercere*, Hos. iv. 10. *For they shall eat and not have enough ; they shall commit whoredom, 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 exercabant*, in order to have numerous families.—See *Schoettgen*. The following verse shews 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*.

band hath not power of his own body, but the wife.

5 ^b Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer ; and

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

^b Joel 2. 16. Zech. 7. 3. See Exod. 19. 15. 1 Sam. 21. 4, 5.

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 ευνοϊαν : though our version is no translation of the original, yet few persons are at a loss for the meaning ; and the context is sufficiently plain. Some have rendered the words, not unaptly, the *matrimonial debt*, or *conjugal duty* ; that which a wife owes to her husband, and the husband to his wife : and which they must take care *mutually* to render, else alienation of affection will be the infallible consequence ; and this, in numberless instances, has led to adulterous 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 ex-

A. M. 4080.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cas. 3.

come together again, that ^a Satan tempt you not for your incontinency.

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

7 For, ^c I would that all men were ^d even as I myself. But, ^e every man hath his proper gift

^a 1 Thess. 3. 5.—^b ver. 12, 25. ^c 2 Cor. 8. 8. & 11. 17.—^d Acts 26. 29.

traordinary spiritual occasion may render it mutually agreeable; in order that ye may *just* 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, ἀσάρια, want of strength to regulate one's desires or appetites; from a negative, and κρᾶτος 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

of God, one after this manner, and another after that.

A. M. 4080.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cas. 3.

8 I say, therefore, to the unmarried and widows, ^f It is good for them if they abide even as I:

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

^e Ch. 9. 5.—^f Matt. 19. 12. ch. 12. 11.—^g ver. 1, 26.—^h 1 Tim. 5. 14.

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 affatus of the Holy Spirit.

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

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

Verse 8. *The unmarried and widows*] It is supposed that the apostle speaks here of men who *had been married*, in the word ἀγαμοί, but were now *widowers*; as he does of women who had been married, in the word χήραι, but were now *widows*. And when he says ὡς καὶ γὰρ, *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*. Πυρρῶσθαι, says he, "signifies primarily *to burn*, but in a metaphorical sense, to be *troubled*, *vexed*, or *made uneasy*. So in 2 Cor. xi. 29. *who is offended and I burn not*, καὶ οὐκ ἐγὼ πυρρῶμαι, and *I am not troubled*. So in Terence,

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

10 And unto the married I command, *yet not I, but the Lord,* *Let not the wife depart from her* husband.

11 But, and if she depart, let her remain unmarried, or be reconciled to *her* husband : and

* See ver. 12, 26, 40.— Mal. 2. 14, 16. Matt. 5. 32. & 19. 6, 9.

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

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

A woman might put away or depart from her 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

let not the husband put away *his* wife.

12 But to the rest speak I, *not the Lord*: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

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

Mark 10. 11, 12. Luke 16. 18.—* ver. 6.

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 re-marry 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*, not-

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

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

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

* 1 Pet. 3. 1, 2.—^b Mal. 2. 15.

withstanding 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 קדושים *kedushim*, 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 shews 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*,

ified by the husband: else ^bwere your children unclean; but now are they holy.

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

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

^c Rom. 12. 18. & 14. 19. ^{ch.} 14. 33. Hebr. 12. 14.—^d Gr. in peace.

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 dæmons 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 dæmons 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 *re-marrying*; 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 re-marry. 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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ner-
ronis Cæs. 3.

16 For what knowest thou, O wife, whether thou shalt ^a save *thy* husband; or ^b how knowest thou, O man, whether thou shalt save *thy* wife?

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

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

^a 1 Pet. 3. 1. — ^b Gr. *what*. — ^c ch. 4. 17. 2 Cor. 11. 23. — ^d 1 Mac. 1. 15. — ^e Acts 15. 1, 5, 19, 24, 28. Gal. 5. 2. — Gal. 5. 6. & 6. 15.

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 uncircumcised] Let him not endeavour to abolish the sign of the old covenant, which he bears in his flesh. The Greek words *μη επισκασθω*, let him not *draw over*, is evidently an elliptical expression: the word *την ακροσυστιαν* the *fore-skin*, being understood; which, indeed, is added by the *Armenian* and the *Itala*, and several of

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ner-
ronis Cæs. 3.

19 Circumcision is nothing, and uncircumcision is nothing, ^a but the keeping of the commandments of God.

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

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

22 For he that is called in the Lord, *being* a servant, is ^b the Lord's ^c freeman: likewise also he that is called, *being* free, is ^d Christ's servant.

^a John 15. 14. 1 John 2. 3. & 3. 24. — ^b John 8. 36. Rom. 6. 18, 22. Philian. 16. — ^c Gr. *made free*. — ^d ch. 9. 21. Gal. 5. 13. Eph. 6. 6. 1 Pet. 2. 16.

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 *hinder* or *further* 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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cas. 3.

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

24 Brethren, let every man, where-in he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord : yet I give my judgment, as one that hath obtained

* Ch. 6. 20. 1 Pet. 1. 18, 19. See Lev. 25. 42.— ver. 20.— ver. 6, 10, 40. 2 Cor. 8. 8, 10.

slave, is converted to the Christian faith, is the Lord's free-man ; 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 his state of subjection, will find the service of his 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 shews that the Christian religion does not abolish our civil connexions :—in reference to them, where it finds us, there it leaves us. In whatever relation we stood before our embracing Christianity, there we stand still ; our secular condition being no farther changed, than as it may be affected by the amelioration of our moral character.

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 sig-

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cas. 3.

mercy of the Lord to be faithful.

26 I suppose, therefore, that this is good for the present distress, I say,

that it is good for a man so to be.

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

* 1 Tim. 1. 16.— ch. 4. 2. 1 Tim. 1. 12.— Or, necessity.— ver. 1, 3.

nify a pure, unmarried young woman ; but it is evident that the word, in this place, means young unmarried persons of either sex, as appears from verses 26, 27, 32—34. and from Rev. xiv. 4. The word *παρθενος*, virgin, is frequently applied to men as well as to women. See Suidas under the word *Αβελ* αυτος παρθενος και δικαιος υπηρχε, He (Abel) was a virgin, and a righteous man. In ver. 36. the word is supposed to mean the state of virginity or celibacy—and very probable reasons are assigned for it ; and it is evident that persons of either sex in a state of celibacy are the persons intended.

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

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

Seek not to be loosed] Neither regret your circumstances, notwithstanding the present distress ; nor seek, on this account, for a dissolution of the marriage-contract. But if

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

28 But, and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

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

^a Rom. 13. 11. 1 Pet. 4. 7. 2 Pet. 3. 8, 9.—^b ch. 9. 18.

thou art under no matrimonial engagements, do not, for the present, ^aenter 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 *forbad to marry*, 1 Tim. iv. 3. and who might have maintained other *doctrines of devils* besides. These persons, or such doctrines, the apostle had in view when he says, *they may marry, and yet not sin*.

Trouble in the flesh] From the simple circumstance of the encumbrance 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 invisus cupressos,
Ulla brevem dominum sequetur.*

Hæz. Odar. Lib. II. Od. xiv. ver. 22.

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

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

31 And they that use this world, as not ^babusing it; for ^cthe fashion of this world passeth away.

32 But I would have you without carefulness.

^c Ps. 39. 6. Jam. 1. 10. & 4. 14. 1 Pet. 1. 24. & 4. 7. 1 John 2. 17.

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 couldest 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 σχῆμα 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 remain-

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

* He that is unmarried careth for the things that belong to the Lord, how he may please the Lord.

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

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

* 1 Tim. 5. 5.—→ Gr. of the Lord, as ver. 34.

der 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 would'st do thyself, could'st thou but see
The end of all events as well as He.” BYRON.

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

Verse 33. But he that is married] He has a family to provide for, and his wife to please, as well as to fulfil his duty to God, and attend to the concerns of his own soul. The single man has nothing to attend to but what concerns his own salvation; the married man has all this to attend to, and besides, to provide for his wife and family, and take care of their eternal interests also. The single man has very little trouble comparatively; the married man has a great deal. The single man is an atom in society; the married man is a small community in himself. The former is the centre of his own existence, and lives for himself alone. The latter is diffused abroad, makes a much more important part of the body social, and provides both for its support and continuance. The single man lives for, and does good to himself only; the married man lives both for himself and the public. Both the state and the church of Christ are dependant on the married man; as from him, under God, the one has subjects, the other members; while the single man is but an individual in either; and by and bye will cease from both, and having no posterity, is lost to the public for ever. The married man therefore, far from being in a state of inferiority to the single man, is beyond him out of the limits of comparison. He can do all the good the other can do, though perhaps sometimes in a different way, and he can do ten thousand goods that the other cannot possibly do. And

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

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

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

* Luke 10. 40, &c.

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 advice belongs to yourselves alone, because of the peculiar circumstances in which you are placed. Nothing spoken here was ever designed to be of general application; it concerned the church at Corinth alone; or churches in similar circumstances.

Not that I may cast a snare upon you] Ουχ ινα βροχεν υμς επιβαλω—Here is a manifest allusion to the Retiarium 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 کامند 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

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cæs. 3.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: * let them marry.

37 Nevertheless he that standeth stedfast in

* Deut. 7. 3.

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

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

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

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

38 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

† Hebr. 13. 4.

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, 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 thinks he behaves himself unseemly towards his virgin, if it be overaged, 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. *Υπερακμος*, *over-aged*: must refer to the passing of that time in which both the laws and customs of Jews and

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cæs. 3.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

39 ^a The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ^b only in the Lord.

^a Rom. 7. 2.—^b 2 Cor. 6. 14.

Gentiles required men to marry. See above, and see the Note on ver. 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 γαμειψωσαν, 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^eEFG. Syriac, all the Arabic, Slavonic, one of the Itala; and St. Augustin. Si nuda, if he marry, is the reading of the Vulgate, several copies of the Itala, Ambrose, Jerom, 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 propose 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 Clemens, 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 ver. 26.

Verse 39. The wife is bound by the law] This seems to be spoken in answer to some other question of the Corinthians, to this effect: "May a woman re-marry 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 re-marry; 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 re-

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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

^a Ver. 25.—^b 1 Thes. 4. 8.

ligious 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 re-marry? 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 shews me the tribulations which are coming on the church. But, says he, ver. 28. I spare you, I will not be more explicit concerning coming evils, as I wish to save you from all fore-bodings which bring torment.

I think—I have the Spirit of God.] Δοκω δε κα' γω 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. εγω, Το δοκειν ου παντως επι αμφιβολου τατουςιν οι καλαι, 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 blameable in a very high degree. Instead of consulting *common sense* and *propriety*; childish affections, brutish passions, or the love of money, are the motives on which many of them have been contracted. Such marriages are miserable, must be so, and should not be otherwise: and superficial people, looking at *these*, form an estimate of the *state* itself; and then indulge themselves in exclaiming against an ordinance of God; either perverted by *themselves*, or the equally *foolish persons* who are the subjects of their animadversion. That, genuine Christians can never be so useful in any state as that of marriage, I am fully convinced; but, to be happy, the marriage must be *in the Lord*. When *believers* match with *unbelievers*, generally *pars sincera trahitur*, the good becomes perverted; and Satan has his triumph when he has got an immortal soul out of the church of Christ into his own synagogue. But who, among young people, will lay this to heart! And how few, among young men and young women, will not sell their *Saviour* and his *people*, for a *husband* or a *wife*!

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

5. The *conversion* which the Scripture requires, though it makes a most essential change in our *souls*, in reference to God; and in our *works*, in reference both to God and man; makes none in our *civil state*: even if a man is *called*, i. e. converted in a state of slavery, he does not gain his manumission in consequence of his conversion; he stands in the same relation both to the *state* and to his fellows, that he stood in *before*; and is not to assume any *civil rights* or privileges in consequence of the conversion of his soul to God. The apostle decides the matter in this chapter, and orders that every man should abide in the calling where-in 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*, that they should prefer it; and he strongly charges those that were *free*, not to become again the slaves of men, ver. 23. from which we learn, that a man might dispose of his own liberty, which, in a *Christian*, would be a disgrace to his redemption by Christ. The word *ελευθερος*, which we translate *freeman*, means properly *freedman*; 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 *licitor*, 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 *freedman* in the public register, with the reasons of his manumission: it was customary also to give him another surname.

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

8. Among our Saxon ancestors, *manumissions* were granted on various accounts—1. A person might, if able, purchase his own freedom—2. One man might purchase the freedom of another—3. Manumissions were granted to procure, by their merit, the salvation of departed souls—4. Persons were manumitted also, in order to be consecrated to the service of God. These manumissions were usually recorded in some *holy book*, especially in copies of the *four Evangelists*, which, being preserved in the libraries of abbies, &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.*

þer yrutelaf on þyrrepe Eþrreþ bec y Aelþrre ge ned hæpþ geboht hme geþne ut æt Aelþrige abb. y callon hþede . mid anon punde þap yf to geþitnes call ge hþed on Baðan.

Eþrre hme ablende.
þe þy geþrre aþende.

“Here is witnessed, in this book of Christ, that *Ælþwig the Red*, hath redeemed himself from abbot *Ælþsig*, and the whole convent, with one pound. And this is witnessed by the whole convent of *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 Aþord* has redeemed *Sægyfa*, his daughter, from the Abbot *Ælþsig*, 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 *Ælþric Scot*, and *Ægelric Scot*, are manumitted for the soul of Abbot *Ælþsig*, 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 *Godh*, 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 shewed 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 *slogging* 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 *Gentoos*, the manumission of a slave was as follows:—The slave took a *pitcher*, filled it with water, and put therein *berenge-à-rook*, (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 Gento Law*, chap. viii. sec. 2. pag. 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 thraldom—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, flowers, &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 pleaded; but were entirely excluded from all civil concerns: were not entitled to the rights of matrimony, and therefore had no relief in case of adultery: nor were they proper objects of cognation nor 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 evi-

dence, punished at the discretion of their lord, and even put to death by his authority. They were laid under several other civil incapacities, too tedious to mention."

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

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

CHAPTER VIII.

The question of the Corinthians concerning meats offered to idols, and the apostle's preface to his instructions on that head, 1—8. 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.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Neronis Cæs. 3.

NOW, 'as touching things offered unto idols, we know that we all have ' knowledge.

' Knowledge puffeth up, but charity edifieth.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Neronis Cæs. 3.

2 And ' if any man think that he

* Acts 15. 20, 29. ch. 10. 19.—† Rom. 14. 14, 22.

* Rom. 14. 3, 10.—† ch. 13. 8, 9, 12. Gal. 6. 3. 1 Tim. 6. 4.

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 *Traditionists*, how far it was lawful to derive any benefit or advantage from things used by the Gentiles. The *Karaites* were a sect of the Jews who scrupulously held to the letter of the Sacred Writings; taking this alone for their directory. The *Traditionists* were those who followed the voice of the *elders*; interpreting the Divine testimonies by their decisions. From a work of the *Karaites*, entitled *Addereth*

Eliyahu, Triglandus has extracted the following decisions, which will throw light upon this subject. "It is unlawful to receive any benefit from any kind of heathen worship; or from any thing that has been offered to an idol."—"It is unlawful to buy or sell an idol; and if, by accident, any such thing shall come into thy power, thou shalt derive no emolument from it."—"The animals that are destined and prepared for the worship of idols, are universally prohibited; and particularly those which bear the mark of the idol. This should be maintained against the opinion of the *Traditionists*, who think they may lawfully use these kinds of animals, provided they be not marked with the sign of the idols." Thus far the *Karaites*; and here we see one strong

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

knoweth any thing, he knoweth no-
thing yet as he ought to know.
3 But if any man love God, * the
same is known of him.

* Exod. 33. 12, 17. Nah. 1. 7. Matt. 7. 23. Gal. 4. 9. 2 Tim. 2. 19.

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

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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

4 As concerning therefore the eat-
ing of those things that are of-
fered in sacrifice unto idols, we
know that * an idol is nothing in the world,

† Isai. 41. 23. ch. 10. 19.

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 *φουσιῶ* 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.

An idol is nothing in the world] Dr. Lightfoot translates this, *we know that there is no idol in the world*; which he explains thus—*Εἰδωλον* idol, is *ομοιωμα, εικων, σημειον, χαρακτηριον, σκιασιν*; a *likeness*, an *image*, a *sign*, a *character*, a *shadow*: now, *ωδεν 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. As the expression *an idol is*

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cæs. 3. *and that *there is none other God but one.*

5 For, though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But, °to us *there is but one God, the Father, °of whom are all things, and we °in him; and °one Lord Jesus Christ, °by whom are all things, and we by him.*

7 Howbeit, *there is not in every man that*

^a Deut. 4. 39. & 6. 4. ^b Isai. 44. 8. ^c Mark 12. 29. ^d ver. 6. ^e Eph. 4. 6. ^f 1 Tim. 2. 5. ^g John 10. 34. ^h Mal. 2. 10. ⁱ Eph. 4. 6. ^k Acts 17. 28. ^l Rom. 11. 36. ^m Or, *for him.* ⁿ John 13. 13. ^o Acts 2. 36. ^p ch. 12. 3. ^q Eph. 4. 5. ^r Phil. 2. 11. ^s John 1. 3. ^t Col. 1. 6. ^u Heb. 1. 2.

nothing in the world, was common in the Old Testament, and among the Jews; and was understood by them in this way: they are not אלהים *Elohim*, the *true God*; but they are אילים *nothings*, and הבלים *habelim*, *VANITY*.

Verse 5. *There he 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 un-created, and un-originated. *And we in him, και ημεεις εις αυτον, and we for him*; all intelligent beings having been created for the purpose of manifesting his glory, by receiving and reflecting his *wisdom, goodness, and truth*.

And one Lord Jesus] Only one visible *governor* of the world and the church; *by whom are all things*: who was the *Creator*, as he is the *upholder* of the Universe. *And we by him*, being brought to the knowledge of the true God, by the revelation of Jesus Christ; for, it is the only begotten Son alone that can reveal the Father. The *gods* of whom the apostle speaks, were their *divinities*, or objects of religious worship; the *lords* were the *rulers* of the world, such as *emperors*, who were considered next to gods, and some of them were deified. In opposition to those *gods* he places *God the Father*, the fountain of 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, ver. 4. *We know that*

knowledge: for some ^bwith conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is ¹defiled.

8 But ^bmeat commendeth us not to God: for neither, if we eat, ¹are we the better; neither if we eat not, ^mare we the worse.

9 But ⁿtake heed, lest by any means this ^oliberty of yours become ^pa stumblingblock to them that are weak.

^b Ch. 10. 28, 29. ¹ Rom. 14. 14, 23. ^k Rom. 14. 17. ^l Or, *have we the more.* ^m Or, *have we the less.* ⁿ Gal. 5. 13. ^o Or, *power.* ^p Rom. 14. 13, 20.

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; lest 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 you partake of such things; so he may also, and with

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

10 For, if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

• 1 Mac. 1. 47.— ch. 10. 26, 22.— Gr. *edified*.— Rom. 14. 15, 20.

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] Οικοδομηθησεται, 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, 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, apostatising 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.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

12 But, when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

• Matt. 23. 40, 45.— Rom. 14. 21. 2 Cor. 11. 29.

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

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

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

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

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

2. It is the duty of every Christian to watch against apostasy in his own case, and to prevent it as much as possible in that of others. That a person for whom Christ died may finally perish, is strongly argued, says Dr. Whitby, from this place, and Rom. xiv. 15. for here the apostle dissuades the Corinthians from scandalizing their weak brethren, by an argument taken from the irreparable mischiefs they may do them, the eternal ruin they may bring upon them by this scandal; whereas, if it be, as some assert, that all things, even the sins of the elect, shall work together for their good

and that they shall never perish; if the apostle knew, and taught this doctrine to them, why does he endeavour to fright 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 shall thou do that which, in its nature, tends to make thy brother perish; and might have that effect, had not God determined to preserve all from perishing, for whom Christ died.* Since this determination renders it sure to me, who know it, that they cannot actually perish, it must assure me that there can be no cause of abstinence from this scandal, lest they should perish by it.

Moreover, by thus offending, saith the apostle, *ye sin against Christ*; viz. by sinning against him whom he has purchased by his blood; and destroying them for whose salvation he has suffered. If this intent of Christ's death be denied, how can we shew in what Christ has demonstrated his great love to them that perish? Is it possible that they can sin against redeeming love? and how, by thus offending them who neither do nor can belong to him as members of his mystical body, are we injurious to Christ? See *Whitby* on this place.

3. It is natural for man to *wish* and *affect* to be *wise*; and when this desire is cultivated in reference to *lawful* objects, it will be an indescribable good: but when, like *Eve*, we see in a *prohibition*, something to be desired to make one *wise*, we are then, like *her*, on the verge of our *fall*. Though

extensive knowledge is not given to all, yet it is given for all; and is the public property of the church. He who does not use it for general edification, robs the public of its right. For the misuse and misapplication of this talent, we shall give account to God, as well as of other gifts and graces.

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

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

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

CHAPTER IX.

St. Paul vindicates his apostleship, and shews 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 shews the disinterested manner in which he has preached the gospel, 15—18. How he accommodated himself to the prejudices of men, in order to bring about their salvation, 19—23. The way to heaven compared to a race, 24. The qualifications of those who may expect success in the games celebrated at Corinth, and what that success implies, 25. The apostle applies these things spiritually to himself; and states the necessity of keeping his body in subjection, lest after having proclaimed salvation to others, he should become a castaway, 26, 27.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cas. 3.

AM^a I not an apostle? am I not
free? ^b have I not seen Jesus
Christ our Lord? ^c are not ye my
work in the Lord?

2 If I be not an apostle unto others, yet
doubtless I am to you: for ^d the seal of mine

^a Acts 9. 15. & 13. 2. & 26. 17. ^b 2 Cor. 12. 12. Gal. 2. 7, 8. 1 Tim. 2. 7. 2 Tim. 1. 11. ^c Acts 9. 3, 17. & 18. 9. & 22. 14, 18. & 23. 11. ch. 15. 8.

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 this not from a conviction that you have no apostolical right?" On this point the apostle immediately enters on his own defence.

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

Have I not seen Jesus Christ? From whom, in his *personal appearance* to me, I have received my apostolic commission. This was judged essentially necessary to constitute an apostle. See Acts xxii. 14, 15. xxvi. 16.

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

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

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

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

The *σφραγίς*, or *seal*, was a figure cut in a *stone*, and that set in a *ring*, by which letters of credence and authority were stamped. The ancients, particularly the Greeks, excelled in this kind of engraving. The cabinets of the cu-

apostleship are ye in the Lord.

3 Mine answer to them that do
examine me is this,

4 ^e Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a
^f wife, as well as other apostles, and as ^g the

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cas. 3.

^e Ch. 3. 6. & 4. 15. ^f 2 Cor. 3. 2. & 12. 12. ^g ver. 14. 1 Thess. 2. 6. 2 Thess. 3. 9. ^h Or, woman. ⁱ Matt. 13. 55. Mark 6. 3. Luke 6. 15. Gal. 1. 19.

rious give ample proof of this; and the moderns contend in vain to rival the perfection of those ancient *masters*.

In the Lord.] The apostle shews 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?* Η εμη απολογία τοις εμη ανακρινουσιν. 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*, εξουσιαν, 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 εξουσιαν is to be understood here as above in ver. 4. as implying authority or right; and authority not merely derived from their offices, 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 consequent-

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cæs. 3. brethren of the Lord, and ^a Cephas?

6 Or I only and Barnabas, ^b have not we power to forbear working?

7 Who ^c goeth a warfare any time at his own charges? who ^d planteth a vineyard, and eateth not of the fruit thereof? or who ^e feedeth a flock, and eateth not of the milk of the flock?

^a Matt. 8. 14.—^b 2 Thes. 3. 8, 9.—^c 2 Cor. 10. 4. 1 Tim. 1. 18. & 6. 12. 2 Tim. 2. 3. & 4. 7.

ly all ministers of the gospel, had a *right* to marry. For it appears that our Lord's brethren *James* and *Jude* were married; and we have infallible evidence that Peter was a married man, not only from this verse, but from Matt. viii. 14. where his *mother-in-law* is mentioned, as being cured by our Lord of a fever.

And, *secondly*, we find that their wives were persons of the *same faith*; for less can never be implied in the word *sister*. This is a decisive proof against the papistical celibacy of the clergy; and as to their attempts to evade the force of this text by saying that the apostles had holy women who attended them, and ministered to them in their peregrinations, there is no proof of it; nor could they have suffered either young women, or other men's wives, to have accompanied them in this way, without giving the most palpable occasion of scandal. And *Clemens Alexandrinus* has particularly remarked that the apostles 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 reprobation or evil suspicion, enter into the apartments of the women." And in giving his finished picture of his *Gnostic*, or perfect Christian, he says; *σθίει και πίνει, και γαμει—εικονας εχει τους Αποστολους*, *He eats, and drinks, and marries—having the apostles for his example*. Vid. *Clem. Alex. Strom.* lib. vii. c. 12.

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

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

Verse 7. *Who goeth a warfare—at his own charges?*] These questions, which are all supposed from the necessity

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that ^a he that ploweth should plow in hope; and that

^a Deut. 20. 6. Prov. 27. 18. ch. 3. 6, 7, 8.—^b John 21. 15.—^c Deut. 25. 4. 1 Tim. 5. 10.—^d 2 Tim. 2. 6.

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 shewing 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 ιδιαις οψωνιοις*. Does a soldier provide his own *vituals*? *Οψωνιον*, 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 *vituals*; and hence *corn* was usually distributed among them. See on Luke iii. 14.

Verse 8. *Say I these things as a man?*] Is this only human reasoning? or does not God say in effect the same things? See Notes on Rom. vi. 19.

Verse 9. *Thou shalt not muzzle the mouth of the ox*] See this largely explained in the Notes on Deut. xxv. 4.

Doth God take care for oxen?] This question is to be understood thus: Is it likely that God should be solicitous for the comfort of *oxen*, and be regardless of the welfare of *man*? In this divine precept, 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 αλων της ελπιδος αυτου μετεχειν, εν ελπιδι*, many of the best MSS. and Versions read the passage thus *ο αλων εν 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

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cæs. 3. he that thresheth in hope should be partaker of his hope.

11 ^a If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, are not we rather? ^b Nevertheless we have not used this power; but suffer all things, ^c lest we should hinder the gospel of Christ.

13 ^d Do ye not know that they which minister about holy things, ^e live of the things of the temple? and they which wait at the altar, are partakers with the altar?

14 Even so ^f hath the Lord ordained ^g that they

which preach the gospel should live of the gospel.

15 But ^h I have used none of these things: neither have I written these things, that it should be so done unto me: for ⁱ it were better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for ^k necessity is laid upon me: yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, ^l I have a reward; but if against my will, ^m a dispensation of the gospel is committed unto me.

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cæs. 3.

^a Rom. 15. 27. Gal. 6. 6.—^b Acts 20. 33. ver. 15, 18. 2 Cor. 11. 7, 9. & 12. 13. 1 Thes. 2. 6.—^c 2 Cor. 11. 12.—^d Lev. 6. 16, 26. & 7. 6, &c. Numb. 5. 9, 10. & 18. 8.—^e Deut. 10. 9. & 18. 1.—^f Or, feed.

^g Matt. 10. 10. Luke 10. 7.—^h Gal. 6. 6. 1 Tim. 5. 17.—ⁱ ver. 12. Acts 18. 9. & 20. 34. ch. 4. 12. 1 Thes. 2. 9. 2 Thes. 3. 8.—^j 2 Cor. 11. 10. ^k Rom. 1. 14.—^l ch. 3. 8, 14.—^m ch. 4. 1. Gal. 2. 7. Phil. 1. 17. Col. 1. 25.

their hope. When these words are left out, the former and latter sentence will be both of a piece, and more resembling each other; for *μετεχειν* may be understood after the first *ἐπ' ἐλπίδι*, as well as after the last." Griesbach has left the words in question, out of the text.

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

Verse 12. *If others be partakers of this power*] If those who in any matter serve you, have a right to a 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 tythes, 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, Matt. x. 10. *The workman is worthy of his meat.* And Luke x. 7. *For the labourer is worthy of his hire.* And in both places it is the preacher of the gospel, of whom he is speaking. It was a maxim among the Jews, "that the inhabitants of a town where a wise man had made his abode, should support him; because he had forsaken the world and its pleasures, to study those things by which he might please God, and be useful to men." See an ordinance to this effect, in the tract *Shabbath*, fol. 114.

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

Verse 16. *For though I preach the gospel*] I have cause of glorying that I preach the gospel free of all charges to you; but I cannot glory in being a preacher of the gospel; because I am not such either by my own skill or power: I have received both the office, and the grace by which I execute the office, from God. I have not only his authority to preach, but that authority obliges me to preach; and if I did not, I should endanger my salvation: yea, woe is unto me, if I preach not the gospel. As every genuine preacher receives his commission from God alone; it is God alone who can take it away. Woe to that man who runs when God has not sent him; and woe to him who refuses to run, or who ceases to run, when God has sent him.

Verse 17. *For if I do this thing willingly*] If I be a cordial co-operator with God, I have a reward, as an in-

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

Ch. 10. 33. 2 Cor. 4. 5. & 11. 7. — ch. 7. 31. — ver. 1. — Gal. 5. 18. — Matt. 18. 15. 1 Pet. 3. 1.

ruptible crown, ver. 25. Or, if I freely preach this gospel without being burthensome to any, I have a special reward; but, if I do not, I have simply an office to fulfil, into which God has put me; and may fulfil it conscientiously, and claim my privileges at the same time; but then I lose that special reward, which I have in view by preaching the gospel without charge to any.

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

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

Verse 18. *That I abuse not my power*] I am inclined to think that *καταχρησασθαι* is to be understood here, not in the sense of *abusing*, but of *using to the uttermost*; 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 necessaries 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.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

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, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might

Acts 16. 3. & 18. 18. & 21. 23, &c. — Gal. 3. 2. — Rom. 2. 12, 14. — ch. 7. 22.

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

Verse 20. *Unto the Jews I became as a Jew*] In Acts xvi. 3. we find that, for the sake of the unconverted Jews, he circumcised Timothy. See the Note there.

To them that are under the law] To those who considered themselves still under obligation to observe its rites and ceremonies, though they had, in the main, embraced the gospel, he became as if under the same obligations; and therefore purified himself in the temple, as we find related Acts xx. 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 *μη ὡν αὐτὸς ὑπὸ νόμου* not being myself under the law, are added by ABCDEFG. several others; the later *Syriac, Sahidic, Armenian, Vulgate*, and all the *Itala*: *Cyriil, Chrysostom, Damascenus*, and others: and on this evidence *Griesbach* has received them into the text.

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

Being not without law to God] Instead of *Θεῷ το Θεῷ* to God, and *Χριστῷ το Χριστῷ* to Christ; the most important MSS. and Versions have *Θεοῦ of God*, and *Χριστοῦ 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 Dr. cannot see how the apostle could conform himself in any thing to them that were *without law*, i. e. the *heathen*. But, 1st, it is not likely that the apostle would 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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

gain them that are without law.
22 *To the weak became I as weak,
that I might gain the weak: *I am
made all things to all men, *that I might by all
means save some.

23 And this I do for the gospel's sake, that

* Rom. 15. 1. 2 Cor. 11. 29.— ch. 10. 33.— Rom. 11. 14. ch. 7. 16.

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 shew them the necessity of embracing that gospel, which was the power of God unto salvation, to every one that believed.

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

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

A parallel saying to this of St. Paul, has been quoted from Achilles Tatius, lib. v. cap. xix. where Clitophon says, on having received a letter from Leucippe, Τουτοις εντυχων, παντα ενγινομενην, θυμου, ανεφλεγομενην, ωχριων, θαυμαζον, ηπισουν, εχαιρον, ηχθομενην. "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; I 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 chap. x. 33. and makes his design more extensive and noble. Wakefield also prefers this reading.

Verse 23. *And this I do for the gospel's sake*] Instead

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

I might be partaker thereof with you.

24 Know ye not that they which run in a race run all, but one receiveth the prize? *So run, that ye may obtain.

25 And every man that *striveth for the mas-

* Gal. 2. 2. & 5. 7. Phil. 2. 16. & 3. 14. 2 Tim. 4. 7. Hebr. 12. 1.— Eph. 6. 12. 1 Tim. 6. 12. 2 Tim. 2. 5. & 4. 7.

of τούτο 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 Syriac: 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, to run that ye may obtain. Be as much in earnest to get to heaven as the others are to gain their prize: and, although only one of them can win, all of you may obtain.

Verse 25. *Be 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. 38. Θελεις Ολυμπια κηνησαι; Δε ε' ευτακτειν, αναγκοτροφειν, απεχουσαι περιμασων, γυμνασιας προς αναγκην εν ωρα τεταγμενη, εν πνευματι, εν ψυχει μη ψυχρον πινειν, μη οινον ως ετοχεν' απλως, ως κωτρα, παραιδουκεναι σεαυτον τω επιστατη' ενα εις τον αγωνα παρερχεσθαι κτλ. "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;

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

tery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we ^a an incorruptible.

26 I therefore so run, ^b not as un-
certainly; so fight I, not as one that
beateth the air:

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

^a 2 Tim. 4. 8. James 1. 12. 1 Pet. 1. 4. & 5. 4. Rev. 2. 10. & 3. 11.

^b 2 Tim. 2. 5.

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 fœditque puer: sudavit et alsit,
Abstinauit 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*, *κατὰ συμπαρευεται* is temperate, or continent, in all things.

[The crown won by the victor in the Olympic 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 ἀγνων, 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 spec-

tators 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 *ασπα δειψιν*, 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 *σκιαιμαχία* 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 prælia tollit,
Ostenditque humeros latos, alternaquo jactat
Brachia protendens, et verberat ictibus auras.*

Æn. v. ver. 376.

Thus, glorying in his strength, in open view
His arms around the towering Dares threw;
Stalk'd 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 having 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 sepeas interitus extulit auras.*

A. M. 4060. 27 * But I keep under my body,
 A. D. 56. and ^b bring it into subjection :
 A. U. C. 809. lest that by any means, when I
 Anno Imp. Ne-
 ronis Cæs. 3.

have preached to others, I myself
 should be 'a cast-away.'

A. M. 4060.
 A. D. 56.
 A. U. C. 809.
 Anno Imp. Ne-
 ronis Cæs. 3.

^a Rom. 8. 13. Col. 3. 5.—^b Rom. 6. 18, 19.

^c Jer. 6. 30. 2 Cor. 13. 5, 6.

*Abduxere retro longè capita ardua ab ictu ;
 Immiscenque manus manibus, pugnamque lacessunt.
 Ille, [Dares] pedum melior motu, fretusque juventù ;
 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 modò atque oculis vigilantibus exit.
 Ille, velut celsam oppugnat qui molibus urbem,
 Aut montana sedet circum castella sub armis ;
 Nunc hos, nunc illos aditus, omnemque pererrat
 Arte locum, et variis assultibus irritus urget.
 Ostendit dextram insurgens Entellus, et altè
 Extulit : ille ictum venientem à vertice velox
 Prævidit, celerique elapsus corpore cessit.
 Entellus VIRES IN VENTUM EFFUDIT ; et ultro
 Ipse gravis, graviterque ad terram pondere vasto
 Concidit : ut quondam cava concidit, aut Erymantho,
 Aut Idæ in magnâ, radicibus eruta pinus.—
 Consurgunt studiis Teucris et Trinacria pubes ;
 It clamor cælo : primusque accurrit Aestes,
 Æquævumque ab humo miserans attollit amicum.
 At non tardatus casu, neque territus heros,
 Acrior ad pugnam redit, ac vim suscitât iræ :
 Tum pudor incendit vires, et conscia virtus ;
 Præcipitemque Daren ardens agit æquore toto ;
 Nunc dextrâ ingeminans ictus, nunc ille sinistrâ.
 Nec mora, nec requies : quàm multâ grandine nimbi
 Culminibus crepitant ; sic densis ictibus heros
 Creber utrâque manu pulsât versatque Dæcta.*

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 watch'd the motion from below,
 And slipp'd aside, and shun'd 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 press'd.
 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 burn'd :
 Disdain and conscious virtue fir'd his breast,
 And, with redoubled force, his foe he press'd ;
 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.

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.

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 pre-
 sume that when Virgil was in Greece, he saw such a contest
 at the Isthmian games ; and therefore was enabled to paint
 from *nature*.

Homer has the same image of missing the foe and *beating
 the air*, when describing Achilles attempting to kill Hector ;

who, by his *agility* and *skill*, (Poeticè by *Apollo*,) eluded the blow :—

Τρις μὲν ἐπειτ' ἐπορούσε ποδαρκῆς διὸς Ἀχιλλεύς
Ἐγγχει χαλκείῳ, τρις δ' ἤερα τυψέε βαθείαν.
ILIAD. lib. xx. ver. 445.

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

Verse 27. *But I keep under my body, &c.*] This is an allusion not only to *boxers*, but also to *wrestlers* in the same games; as we may learn from the word *υπωπιαζω*, 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 the Notes at the end of *Matth. iii*.

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

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

1. St. Paul contends that a preacher of the gospel has a right to his support: and he has proved this from the *law*, from the *gospel*, and from the *common sense* and consent of men. If a man who does not labour, takes his maintenance from the church of God, it is not only a domestic theft, but a sacrilege. He that gives up his time to this labour, has a *right* to the support of himself and family: he who takes more than is sufficient for this purpose, is a covetous hireling.

He who does nothing for the cause of God and religion, and yet obliges the church to support him, and minister to his idleness, irregularities, luxury, avarice and ambition, is a *monster*, for whom human language has not yet got a *name*.

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

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

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

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

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

2. Of the *five* games there used, the apostle speaks only of *three*, *RUNNING*, ver. 23. *they which run in a race*; and ver. 26. *I therefore so run, not as uncertainly*. *WRESTLING*, ver. 25. *every man that striveth*; *δ αγωνιζομενος*, *he who wrestleth*. *BOXING*, ver. 26, 27. *so fight I, not as one that beateth the air*; *ὡτω πυκτεω*, *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*, ver. 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 ver. 25. And this was a regimen both for quantity and quality: and they carefully abstained from all things that might render them less able for the combat: whence the apostle says they were temperate in all things, ver. 25.

5. No person who was not of respectable family and 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 δουλος, 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 δουλος ην, μετα τιμοριας εκβαλλεται του της στρατιωτων καταλογου. To prevent any person of bad character from entering the lists at the Olympic games, the *Kerux*, or herald, was accustomed to proclaim aloud in the theatre, when the combatant was brought forth, Μη τις τουτου κατηγορησι; ως αυτον αποσκευασαμενον της δουλιας την υποψιαν ουτως εις τους αγωνας εμεινηται: 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. pag. 59. Edit. Benedict.

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

7. The rewards of all these exercises were only a crown made of the leaves of some plant, or the bough of some tree; the olive, bay, laurel, parsley, &c. called here by the apostle 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 cast-away, much has been said in contradiction to his own words: HE most absolutely states the possibility of the case: and who has a right to call this in question? The ancient Greek commentators, as *Whitby* has remarked, have made a good use of the apostle's saying, 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. pag. 448. Edit. *Oberthur*—Ως δε, says he, ο ιατρος υγιαην παρεχειται τοις συνεργουσι προς υγιαην, ουτως και ο Θεος την αιδιην σωτηριαν τοις συνεργουσι προς γνωσιν τε και ευπραγειαν. "As a physician gives health to those who co-operate with him in their cure; so God also gives eternal salvation to them who are workers together with him in knowledge and a godly life." "Therefore," says he, "it is well said among the Greeks, that when a certain wrestler, who had long 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 παρεσκευασαι, αποδος φερων δικαιως την νικην μοι. 'O Jupiter, if I have performed every thing as I ought, in reference to this contest, grant me the victory!'" May we not feel something of this spirit in seeking the kingdom of God? And can any thing of this kind be supposed to derogate from the glory of Christ? St. Paul himself says, if a man contend for the mastery, yet is he not crowned except he strive lawfully. Shall we pretend to be wiser than the apostle, and say, that we may gain the crown, though we neither fight the good fight, nor finish the course?

CHAPTER X.

Peculiar circumstances in the Jewish history were typical of the greatest mysteries of the gospel; particularly their passing through the Red Sea, and being overshadowed with the miraculous cloud, 1, 2. The manna with which they were fed, 3. And rock out of which they drank, 4. The punishments inflicted on them for their disobedience, are warnings to us, 5. We should not lust as they did, 6. Nor commit idolatry, 7. Nor fornication as they did; in consequence of which twenty-three thousand of them were destroyed, 8. Nor tempt Christ as they did, 9. Nor murmur, 10. All these transgressions, and their punishments, are recorded as warnings to us, that we may not fall away from the grace of God, 11, 12. God never suffers any to be tempted above their strength, 13. Idolatry must be detested, 14. And the Sacrament of the Lord's Supper properly considered and taken, that God may not be provoked to punish us, 15—22. There are some things which may be

legally done which are not expedient; and we should endeavour so to act as to edify each other, 23, 24. The question concerning eating things offered to idols, considered, and finally settled, 25—30. We should do all things to the glory of God, avoid whatsoever might be the means of stumbling another, and seek the profit of others in spiritual matters, rather than our own gratification, 31—38.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under ^a the cloud, and all passed through ^b the sea; 2 And were all baptized unto Moses in the ^c cloud and in the sea;

* Exod. 13. 21. & 40. 34. Num. 9. 18. & 14. 14. Deut. 1. 33. Neh. 9. 19. Ps. 78. 14. & 105. 39.—^b Exod. 14. 22. Num. 33. 8. Josh. 4. 23. Ps. 78. 13.

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 shews 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 the note on Exodus xiii. 21.

Verse 2. *And were all baptized unto Moses*] Rather *INTO Moses*, into the covenant of which Moses was the mediator; and by this typical baptism, they were brought under the obligation of acting according to the Mosaic precepts, as Christians receiving Christian baptism, are said to be bap-

3 And did all eat the same ^e spiritual meat;

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

4 And did all drink the same ^d spiritual drink: (for they drank of that spiritual rock that ^e followed them: and that rock was Christ.)

* Exod. 16. 15, 35. Neh. 9. 15, 20. Ps. 78. 24.—^d Exod. 17. 6. Num. 20. 11. Ps. 78. 15.—^e Or, *went with them*. Deut. 9. 21. Ps. 105. 41.

tized *INTO Christ*, and are thereby brought under obligation to keep the precepts of the *Gospel*.

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

Verse 4. *Spiritual drink*] By the *ερωμα πνευματικον, spiritual meat*, and *πομα πνευματικον, spiritual drink*; the apostle certainly means both *meat* and *drink*, which were furnished to the Israelitish assembly *miraculously*, as well as *typically*: and he appears to borrow his expressions from the Jews themselves, who expressly say הלחם הלך אִתָּנוּ *halochem halax ruchenis*, that bread was spiritual, and כַּיִם רָחֵמִים הָיוּ *meyim rucheniyim hatu*, 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 vallies, &c. &c. and that when they came to encamp, the waters formed themselves into *cisterns*, and *pools*, and that the rulers of the people guided them by their staves in rivulets to the different tribes and families; and this is the sense they give to Num. xxi. 16. *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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

* Num. 14. 29, 32, 35. & 26. 64, 65. Ps. 106. 26. Hebr. 3. 17. Jude 5.
† Gr. our figures.—‡ Numb. 11. 4, 33, 34. Ps. 106. 14.

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 *Alscheck* in *legem*, fol. 236. And see *Schoettgen*.

Now, though of all the senses already given, that of Bishop Pearce is the best; yet it does appear that the apostle does not speak about the rock itself; but of him whom it represented, namely Christ: this was the rock that followed them, and ministered to them; and this view of the subject is rendered more probable by what is said ver. 9. that they tempted Christ, and were destroyed by serpents.

Veres 5. *They were overthrown in the wilderness*] And yet ALL these persons were under the cloud—ALL passed through the sea—ALL were baptized into Moses in the cloud, and in the sea—ALL ate the same spiritual meat—ALL drank the same spiritual drink, for they were made partakers of the spiritual rock CHRIST. Nothing can be a more decisive proof than this, that people who have every outward ordinance, and are made partakers of the grace of our Lord Jesus, may so abuse their privileges and grieve the Spirit of God, as to fall from their state of grace, and perish everlastingly. Let those who are continually asserting that this is impossible, beware lest they themselves, if in a state of grace, become not, 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 Num. xi. 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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one

* Ver. 14.—† Exod. 32. 6.—‡ ch. 6. 18. Rev. 2. 14.—§ Num. 25. 1, 9. Ps. 106. 29.

Christianity. The apostle shews them that their sin was of the same nature as that of the murmuring rebellious Israelites, whom God so severely punished; and if he did not spare the natural branches, there was no likelihood that he should spare them.

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

Rose up to play.] See the note on Exod. xxxii. 6. The Jews generally explain this word, as implying 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 παιζειν, *Kypte* has largely proved. The whole idolatrous process was as follows. 1. The proper victim was prepared and set apart. 2. It was slain, and its blood poured out at the altar of the deity. 3. The flesh was dressed, and the priests and offerers feasted on it, and thus endeavoured to establish a communion between themselves and the object of their worship. 4. After eating, they had idolatrous dances in honour of their god: and, 5. as might be expected, impure mixtures, in consequence of those dances. *The people sat down to eat and to drink, and rose up to play*; and it is in reference to this issue of idolatrous feasts and dancings, that the apostle immediately subjoins, *Neither let us commit FORNICATION, &c.*

Verse 8. *Fell in one day three and twenty thousand*] In Numb. xv. 9. the number is 24,000; and, allowing this to be the genuine reading, and none of the Hebrew MSS. exhibits any various reading in the place, Moses and the apostle may be thus reconciled: in Numb. xv. 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 εικοσιτρις χιλιαδες, 23,000, two MSS. with the latter Syriae and the Armenian, have εικοσενναρες χιλιαδες;

A. M. 4060. day three and twenty thousand.
 A. D. 56. 9 Neither let us tempt Christ, as
 A. U. C. 809. some of them also tempted, and
 Anno Imp. Nero-
 nis Cæs. 3. were destroyed of serpents.

10 Neither murmur ye, as some of them also
 murmured, and were destroyed of the de-
 stroyer.

* Exod. 17. 2. 7. Numb. 21. 5. Deut. 6. 16. Ps. 78. 18, 56. & 95. 9.
 & 106. 14. Numb. 21. 6. Exod. 16. 2. & 17. 2. Numb. 14. 2, 29.
 & 16. 44. Numb. 14. 37. & 16. 49.

24,000; but this authority is too slender to establish a va-
 rious reading, which recedes so much from the received text.
 I think the discordance may be best accounted for, by sup-
 posing, as above, that Phineas and his companions, might
 have slain 1000 men, who were heads of the people, and
 chief in this idolatry, and that the plague sent from the
 Lord destroyed 23,000 more; so an equal number to the
 whole tribe of Levi perished in one day; who were just
 23,000. See Numb. xxvi. 62. and see Lightfoot.

Verse 9. *Neither let us tempt Christ*] I have already
 supposed, in the Note on ver. 4. that Christ is intended by
 the Spiritual Rock that followed them; and that it was He,
 not the rock, that did follow or accompany the Israelites in
 the wilderness. This was the Angel of God's presence who
 was with the church in the wilderness, to whom our fathers
 would not obey, as St. Stephen says, Acts vii. 38 and 40.
 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 Jehovah, 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 pre-
 scribe to Him how he should send them the necessary sup-
 plies; and of what kind they should be, &c.

Verse 10. *Neither murmur ye*] How the Israelites mur-
 mured because of the manna, which their souls despised as a
 light bread, something incapable of affording them nourish-
 ment, &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 ser-
 pents, and by the destroyer or plague, may be seen at large
 in the texts referred to in the margin, on this and the pre-
 ceding 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 re-
 ference to a similar subject. See the history of Phineas,

11 Now, all these things happen-
 ed unto them for ensamples: and
 they are written for our admo-
 nition, upon whom the ends of the world are
 come.

12 Wherefore let him that thinketh he stand-
 eth take heed lest he fall.

* Exod. 12. 23. 2 Sam. 24. 16. 1 Chron. 21. 15. Or, types.—
 Rom. 15. 4. ch. 9. 10. ch. 7. 29. Phil. 4. 5. Hebr. 10. 26, 27.
 1 John 2. 18. Rom. 11. 20.

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 Israel-
 ites; they were five in number, and one of them they call
 מַשְׁחִית Meshachith, the destroyer; which appears to be an-
 other name for Samael, the angel of death; to whose in-
 fluence 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 perish-
 ing 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 œconomy. 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 œconomy.
 "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 was forty years; both consisted of temptation and un-
 belief; and both ended in the destruction of the unbelievers.
 That, in the destruction of those who perished in the wil-
 derness; this, in the destruction of those that believed not:
 viz. the destruction of their city and nation." The phrase
 סוף יומיא soph yomia, the end of days, says the Targum of
 Jerusalem, Gen. iii. 15. mean בימיו רמלכא משיחא beyomoi
 demalca Mashicha, 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 δοκων
 εστηναι:* 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

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cass. 9. 13 There hath no temptation taken you but ^a such as is common to man: but ^b God is faithful, ^c who will not suffer you to be tempted above that ye are able; but will, with the temptation, also ^d make a way to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, ^e flee from idolatry.

15 I speak as to wise ^f men; judge ye what I say.

^a Or, moderate.—^b ch. 1. 9.—^c Ps. 125. 3. 2 Pet. 2. 9.—^d Jer. 29. 11.—^e ver. 7. 2 Cor. 6. 17. 1 John 5. 21.—^f ch. 8. 1.—Matt. 26. 26, 27, 28.

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 shewn that the verb δοκεῖν, which we render to seem, to think, to suppose, is used by the best Greek writers not to lessen or weaken the sense, but to render it stronger, and more emphatic. See the Note on Luke viii. 18.

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] Ανθρωπινοσ· Chrysostom has properly translated this word ανθρωπινοσ, τούτεσι μικροσ, βραχυσ, συμμετροσ, that is, small, short, moderate. Your temptations or trials have been but trifling, in comparison of those endured by the Israelites; they might have been easily 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, ποιησει σου τω περιρασμω και τηγ εκλασιν, "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.

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cass. 9. 16 The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For, we being many, are one bread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

^b Acts 2. 42, 46. ch. 11. 23, 24.—^c Rom. 12. 5. ch. 12. 27.—^d Rom. 4. 12. Gal. 6. 16.—^e Rom. 4. 1. & 9. 3, 5. 2 Cor. 11. 18.—^f Lev. 3. 3. & 7. 15.

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

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

Verse 16. The cup of blessing] The apostle speaks here of the Eucharist, which he illustrates by the כוס הברכה cos habaracuh, cup of blessing, over which thanks were expressed at the conclusion of the Pass-over. See this largely explained at the conclusion of the Notes on Matt. xvi. 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 Pass-over, 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

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

19 What say I then? * that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles ^bsacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21. ^cYe cannot drink the cup of the Lord, and ^dthe cup of devils: ye cannot be par-

* Ch. 8. 4. — ^b Lev. 17. 7. Deut. 32. 17. Ps. 106. 37. Rev. 9. 20. — ^c 2 Cor. 6. 15, 16. — ^d Deut. 32. 38. — Deut. 32. 21.

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 shew 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 dæmons 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 dæmons, and not to God, those who partake of them have fellowship with dæmons; those who profess Christianity, cannot have fellowship both with Christ and the devil.

Verse 21. *Ye cannot drink the cup of the Lord*] It is in vain that you, who frequent these idol festivals, profess the religion of Christ, and commemorate his death and passion in the Holy Eucharist; for you cannot have that fellowship with Christ which this ordinance implies, while you are partakers of the table of dæmons. 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. ver. 180—273. is proof in point.

*Tunc lecti juvenas certatim araque sacerdos
Viscera tostæ ferunt taurorum, onerantque canistris
Dona laboratæ Cereris, Bacchumque ministrant.*

takers of the Lord's table, and of the table of devils.

22 Do we * provoke the Lord to jealousy? † are we stronger than he?

23 * All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 ^bLet no man seek his own, but every man another's *wcalth*.

25 ¹Whatsoever is sold in the shambles, *that*

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

† Ezek. 22. 14. — ^c ch. 6. 12. — ^b Rom. 15. 1, 2. ver. 33. ch. 13. 5. Phil. 2, 4, 21. — ^d Baruch 6. 28. 1 Tim. 4. 4.

*Vescitur Æneas, simul et Trojana juvenus,
Perpetui tergo bovis et lustralibus extis.
Quare agile, ô juvenes, tantarum in munere laudam,
Cingite fronde comas, et pocula porgite dextris,
Communemque vocute Deum, et date vina volentes.*

The *loaves* were served in cannisters; the *wine* in bowls; the priest renewed the rites divine: [chine. }
Broiled entrails are their food, and beef's continued }
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, *ou πάντα συμφερεi*. It would not be *becoming* in me to eat of all; because I should, by this, offend and grieve many weak minds. See the Notes on chap. vi. 12, &c.

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

Verse 25. *Whatsoever is sold in the shambles, that eat*] The case to which the apostle refers is simply this: it was customary to bring the flesh of the animal to market, the

A. M. 4060. eat, asking no question for conscience
 A. D. 56. sake :
 A. U. C. 809. 26 For, ' the earth is the Lord's,
 Anno Imp. Ne- the Lord's, and the fulness thereof.
 ronius Cas. 3.

27 If any of them that believe not bid you to a feast, and ye be disposed to go ; ' what-soever is set before you, eat, asking no question for conscience sake.

28 But, if any man say unto you, This is offered in sacrifice unto idols, eat not, ° for his

* Exod. 19. 5. Deut. 10. 14. Ps. 24. 1. & 50. 12. ver. 28.—^b Luke 10. 7.—^c ch. 8. 10, 12.

blood of which had been poured out in sacrifice to an idol : or, taken more particularly, the case was this ; one part of the sacrifice was consumed on the altar of the idol ; a second part was dressed and eaten by the sacrificer ; and a third belonged to the priest, and was often sold in the shambles. To partake of the second share, or to feast upon the sacrifice, St. Paul absolutely forbids ; because this was one part of the religious worship, which was paid to the idol : it was sitting down as guests at his table, in token that they were in fellowship with him. This was utterly incompatible with receiving the Sacrament of the Lord's Supper, which was the communion of the body and blood of Christ. But, as to the third share, the apostle leaves them at liberty either to eat of it or forbear ; except that, by eating, their weak brethren should be offended : in that case, though the thing was lawful, it was their duty to abstain. See the Notes on chap. viii. 1, &c.

Asking no question for conscience sake] Dr. Lightfoot observes that, " the Jews were vexed with innumerable scruples in their feasts, as to the eating of the thing, as well as to the company with which they ate ; and even the manner of their eating. Of fruits and herbs brought to the table, they were to enquire whether they were tythed according to custom ? whether they were consecrated by the *Tyuma* ? 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 enquire 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

sake that shewed it, and for conscience sake : for ' the earth is the Lord's, and the fulness thereof :

29 Conscience, I say, not thine own, but of the other : for ° why is my liberty judged of another man's conscience ?

30 For, if I by ' grace be a partaker, why am I evil spoken of for that ' for which I give thanks ?

* Deut. 10. 14. Ps. 24. 1. ver. 26.—^d Rom. 14. 16.—^e Or, thank-giving.—^f Rom. 14. 6. 1 Tim. 4. 3, 4.

latter were not troubled with such extraordinary scrupulousness.

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

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

Whatsoever is set before you, eat] Do not act as the Jews generally do, torturing both themselves and others, with questions, such as those mentioned on ver. 25.

Verse 28. This is offered in sacrifice unto idols] While they were not apprised of this circumstance, they might lawfully eat ; but when told that the flesh set before them had been offered to an idol, then they were not to eat, for the sake of his weak conscience, who pointed out the circumstance. For the apostle still takes 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 ver. 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, "*certissimè 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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

31 ^a Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 ^b Give none offence, neither to the Jews, nor to the ^c Gentiles, nor to ^d the church of God :

^a Col. 3. 17. 1 Pet. 4. 11. — ^b Rom. 14. 13. ch. 8. 13. 2 Cor. 6. 3. —
^c Gr. *Greeks*.

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, conveniencies, 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.

33 Even as ^a I please all men in all things, ^b not seeking mine own profit, but the profit of many, that they may be saved.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

^a Acts 20. 28. ch. 11. 22. 1 Tim. 3. 5. — ^b Rom. 15. 2. ch. 9. 19, 22.
^c ver. 24.

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

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

5. In many actions we have a *two-fold* 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 enquire how many of its reprehensions we may fairly appropriate also.

CHAPTER XI.

The apostle reprehends the Corinthians for several irregularities in their manner of conducting public worship; the men praying or prophesying with their heads covered; and the women with their heads uncovered; contrary to custom, propriety and decency, 1—6. Reasons why they should act differently, 7—16. They are also reproved 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.

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cæs. 3.

BE ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

3 But I would have you know, that the head of every man is Christ; and the head of the

woman is the man; and the head of Christ is God.

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her

* Ch. 4. 16. Ephes. 5. 1. Phil. 3. 17. 1 Thess. 1. 6. 2 Thess. 3. 9. ch. 4. 17. Or, traditions. 2 Thess. 2. 15, & 3. 6. Ephes. 5. 23.

* Gen. 3. 16. 1 Tim. 2. 11, 12. 1 Pet. 3. 1, 5, 6. John 14. 28. ch. 3. 23. & 15. 27, 28. Phil. 2. 7, 8, 9. ch. 13. 10, 28. & 14. 1, &c. Acts 21. 9.

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 reproves and endeavours to rectify. While Paul and Apollos had preached among them, they had undoubtedly prescribed every thing that was necessary to be observed in the Christian worship: but it is likely that those who joined in idol festivals, wished also to introduce something relative to the mode of conducting the idol worship into the Christian assembly; which they might think was an improvement on the apostle's plan.

Verse 3. *The head of every man is Christ*] The apostle is speaking particularly of Christianity and its ordinances: *Christ is the head*, or author of this religion; and is the Creator, Preserver, and Lord of every man. The man also is the lord or head of the woman; and the head or Lord of Christ, as mediator between God and man, is God the Father. Here is the order—God sends his Son Jesus Christ to redeem man; Christ comes and lays down his life for the world; every man who receives Christianity, confesses that Jesus Christ is Lord, to the glory of God the Father: and

every believing woman will acknowledge, according to Genesis iii. 16. that God has placed her in a 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, chap. xiv. 3. And this comprehends all that we understand by exhortation, or even preaching.

Having his head covered] With his cap or turban on, dishonoureth his head; because the head being covered, was a sign of subjection; and while he was employed in the public ministration of the word, he was to be considered as a representative of Christ; and, on this account, his being veiled or covered, would be improper. This decision of the apostle was in point blank hostility to the canons of the Jews; for they would not suffer a man to pray unless he was veiled; for which they give this reason: "He should veil himself to shew that he is ashamed before God; and unworthy, with open face, to behold him." See much in Light-foot 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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

head: for that is even all one as if she were ^a shaven.

6 For if the woman be not covered, let her also be shorn: but if it be ^b a shame for a woman to be shorn or shaven, let her be covered.

• Deut. 21. 12.— Numb. 5. 18. Deut. 22. 5.

some men, might speak to others to *edification*, and *exhortation*, and *comfort*. And this kind of prophesying, or teaching, was predicted by Joel, ii. 28. and referred to by Peter, Acts ii. 17. And had there not been such gifts bestowed on women, the prophecy could not have had its fulfilment. The only difference marked by the apostle was, the man had his head *uncovered*, because he was the *representative* of Christ: the woman had her's *covered*, because she was placed by the order of God, in a state of subjection to the man; and because it was a *custom*, both among the Greeks and Romans, and among the Jews an express *law*, that no woman should be seen abroad without a *veil*. This was, and is, a common custom through all the East; and none but public prostitutes go without veils. And, if a woman should appear in public without a veil, she would *dishonour her head*, her *husband*. And she must appear like to those women who had their hair shorn off as the punishment of whoredom, or adultery.

Tacitus informs us, *Germ.* 19. that, considering the greatness of the population, adulteries were very rare among the Germans; and, when any woman was found guilty, she was punished in the following way: *accisis crinibus, nulatam coram propinquis expellit domo maritus*: "having cut off her hair, and stripped her before her relatives, her husband turned her out of doors." And we know that the woman suspected of adultery, was ordered, by the law of Moses, to be stripped of her veil, Numb. v. 18. Women reduced to a state of servitude, or slavery, had their hair cut off: so we learn from *Achilles Tatius*. Clitophon says, concerning Leucippe, who was reduced to a state of slavery, *πεπραται, δεδουλευκεν, γην εσκαπσεν, σεσυληται της κεφαλης το καλλος, την κουραν ορξς*. lib. viii. cap. 5. "she was sold for a slave, she dug in the ground, and her hair being shorn off, her head was deprived of its ornament, &c." It was also the custom among the Greeks to cut off their hair in time of mourning: See *Euripides* in *Alcest.* ver. 426. *Admetus*, ordering a common mourning for his wife *Alcestis*, says, *πενθος γυναικος της κοινουσθαι λεγω, κουρα ξυρηκει και μελαμπειλω σολη*. "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 *he points* which the apostle seems to have more especially in view. As a woman who dresses *loosely* or *fantastically*, even *u the present day*, is considered a disgrace to her husband,

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

7 For a man indeed ought not to cover *his* head, forasmuch as ^c he is the image and glory of God: but the woman is the glory of the man.

8 For ^d the man is not of the woman; but the woman of the man.

• Gen. 1. 26, 27. & 5. 1. & 9. 6.—¹ Gen. 2. 21, 22

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 her 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 σοξουσα καλλος, εσι δε η καλαι 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.

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 is a badge of servitude; or an indication that he has a conscience overwhelmed with guilt; and besides, it was contrary to the custom that prevailed both among the Greeks and Romans.

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

But the woman is the glory of the man.] As the man is among the creatures, the representative of the glory and perfections of God; so that the fear of him, and the dread of him, are on every beast of the field, &c. so the woman is in the house and family, the representative of the power and authority of the man. I believe this to be the meaning of the apostle; and, that he is speaking here principally concerning *power* and *authority*; and *skill* to use them. It is 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*] *Bp. Pearce* translates, *ου γαρ εστιν ανηρ εκ γυναικος, αλλα γυνη εξ ανδρος*: thus—"For, the man doth not belong to the woman, but

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cas. 3.

9 Neither was the man created for the woman: but the woman for the man.

^a Gen. 2. 18, 21, 23.—^b Gen. 24. 65.—^c That is, a covering, in

the woman to the man." And vindicates this sense of *εκ*, by its use in chap. xii. 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 ετισθη*: 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 is less understood than this verse; and ver. 29. of chap. xv. Our translators were puzzled with it; and have inserted here one of the largest marginal readings found any where in their work; but this is only on the words *power on her head*, which they interpret thus; that is, a covering, in sign that she is under the power of her husband. But, admitting this marginal reading to be a satisfactory solution so far as it goes, it by no means removes all the difficulty. Mr. Locke ingenuously acknowledged that he did not understand the meaning of the words; and almost every critic and learned man has a different explanation. Some have endeavoured to force out a meaning by altering the text. The emendation of Mr. Toup of Cornwall is the most remarkable: he reads *εξιουσα* going out, instead of *εξουσια* 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*

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cas. 3.

10 For this cause ought the woman to have power on her head because of the angels.

sign that she is under the power of her husband.—^d Eccles. 5. 6.

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 the symbol of subjection. It is no unusual thing, in the Old and New Testament, for the signs and tokens of things to be called by the names of the things themselves; for thus, *circumcision* is called the covenant, in Gen. xvii. 10, 13. though it were 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 the temple. Thus we read in Eccles. v. 6. *Neither say thou before the ANGEL, it was an error*; and in 1 Tim. v. 21. *I charge thee before God, and the Lord Jesus Christ, and the elect ANGELS, &c.* Parallel to these is what Agrippa says in his oration to the Jews, *Josephus, War, B. ii. chap. 16. I protest before God, your holy temple, and all the ANGELS of heaven, &c.* All which passages suppose, or were spoken to those who supposed that the angels know what passes here upon earth. The notion, whether just or not, prevailed among the Jews; and, if so, St. Paul might speak according to the common opinion.

3. Another difficulty lies in the phrase *δια τουτο*, wherefore; which shews 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 Bp. Pource, 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 to minister to them that shall be heirs of salvation?* Heb. i. 14. And perhaps there is no time in which they can render more essential services to the followers of God, than when they are engaged

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

11 Nevertheless ^a neither is the man without the woman, neither the woman without the man in the

Lord.

12 For as the woman is of the man, even so

^a Gal. 3. 28.

in divine ordinances. On the whole, the Bishop's sense of the passage, and paraphrase, stand 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 notâ 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: *Ἐξουσία τῆς γυναῖκος ἔχει καὶ ἐπὶ τοῦ ἀγγέλου*. 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 *ἐξουσίαν*, occurs no where in the sense of *veil*, and yet he supposes that the word *καλυμμα veil*, is understood, and must, in the translation of the passage, be supplied. 2. He directs that a comma be placed after *ἐξουσίαν*, and that it be construed with *οφείλει, 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 Latins and Greeks use *debere* and *οφείλιν*, 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. pag. 205. *καὶ πολλὴν ὀφείλοντες αἰσχύνην ἀπηλθὼν ἐκ τῆς ἀγορᾶς*, they departed from

is the man also by the woman; ^b but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered.

14 Doth not even nature itself teach you, that,

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

^b Rom. 11. 36.

the market, *exposed* to great dishonour. So *Euripides*, *οφείλω σοι ἐλασθῆναι, I am exposed to thy injury.*

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

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

Verse 11. *Neither is the man without the woman*] The apostle seems to say, I do not intimate any *disparagement* of the female sex, by insisting on the necessity of her being under the power or authority of the man; for they are both equally dependant on each other; *In the Lord, ἐν Κυρίῳ*: but instead of this reading, *Theodoret* has *ἐν 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 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 complæ 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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cas. 3.

if a man have long hair, it is a shame unto him ?

15 But, if a woman have long hair, it is a glory to her : for *her* hair is given her for a covering.

16 But ^b if any man seem to be contentious,

^a Or, veil.—1 Tim. 6. 4.

not so with men. The hair of the male rarely grows like that of the female, unless *art* is used ; and even then it bears but a scanty proportion to the former. Hence it is truly *womanish* to have long hair ; and it is a shame to the man who affects it. In ancient times, the people of Achaia, the province in which Corinth stood, and the Greeks in general, were noted for their *long hair*, and hence called by *Homer*, in a great variety of places, *κατὰ κλισίαν 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 enquire. *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*] *Εἰ δε τις δοκεῖ φιλονεικεῖν εἶναι*. 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

we have no such custom, ^c neither the churches of God.

17 Now, in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

18 For, first of all, when ye come together in

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cas. 3.

^c Ch. 7. 17. & 14. 33.

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 *δοκῶ*, 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 ver. 2. but here he is obliged to *condemn* certain irregularities which had crept in among them, particularly relative to the celebration of the Lord's Supper. Through some false teaching which they had received in the absence of the apostle, they appear to have celebrated it precisely in the same way the Jews did their *Pass-over*. 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* ; *μεθύει*, 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 *Pass-over*. 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 *σχίσματα*, *schisms* among them : the old parties were kept

A. M. 4060. the church, ^a I hear that there be ^b di-
 A. D. 56. visions among you; and I partly be-
 A. U. C. 809. lieve it.
 Anno Imp. Ne-
 ronis Cæs. 3.

19 For ^c there must be also ^d heresies among you, ^e that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, ^f this is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and ^g another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye ^h the church of God, and ⁱ shame ^k them that have not? What shall I say to you? shall I praise you in this? I praise you not.

^a Ch. 1. 10, 11, 12. & 3. 3.—^b Or, schisms.—^c Matt. 18. 7. Luke 17. 1. Acts 20. 30. 1 Tim. 4. 1. 2 Pet. 2. 1, 2.—^d Or, sects.—^e Luke 2. 35. 1 John 2. 19. See Dent. 13. 9.—^f Or, ye cannot eat.—^g 2 Pet. 2. 13. Jude 12.—^h ch. 10. 32.—ⁱ James 2. 6.

up, even in the place where they assembled to eat the *Lord's Supper*. The Paulinians, 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*] *Aἵρεσις*: not a common *consent* of the members of the church, either in the *doctrines* of the gospel, or in the *ceremonies* of the Christian religion. Their difference in religious *opinion* led to a difference in their religious *practice*; and thus the church of God, that should have been one body, was split into sects and parties. The *divisions* and the *heresies*, sprung out of each other. I have spoken largely on the word *heresy* in Acts v. 17. to which place I beg leave to refer the Reader.

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

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

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

Despise ye the church of God] Ye render the sa-

23 For ^l I have received of the ^m Lord that which also I delivered unto you, ⁿ That the Lord Jesus the *same* night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do ^o in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ^p ye do shew the Lord's death ^q till he come.

^l Or, them that are poor.—^m ch. 15. 3. Gal. 1. 1, 11, 12.—ⁿ Matt. 26. 26. Mark 14. 22. Luke 22. 19.—^o Or, for a remembrance.—^p Or, show ye.—^q John 14. 9. & 21. 22. Acts 1. 11. ch. 4. 5. & 15. 23. 1 Thess. 4. 16. 2 Thess. 1. 10. Jude 14. Rev. 1. 7.

cred assembly and the place contemptible by your conduct; and ye shew yourselves destitute of that respect which ye owe to the place set apart for divine worship.

And shame them that have not?] *Τοὺς μὴ ἔχοντας*, them that are poor, not them who had not *victuals* at that time; but those who were *so poor* as to be incapable of furnishing themselves as others had done. See the Note on Matt. xiii. 12.

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

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

Verse 26. *Ye do shew the Lord's death*] As in the Passover they shewed forth the bondage they had been in, and the redemption they had received from it: so, in the Eucharist they shewed forth the sacrificial death of Christ, and the redemption from sin derived from it.

A. M. 4060. 27 ^a Wherefore whosoever shall eat
A. D. 56. this bread, and drink *this* cup of the
A. U. C. 809. Lord, unworthily, shall be guilty of
Anno Imp. Ne- the body and blood of the Lord.
ronis Cæs. 3.

28 But ^b let a man examine himself, and so let
him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily,
eateth and drinketh ^c damnation to himself, not
discerning the Lord's body.

30 For this cause many *are* weak and sickly
among you, and many sleep.

^a Numb. 9. 10, 13. John 6. 51, 63, 64. & 13. 27. ch. 10. 21. — ^b 2 Cor. 13. 5. Gal. 6. 4. — ^c Or, judgment. Rom. 13. 2. — ^d Ps. 32. 5. 1 John 1. 9.

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

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

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

Verse 29. *Eateth and drinketh damnation*] *Κριμα*, judgment, punishment; and yet this is not unto *damnation*, for the judgment or punishment inflicted upon the disorderly and

A. M. 4060. 31 For ^d if we would judge our- A. D. 56.
selves, we should not be judged. A. U. C. 809.
Anno Imp. Ne- ronis Cæs. 3.

32 But when we are judged, ^e we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man ^f hunger, let him eat at ^g home; that ye come not together unto ^h condemnation. And the rest ⁱ will I set in order when ^k I come.

^d Ps. 94. 12, 13. Hebr. 12. 5—11. — ^e ver. 21. — ^f ver. 22. — Or, judgment. — ^g ch. 7. 17. Tit. 1. 5. — ^h ch. 4. 19.

the profane, was intended for their *emendation*; for in ver. 32. it is said, when we are *judged* *κρινόμενοι*, we are chastened, *παιδευόμεθα* corrected as a father does his children, *that we should not be condemned with the world*.

Verse 30. *For this cause*] That they partook of this sacred ordinance without discerning the Lord's 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 shews us, that many fall *victims* to their own intemperance. However, acting as they did, in this solemn and awful sacrament, they might have "provoked God to plague them with divers diseases, and sundry kinds of death."—*Communion service*.

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

Verse 32. *But when we are judged*] See on ver. 29.

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

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

That ye come not together unto condemnation] That ye may avoid the *curse* that must fall on such worthless communicants as those above-mentioned; and that ye may get

that especial *Blessing* which every one that discerns the Lord's body, in the Eucharist, must receive.

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

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

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

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

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

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

AND, have *ἢ* and *vel*, OR: *Whosoever shall eat this bread, OR drink this cup*. As this criticism is made to countenance their unscriptural communion in *one kind*, it may be well to examine the ground of the complaint. Supposing even this objection to be valid, their cause can gain nothing by it while the 26th and 28th verses stand, both in the Greek text and Vulgate, as they now do; For, *as often as ye eat this bread AND drink this cup, &c.—Let him eat of that bread, AND drink of that cup*. But although *ἢ* OR, be the reading of the common printed text, *καὶ* AND, is the reading of the *Codex Alexandrinus*, and the *Codex Claromontanus*, two of the best MSS. in the world: as also of the *Codex 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 latter *Syriac*, the *Æthiopic*, different MSS. of the *Vulgate*, and of one in my own possession; and of *Clemens*, *Chromatius* and *Cassiodorus*. Though the present text of the Vulgate has *vel* OR, yet this is a *departure* from the *original editions*, which were all professedly taken from the *best MSS.* In the famous Bible without *date, place, or printer's name*, 2 vols. fol. two columns, and forty-five lines in each, supposed by many to be the *first Bible ever printed*, the text stands thus: *Itaque quicumque manducaverit panem ET biberit calicem, &c.—Wherefore whosoever shall eat this bread AND drink this cup, &c.* here is no *vel*, OR. The Bible printed by Fust, 1462, the *first Bible with a date*, has the same reading. Did the *Protestants corrupt* these texts? In the *editio princeps* of the Greek Testament, printed by the authority of Cardinal *Ximenes* at Complutum, and published by the authority of *Pope Leo X.* though *ἢ* OR, stands in the Greek text; yet, in the opposite column, which contains the *Vulgate*, and in the opposite line, *ET* AND, is found, and not *VEL* OR; though the Greek text would have authorised 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 eat that et the bread or drinke the cup*.

That *καὶ* AND, is the *true reading*; and not *ἢ* OR, both MSS. and *Versions* sufficiently prove: also that *et*, not *vel*, is the proper reading in the *Vulgate*, those original editions formed by *Roman Catholics*, and one of them by the highest authority in the *Papal church*, fully establish: likewise those MSS. *Versions*, *Fathers*, and *original editions*, must be allowed to be not only competent, but also unsuspected and incontrovertible witnesses.

But as this objection to our translation is brought forward to vindicate the withholding the *cup* from the laity in the Lord's Supper; it may be necessary to shew 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 de-

monstrable, 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*.

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. Shews 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.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Nerois Cæs. 3.

NOW concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried

away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of

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A. D. 56.
A. U. C. 809.
Anno Imp. Nerois Cæs. 3.

Ch. 14. 1, 97.—> ch. 6. 11. Ephes. 2. 11, 12. 1 Thes. I. 9. Tit. 3. 9.

1 Pet. 4. 3.—c Ps. 115. 5.—d Mark 9. 39. 1 John 4. 2, 3.

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 *υπερ 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 *daemon* 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 vota-

1. C. C. 103. Anno Imp. Neronis Cas. 3. *that no man can say that Jesus is the Lord, but by the Holy Ghost.*
 4 Now, there are diversities of gifts, but the same Spirit.
 5 And there are differences of administrations, but the same Lord.
 6 And there are diversities of operations,

* Or, *anathema*.—Matt. 16. 17. John 15. 26. 2 Cor. 3. 5.—Rom. 12. 4, &c. Hebr. 2. 4. 1 Pet. 4. 10.—Eph. 4. 4.—Rom. 12. 6, 7, 8. Eph. 4. 11.

ries. 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 *Anathema*, thou art a deceiver, and a person worthy of death, &c. as the Jews did: therefore the Jews were no longer under the inspiration of the Spirit of God. This appears to be the meaning of the apostle in this place; *No man speaking by the Spirit, &c.*

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.

worketh all in all.
 7 But the manifestation of the Spirit is given to every man to profit withal.
 8 For to one is given by the Spirit, the word of wisdom; to another, the word of knowledge by the same Spirit;

* Or, *ministries*.—Eph. 1. 23.—Rom. 12. 6, 7, 8. ch. 14. 26. Ephes. 4. 7. 1 Pet. 4. 10, 11.—ch. 2. 6, 7.—ch. 1. 5. & 13. 2. 2 Cor. 8. 7.

Verse 6. *Diversities of operations*] *Ενεργημάτων*, *miraculous influences exerted on others*; such as the *expulsion* of demons, inflicting extraordinary punishments, as in the case of Ananias and Sapphira, Elymas the sorcerer, &c. the *healing* of different diseases, raising the dead, &c. all these proceeded from God the Father, as the *fountain* of all *goodness* and *power*, and the immediate dispenser of every good and perfect gift.

In the three preceding verses we find more than an indirect reference to the doctrine of the Sacred Trinity.

GIFTS, are attributed to the Holy Spirit, ver. 4.
ADMINISTRATIONS, to the Lord Jesus, ver. 5.
OPERATIONS, to God the Father, ver. 6: He who may think this *strange*, 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 variously 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 *Lightsfoot*, *Whitby*, *Pearce*, and others.

By *doctrine of wisdom*, we may understand, as Bp. Pearce and Dr. Whitby observe, the mystery of our redemption, in which the *wisdom* of God was most eminently conspicuous: see chap. ii. *and 10.* and which is called the *manifestation of wisdom* of Eph. iii. 10. Christ, the great teacher of it, is called *the wisdom of God*, 1 Cor. i. 24. and in him are

By doctrine of wisdom, we may understand, as Bp. Pearce and Dr. Whitby observe, the mystery of our redemption, in which the wisdom of God was most eminently conspicuous: see chap. ii. and 10. and which is called the manifestation of wisdom of Eph. iii. 10. Christ, the great teacher of it, is called the wisdom of God, 1 Cor. i. 24. and in him are

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

9 *To another, faith by the same Spirit; to another, ^b the gifts of healing by the same Spirit;

10 *To another, the working of miracles; to another, ^d prophecy; ^e to another, discerning of spirits; to another, ^f divers kinds of tongues; to another, the interpretation of tongues:

^a Matt. 17. 19, 20. ch. 13. 9. 2 Cor. 4. 13. — ^b Mark 16. 18. James 5. 14. — ^c ver. 28, 29. Mark 16. 17. Gal. 3. 5. — ^d Rom. 12. 6. ch. 13. 2 & 14. 1, &c. — ^e ch. 14. 29. 1 John 4. 1.

said to be contained *all the treasures of wisdom and knowledge*, Col. ii. 3. The apostles to whom this doctrine was committed, are called σοφοί *wise men*, Matt. xxiii. 34. and they are said to teach this gospel according to the *wisdom given them*, 2 Peter iii. 15.

2. *By the doctrine of knowledge*, we may understand either a knowledge of the types, &c. in the *Old Testament*, or what are termed *mysteries*; the *calling of the Gentiles*, the *recalling of the Jews*: the *mystery of iniquity*,—of the *beast*, &c. and especially the *mystical sense or meaning* of the *Old Testament*, with all its types, rites, ceremonies, &c. &c.

3. *By faith*, ver. 9. we are to understand that miraculous faith by which they could remove mountains, chap. xiii. 2. or a peculiar impulse, as Dr. Whitby calls it, that came upon the apostles when any difficult matter was to be performed, which inwardly assured them that God's power would assist them in the performance of it. Others think that justifying faith received by means of gospel teaching, is what is intended.

4. *Gifts of healing*, simply refers to the power which at particular times the apostles received from the Holy Spirit, to cure diseases; a power which was not always resident in them; for Paul could not cure 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*, ἐνεργησάντων δυνάμεων, ver. 10. This seems to refer to the same class as the *operations*, ἐργασμάτων, ver. 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 verse 6. It is a handy-dandy, for mighty operations.

6. *Prophecy*.—This seems to import two things, but the *predicting future events*; such as then particularly concerned the state of the church and the apostles; as the *death foretold by Agabus*, Acts xi. 28. and the *binding of St. Paul*, and *delivering him to the Romans*, Acts xxi. 10, &c. and St. Paul's *foretelling his own shipwreck on Malta*, Acts xxvii.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

11 But all these worketh that one and the self-same Spirit, ^e dividing to every man severally ^b as he will.

12 For, ^f as the body is one, and hath many members, and all the members of that one body, being many, are one body: ^h so also is Christ.

^a Acts 2. 4. & 10. 46. ch. 13. 1. — ^b Rom. 12. 6. ch. 7. 7. 2 Cor. 10. 15. Eph. 4. 7. — ^c John 3. 8. Hebr. 2. 4. — ^d Rom. 12. 4, 5. Eph. 4. 16. — ^e ver. 27. Gal. 3. 16.

25, &c. And, 2dly, as implying the faculty of *teaching or expounding* the Scriptures, which is also a common acceptance of the word.

7. *Discerning of spirits*.—A gift by which the person so privileged, could discern a *false miracle* from a *true* one; or a *pretender to inspiration* from him who was made really partaker of the Holy Ghost. It probably extended also to the discernment of *false professors* from *true ones*; as appears in Peter, in the case of Ananias and his wife.

8. *Divers kinds of tongues*.—Γενη γλωσσῶν, *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 acquired 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 ver. 28. *apostles, prophets, teachers, &c.* It cannot be supposed that Christ is composed of many members, &c. and therefore the *temple church* must be understood; unless we suppose, which is not improbable, that the term Ὁ Χριστός, *Christ*, is here used to express the church, or whole body of Christian believers.

A. M. 4068.
A. D. 56.
A. U. C. 809.
Anno Imp. Nero-
nis Cæs. 3.

13 For ^a by one Spirit are we all baptized into one body, ^b whether we be Jews or ^c Gentiles, whether we be bond or free; and ^d have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

^a Rom. 6. 5. — ^b Gal. 3. 28. Eph. 2. 13, 14, 16. Col. 3. 11. — ^c Gr. *Graeci*.

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 this spiritual body; as the human soul does in the body of man.

To drink into one Spirit.] We are to understand being made partakers of the gifts and graces of the Holy Ghost, agreeably to the words of our Lord, John vii. 37, &c. *If any man thirst, let him come unto me and drink: this he spake of the Spirit which they that believed on him should receive.*

On this verse there is a great profusion of various 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 shew 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 *Mene-nius Agrippa*, related by *Livy*, will serve to illustrate the apostle's reasoning. The Roman people, getting into a state

A. M. 4068.
A. D. 56.
A. U. C. 809.
Anno Imp. Nero-
nis Cæs. 3.

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath ^a God set the members every one of them in the body, ^b as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head

^a John 6. 63. & 7. 37, 38, 39. — ^b ver. 28. — ^c Rom. 12. 3. ch. 3. 5. ver. 11.

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 privations. 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 *Mene-nius Agrippa* to them, who was high in their esteem, having vanquished the *Sabines* and *Samnites*, and had the first triumph at Rome. This great general, who was as eloquent as he was valiant, went to the *Mons Sacer*, to which the insurgents had retired, and thus addressed them: *Tempore, quo in homine non, ut nunc, omnia in unum consentiebant, sed singulis membris suum cuique consilium, suus sermo fuerat, indignatas reliquas partes, eum curâ, suo labore ac ministerio ventri omnia queri; ventrem, in medio quietum, nihil aliud, quam datis voluptatibus frui. Conspirasse inde, ne manus ad es cibum ferrent, nec es acciperet datum, nec dentes conficerent. Hâc irâ: dum ventrem fume domare vellent, ipsa unâ 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, divinum pariter in venas maturum, confecto cibo, sanguinem.* *T. Livii*, *Histor. lib. ii. cap. 32.* "In that time in which the different parts of the human body were not in a state of unity as they now are, but each member had its separate office and distinct language; they all became discontented, because whatever was procured by their care, labour and industry, was spent on the belly; while this, lying at ease in the midst of the body, did nothing but enjoy whatever was provided for it. They therefore conspired among themselves, and agreed that the hands should not convey food to the mouth; that the mouth should not receive what was offered to it;

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

to the feet, I have no need of you. **22** Nay, much more those members of the body, which seem to be more feeble, are necessary.

23 And those *members* of the body, which we think to be less honourable, upon these we ^abestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having

^a Or, put on.—^b Or, division.—^c Rom. 12. 5.

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 æra, and was handed down by unbroken tradition, to the time of *Titus Livius*, from whom I have taken it; who died the year of our Lord 17, about forty years before St. Paul wrote this Epistle: as his works were well known, and universally read among the Romans in the time of the apostle, it is very probable that St. Paul had this famous Apologue in view, when he wrote from the 14th verse to the end of the chapter.

Verse 22. *Those members—which seem to be more feeble*] These, and the *less honorable* and the *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

given more abundant honour to that *part* which lacked:

25 That there should be no ^bschism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now, 'ye are the body of Christ, and ^dmembers in particular.

Eph. 1. 23. & 4. 12. & 5. 23, 30. Col. 1. 24.—^d Eph. 5. 30.

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 centinels 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 assaillant, and contribute to the defence of the system.

Verse 26. *And whether one members 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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cas. 3.
 28 And God hath set some in the church, first, apostles, secondarily, prophets, thirdly, teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are

* Eph. 4. 11.—† Eph. 2. 20. & 3. 5.—‡ Acts 13. 1. Rom. 12. 6.—
 § ver. 10.—¶ ver. 9.—‡ Numb. 11. 17.

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, Kephas, &c. with all their variety of gifts and graces, are for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 12. Hence no teacher should be exalted above, or opposed to another. As the eye cannot say to the hand, I have no need of thee—so luminous Apollos cannot say to laborious Paul, I can build up and preserve the church without thee. The foot planted on the ground to support the whole fabric, and the hands that swing at liberty, and the eye that is continually taking in near and distant prospects, are all equally serviceable to the whole; and mutually helpful to and 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 enumerates the principal offices, and in the order in which they should stand.

First, apostles] Αποστολους, from απο from, and σελλω I send; to send from one person to another, and from one place to another. Persons immediately designated by Christ, and sent by him to preach the gospel to all mankind.

Secondarily, prophets] Προφητας, from προ before, and φημι I speak, a person who, under divine inspiration, predicts future events: but the word is often applied to those who preached the gospel. See on ver. 10.

all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cas. 3.

* Rom. 12. 8. 1 Tim. 5. 17. Hebr. 13. 17, 24.—† Or, kinds. ver. 10.
 ‡ Or, powers.—§ ch. 14. 1, 39.

Thirdly, teachers] Διδασκαλους, from διδασκω, I teach. Persons whose chief business it was to instruct the people in the elements of the Christian religion; and their duty to each other. See on Rom. viii. 8.

Miracles] Δυναμεις. Persons endued with miraculous gifts, such as those mentioned Mark xvi. 17, 18. casting out devils, speaking with new tongues, &c. see on ver. 10. and at the end of the chapter.

Gifts of healing] Χαρισματα ιαματων. Such as laying hands upon the sick and healing them, Mark xvi. 18. which, as being one of the most beneficent miraculous powers, was most frequently conceded. See on ver. 8.

Helps] Αντιληψεις. Dr. Lightfoot conjectures that these were the apostles' helpers; persons who accompanied them, baptized those who were converted by them; and were sent by them to such places as they could not attend to, being otherwise employed.

The Levites are termed by the Talmudists helps of the priests. The word occurs Luke i. 54. Rom. viii. 26.

Governments] Κυβερνησεις. Dr. Lightfoot contends that this word does not refer to the power of ruling but to the case of a person endued with a deep and comprehensive mind, who is profoundly wise and prudent; and he thinks that it implies the same as discernment of spirits; ver. 10. where see the note. He has given several proofs of this use of the word in the Septuagint.

Diversities of tongues.] Γενη γλωσσων, kinds of tongues; that is, different kinds—The power to speak, on all necessary occasions, languages which they had not learned. See on ver. 10.

Verse 29. Are all apostles, &c.] That is, all are not apostles; all are not prophets, &c. God has distributed his various gifts among various persons, each of whom is necessary for the complete edification of the body of Christ. On these subjects see the notes on verses 7, 8, 9, 10.

Verse 31. But covet earnestly] To covet signifies to desire earnestly. This disposition towards heavenly things, is highly laudable—towards earthly things, is deeply criminal. A man may possess the best of all these gifts, and yet be deficient in what is essentially necessary to his salvation; for he may be without that love or charity which the apostle here calls the more excellent way, and which he proceeds in the next chapter to describe.

Some think that this verse should be read *affirmatively*, *Ye earnestly contend about the best gifts; but I shew unto you a more excellent way; i. e. get your hearts filled with love to God and man:—Love which is the principle of obedience; which works no ill to its neighbour, and which is the fulfilling of the law.* This is a likely reading, for there was 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

Verses 8, 9, and 10.

Is given
The word of Wisdom;
The word of Knowledge.
 Verse 9. *Faith;*
Gifts of Healings.
 Verse 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;
 Verse 30. *Gifts of Healings.*

Speak with Tongues;
Interpret.

If the Reader thinks that this is the best way of explaining these different gifts and offices, he will adopt it; and he will, in that case, consider, 1. that the word or doctrine of wisdom comes from the apostles. 2. The doctrine of knowledge, from the prophets. 3. Faith, by means of the teachers. 4. That working of miracles includes the gifts of healing. 5. That to prophecy, signifying preaching, which it frequently does, helps is a parallel. 6. That, discernment of spirits, is the same with governments, which Dr. Lightfoot supposes to imply a deeply comprehensive, wise, and prudent mind. 7. As to the gift of tongues, there is no variation in either of the three places.

3. It is strange that in this enumeration, only three distinct officers in the church should be mentioned; viz. apostles, prophets, and teachers. We do not know that miracles, gifts of healing, helps, governments, and diversity of tongues, were exclusive offices; for it is probable that apostles, prophets, and teachers wrought miracles occasionally, and spoke with divers tongues. However, in all this enumeration, where the apostle gives us all the officers, and gifts necessary for the constitution of a church; we find not one word of bishops, presbyters, or deacons; much less of the various officers and offices which the Christian church at present exhibits. Perhaps the bishops are included under the apostles: the presbyters under the prophets; and the deacons under the

is observable that in ver. 29, 30. where the gifts of the Spirit are again enumerated, no notice is taken of any thing like them, while all the other several parts are exactly enumerated. Perhaps these words were put in the margin to explain *δυναμεις*, miracles or powers. Some taking the meaning to be helps, assistances, as in 2 Cor. xii. 9. Others to be *κυβερνησεις*, governments, as in Rom. viii. 38. and from being marginal explanations, they might have been at last, incorporated with the text.” It must, however, be acknowledged that the omission of these words is not countenanced by any MS. or Version. One thing we may fully know that there are some men who are peculiarly qualified for governing by either providence or grace; and that there are others who can neither govern nor direct, but are good helpers.

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.

teachers. As to the other ecclesiastical officers with which the Romish church teems, they may seek them who are determined to find them, any where out of the New Testament.

4. Mr. Quessel observes on these passages, that there are three sorts of gifts necessary to the forming Christ's mystical body. 1. Gifts of power, for the working of miracles, in reference to the Father. 2. Gifts of labour and ministry, for the exercise of government and other offices, with respect to the Son. 3. Gifts of knowledge for the instruction of the people, with relation to the Holy Ghost.

The FATHER is the principle and end of all created power let us then ultimately refer all things to Him.

The SON is the Institutor and Head of all the hierarchical ministries; let us depend upon Him.

The HOLY GHOST is the fountain and fulness of all spiritual graces; let us desire and use them, only in and by Him.

There is nothing good, nothing profitable to salvation, unless it be done in the power of God, communicated by Christ Jesus, and in that holiness of heart which is produced by his SPIRIT. Pastors are only the instruments of God, the depositaries of the authority of Christ, and the channels by whom the love and graces of the Spirit are conveyed. Let these act as receiving all from God by Christ, through the Holy Ghost; and let the church receive them as the ambassadors of the Almighty.

CHAPTER XIII.

Charity, or love to God and man, the sum and substance of all true religion; so that without it, the most splendid eloquence, the gift of prophecy, the most profound knowledge, faith, by which the most stupendous miracles might be wrought, benevolence the most unbounded, and zeal for the truth, even to martyrdom, would all be unavailing to salvation, 1—3. The description and praise of this grace, 4—7. Its durability; though tongues, prophecies, and knowledge shall cease, yet this shall never fail, 8—10. Description of the present imperfect state of man, 11, 12. Of all the graces of God in man, Charity, or love, is the greatest, 13.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

THOUGH I speak with the
tongues of men and of angels,
and have not charity, I am become

as sounding brass, or a tinkling
cymbal.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

2 And though I have the gift of

* Lev. 19. 18. Deut. 6. 5. & 10. 12. & 30. 6. Matt. 21. 37, 38, 39, 40.

Mark 12. 31. Luke 10. 27. & 20. 41.

NOTES ON CHAP. XIII.

Verse 1. *Though I speak, &c.*] At the conclusion of the preceding chapter, the apostle promised to shew 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 others 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 shewed them, how, in outward things they should walk so as to please God, he now shews 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*. Wicklif, translating from the *Vulgate*, has the word *charity*, and his our authorized version follows. But *Coverdale*, *Matthews*, *Cramer*, and the *Geneva bible* have *love*; which is adopted by recent translators and commentators in general; among whom the chief are *Dodd*, *Pearce*, *Parver*, *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 ver. 3. *Though I give all my goods to feed the poor, and*

have not charity, it profiteth me nothing.—That is, “though I have the utmost charity, and act in every respect according to its dictates; yet if I have *not charity*, my utmost *charity* is unprofitable.” Therefore, to shun this contradiction, and the probable misapplication of the term, *LOVE* had better be substituted for *CHARITY*.

The word *αγαπη*, *love*, I have already considered at large in the note on Matt. xxij. 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 *luben* 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 *lofa* and *lufa*, *love*, from *lujan* and *lujan*, to *desire*, to *love*, to *favour*. It would be ridiculous to look to the Greek verb *φιλειν* for its derivation.

Having said so much about the word *love*, we should say something of the word *charity*, which is supposed to be improper in this place. *Charity* comes to us immediately from the French *charité*, who borrowed it from the Latin *charitas*, which is probably borrowed from the Greek *χαρις*, signifying *grace* or *favour*, or *χαρα*, *joy*, as a benefit bestowed is a *favour* that inspires him who receives it with *joy*; and so far contributes to his *happiness*. The proper meaning of the word *CHARUS*, is *dear*, *costly*; and *σμερταλ*, is *dearth*, *scarcity*, a *high price*, or *deariness*. 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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

^a prophecy, and understand all mys-
teries, and all knowledge; and though
I have all faith, ^b so that I could re-

move mountains, and have not charity,
I am nothing.

3 And ^c though I bestow all my

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

^a Ch. 12. 8, 9, 10, 28. & 14. 1, &c. See Matt. 7. 22.

^b Matt. 17. 20. Mark 11. 23. Luke 17. 6.—^c Matt. 6. 1, 2.

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 *τιμὴν αἰματός* (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 prior to the time of Wiclif. 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.

**Opf I speke with tungis of men and aungels soþeli I have not charitee: I am maad as
brasse counynge. or a symbale tynking. And gif I schal have prophecie and have knowen
alle mysteries and alle kunnyng or science. and gif I schal have al feith so that I over
bere hillis fro oo place to an other. forsothe gif I schal not have charite: I ant nougt.
And gif I schal deperte ad my goodis 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 parfent or suffringe. It is benynge or of good wille. Charite enbyeth not.
It doth not gyle: it is not inblowen with pride it is not ambyciouse or covetouse of wir-
schippis. It seekyth not the thingis that ben her owne. It is not sturid to wrath it thinkith
not yvel. it joyeth not on wickidnesse: forsothe it joyeth to gydre to treuthe. It suffreth
alle thingis, it bileeveth alle thingis. It hopith alle thingis: it susteeneth alle thingis.
Charite fallith not down. Whether prophecies schuln be voide eyther langagis schuln
ceese: eyther science schal be distruped. Forsothe of party we han knowen: and of partye
prophecien. Forsothe whenne that schal cum to that is perfit: that thing that is of partye
schal be avoydid. Whenne I was a litil childe: I spake as a litil childe. I understode
as a litil childe: I thoughte as a litil child. Forsothe whenn I was maad a man: I
avoydid tho thingis that weren of a litil child. Forsothe we seen now bi a mitror in vere-
nesse: thanne forsothe face to face. Howe I know of partye: thanne forsothe I schal
know as I am knowen. Howe forsothe dwellen feith hoope charite. These thre: for-
sothe 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

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

goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

* Prov. 10. 12. 1 Pet. 4. 8.

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 *Sloan 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 ας 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 speculâ Misenus ab altâ
Ære cavo: inuadunt socii, et nova prælia tentant,
Obscenas pelagi ferro sedare volucres.

Æneid. lib. iii. ver. 238.

Then as the harpies, from the hills once more,
Pour'd shrieking down, and crowded round the shore;
On his high stand, *Misenus* sounds from far,
The *brasn 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. 503.* where he represents the Trojans rushing to battle against the Volcians.

4 *Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

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

* Or, is not rash.

At tuba terribilem sonitum procul ære canoro
Increpuit: sequitur clamor, cælumque remugit.

And now the trumpets, terribly from far,
With rattling clangor rouse the sleepy war.
The soldiers' shouts, succeed the brasn 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 vos
Auditur fractos sonitus imitata tubarum.

With shouts the coward's courage they excite,
And martial clangors call them out to fight;
With hoarse alarms, the hollow camp rebounds,
That imitates 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 brasn 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 these 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 Somerset; and, as I have named *Homor*, *Horace*, *Virgil*, and others, I will quote *Josiah Gregory*, whose mind might be compared to a diamond of the first water, whose native splendor broke in various places through

A. M. 4060.
A. D. 36.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

5 Doth not behave itself unseemly,
seeketh not her own, is not easily
provoked, thinketh not evil ;

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

6 Rejoiceth not in iniquity, but
rejoiceth in the truth ;
7 Beareth all things, believeth all

Ch. 10. 24. Phil. 2. 4.—Ps. 10. 3. Rom. 1. 32.

2 John 4.—Or, with the truth.—Rom. 15. 1. Gal. 6. 2. 2 Tim. 2. 24.

its incrustations ; but the brilliancy of which was not brought out, for want of the hand of the lapidary. Among various energetic sayings of this great, unlettered man, I remember to have heard the following : “ People of little religion are always noisy ; he who has not the love of God and man filling his heart, is like an empty waggon coming violently down a hill : it makes a great noise, because there is nothing in it.”

Verse 2. *And though I have the gift of prophecy*] Though I should have received from God the knowledge of future events ; so that I could correctly forecast what is coming to pass in the world and in the church :—

And understand all mysteries] The meaning of all the types and figures in the Old Testament ; and all the unexplored secrets of nature : and all knowledge ; every human art and science : and though I have all faith, such miraculous faith as would enable me even to remove mountains ; or had such powerful discernment in sacred things, that I could solve the greatest difficulties : see the Note on Matt. xxi. 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 *φιλοζωω*, 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] *Iva ναυηρωμαρ* 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 1st. refers to Dan. iii. 28. Acts xv. 26. Rom. viii. 32. Phil. j. 20. 2. He says that there is no such word as *ναυηρωμαρ*. 3. That *ναυηρωμαρ*, 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, by Ephraim, and by St. Jerome himself, who translates the passage thus, *Si tradidero corpus meum ut gloriar* : 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 thus, *Si tradidero 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 shew the original copyists scarcely knew what to make of the word *ναυηρωμαρ*, which they found in the text generally. The various readings are *ναυηρωμαρ*, which Griesbach seems to prefer : *ναυηρωμαρ* and *ναυηρ*, 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 19, A. D. 1619. In such a cause, his giving his body to be burnt, 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 as also 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 Mardecai, they say, that he understood all those languages ; and they require that the fathers of the Sanhedrim should be skilled in many languages, that they may not be obliged to hear any thing by an interpreter. Meim. 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

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

things, hopeth all things, endureth all things.
8 Charity never faileth: but whe-

ther there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be

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

* Ch. 12. 31. Phil. 1. 9—11.

2 Pet. 1. 19. Rev. 22. 4, 5.

extol *Jochanan ben Zaccas*, because he understood them: see the Note on ver. 1.

“3. To know all mysteries and all knowledge, was not only prized but affected by them. Of Hillel, the elder, they say, he had eighty disciples; thirty who were worthy to have the Holy Spirit dwell upon them, as it did upon Moses; thirty who were worthy that the sun should stop his course for them, as it did for Joshua; and there were twenty between both. The greatest of all was *Jonathan ben Uzziel*; the least was *Jochanan ben Zaccas*. He omitted not, (i. e. perfectly understood,) the Scripture, the Mishna, the Gemara, the idiotisms of the law, and the scribes, traditions, illustrations, comparisons, equalities, geometries, parables, &c.

“4. The moving or rooting up of mountains, which, among them, signified the removing of the greatest difficulties, especially from the sacred text, they considered also a high and glorious attainment: see the Note on *Mat. xxi. 21*. And of his salvation who had it, they could not have formed the slightest doubt. But the apostle says, a man might have and enjoy all these gifts, &c. and be nothing in himself, and be nothing profited by them.”

The Reader will consider, that the charity or love, concerning which the apostle speaks, is that which is described from ver. 4 to 7, inclusive: it is not left to the conjectures of men to find it out. What the apostle means, is generally allowed to be true religion; but if he had not described it, this true religion would have been as various as the parties are who suppose they have it. Let the Reader also observe, that not only the things which are in the highest repute among the Jews, but the things which are in the highest repute among Christians and Gentiles, are those which the apostle shews 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 œconomy 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 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*] *Χρησενται*, 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 ζηλον*: 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 κηρυσσεται*: This word is variously translated; *vaunteth 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 φουριται*: is not inflated with a sense of its own importance; for it knows it has nothing

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

knowledge, it shall vanish away.
9 *For we know in part, and we
prophecy in part.

* Ch. 8. 2. John 16. 13.

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 deplors 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 shew 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 deplors it : and, if his bad doctrine do not prevent him, he will not rest till he feels the blood of Christ cleansing him from all sin.

True humility arises from a sense of the fulness of God in the soul ; abasement from a sense of corruption, is a widely different thing : but this has been put in the place of humility ; and even called grace : many, very many, verify the saying of the poet :—

“ Proud I am, my wants to see ;
Proud of my humility.”

Verse 5. (6.) *Doth not behave itself unseemly*] Ουκ ασχημονει, from a *negative*, and σχημα *figure, mien* ; love never acts out of its place or character : observes due decorum and good manners : is never *rude, bearish* or *brutish* : and is ever willing to become all things to all men, that it may please them for their good to edification. No ill-bred man, or what is termed *rude* or *unmannerly*, is a Christian. A man may have a natural bluntness, or be a clown, and yet there be nothing *boarish* or *hoggish* in his manner. I must 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. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

10 But when that which is perfect is come, then that which is in part shall be done away.

* Heb. 7. 28. Rev. 21. 1.

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 αυτης : 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 Note on chap. i. 17. and chap. x. 24. 33. Love is never satisfied but in the welfare, comfort, and salvation of *all*. That man is no Christian who is solicitous for his own happiness alone ; and cares not how the world goes, so that himself be comfortable.

(8.) *Is not easily provoked*] Ου παρεξενετα ; 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 such to us.*

The New Testament, printed in 1547, 4to. the first year of Edward VI. in English and Latin, has simply, *is not provoked to anger*. The edition published in English, in the following year, 1548, has the same rendering, but the orthography better ; *is not provoked to anger*. The Bible in folio, with notes, published the next year, 1549, by Edmund Becke, preserves nearly the same reading, *is not provoked to anger*. The large folio printed by Richard Cardmarden, at Rouen, 1566, has the same reading. The translation made and printed by the command of King James I. fol. 1611, &c. departs from all these, and improperly inserts the word *easily*, which might have been his majesty's own ; and yet this translation was not followed by some subsequent editions ; for the 4to Bible printed at London four years after, 1615, not only retains this original and correct reading, *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.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

11 When I was a child, I spake
as a child, I understood as a child,
I thought as a child: but when I

became a man, I put away childish
things.

12 For, now we see through a

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

* Or, reasoned.

† 2 Cor. 3. 18. & 5. 7. Phil. 3. 12.

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 παραξυνομαι*, is not provoked; nor is there a *various reading* here, in all the numerous MSS. It is of importance to make these observations, because the common version of this place destroys the meaning of the Apostle, and makes him speak very improperly. If *love is provoked* at all, it then ceases to be *love*; and if it be not *easily* provoked, this grants, as almost all the commentators say, that in special cases, it *may be provoked*; and this they instance in the case of Paul and Barnabas, Acts xv. 39. but I have sufficiently vindicated this passage in my note on that place, and given at large the meaning of the word *παροξυνω*; and to that place I beg leave to refer the Reader. The Apostle's own words in ver. 7. are a sufficient proof that the love of which he speaks, can *never be 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 veil, 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 χαρειν επι τη ανομια*—*rejoiceth not in falsehood*, but, on the contrary, re-

joiceth 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 borne 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 quarrel*; 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 sacking 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, *dæmons* need not despair!

(11) *But rejoiceth in the truth*] *Αληθειαν*—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 or hinder true religion; but help it forward with all their might and power.

Verse 7. (12) *Beareth all things*] *Παντα στυγει*. This word is also variously interpreted; to *endure*, *bear*, *sustain*, *cover*, *conceal*, *contain*. Bishop Pearce contends that it should be translated *covereth all things*, and produces several plausible reasons for this translation; the most forcible of which is, that the common translation confounds it with *endureth all things*, in the same verse. We well know that it is a grand and distinguishing property of *love* to *cover* and *conceal the fault* of another; and it is certainly better to consider the passage in this light than in that which our common version holds out; and this perfectly agrees with what St. Peter says of charity, 1 Ep. iv. 8. *it shall cover the multitude of sins*; but there is not sufficient evidence that the original will fully bear this sense; and perhaps it would be better to take it in the sense of *contain*, *keep in*, as a vessel does liquor; thus Plato compared the souls of foolish men to a *sieve*, and *not able στυγειν δια απισιαν τε και ληθη, to contain any thing through unfaithfulness and forgetfulness*. See Parkhurst and Wetstein. Some of the *Versions* have *στυγει*,

A. M. 4060.
A. D. 56.
A. U. C. 862.
Anno Imp. Ne-
ronis Cæs. 9.

glass, "darkly; but then ' face to face:
now I know in part; but then shall I
know even as also I am known.

* Gr. in a riddle.— Matt. 18. 10. 1 John 3. 2.

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 πισσυι—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 υπομνει—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*] Η αγαπη ουδεποτε επιπκει—This love never filleth off, because it bears, believes, hopes, and endures all things; and while it does so it cannot fail; it is the means of preserving all other graces; indeed, properly speaking, it includes them all; and all receive their perfection from it. Love to God and man can never be dispensed with. It is essential to social and religious life; without it, no communion can be kept up with God; nor can any man have a preparation for eternal glory whose heart and soul are not deeply imbued with it. Without it there never was true religion, nor ever can be; and it not only is necessary through life, but will exist throughout eternity. What were a state of blessedness, if it did not comprehend love to God and human spirits, in the most exquisite, refined, and perfect degrees?

Prophecies—shall fail] Whether the word imply predict-

18 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

A. M. 4060.
A. D. 56.
A. U. C. 862.
Anno Imp. Ne-
ronis Cæs. 9.

* Ch. 15. 19. Rom. 15. 8—10.

ing future events, or teaching the truths of religion to men, all such shall soon be rendered useless. Though the accurate prophet, and the eloquent persuasive preacher, be useful in their day, they shall not be always so; nor shall their gifts fit them for glory; nothing short of the love above described, can fit a soul for the kingdom of God.

Tongues—shall cease] The miraculous gift of different languages, that also shall cease, as being unnecessary.

Knowledge—shall vanish away] All human arts and sciences, as being utterly useless in the eternal world, though so highly extolled and useful here.

Verse 9. *For we know in part*] We have here but little knowledge even of earthly, and much less, of heavenly things. He that knows most, knows little in comparison of what is known by angels, and the spirits of just men made perfect. And as we know so very little, how deficient must we be if we have not much love! Angels may wonder at the imperfection of our knowledge; and separate spirits may wonder at the perfection of their own, having obtained so much more in consequence of being separated from the body, than they could conceive to be possible while in that body. When Sir Isaac Newton had made such astonishing discoveries in the laws of nature, far surpassing any thing that had been done, by all his predecessors in science, from the days of Solomon; one of our poets, considering the scantiness of human knowledge, when compared with that which is possessed by the inhabitants of heaven, reduced his meditations on the subject to the following nervous and expressive epigram:

Superior beings, when of late they saw,
A mortal man explain all Nature's law;
Admired such wisdom in an earthly shape,
And shew'd our NEWTON as we shew an ape.

We prophecy 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 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 understood 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 ανιγματι. 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 οτρομαι 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,
Ανακρων γερω ει
Λαζων ΕΣΟΠΤΡΟΝ αβρει,
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.

Εγω δ' εσοπτρον ειην
Οπως αι ελεπης με.

I wish I were a mirror,
That thou mightest always look into me,

In Exod. xxxviii. 8. we meet with the term *looking-glasses*; but the original is מארה *maroth*, and should be

translated *mirrors*; as out of those very articles which we absurdly translate *looking-glasses*, the brazen laver was made!

In the Greek version, the word εσοπτρον is not found but twice, and that in the apocryphal books.

In the book of the wisdom of Solomon, chap. vii. 26. speaking of *wisdom*, the author says, "She is the brightness of the everlasting light, και εσοπτρον ακαλιδωτον, and the *unspotted mirror* of the power of God and the image of his goodness."

In Eccles. xii. 11. exhorting to put no trust in an *enemy*, he says, "Though he humble himself, and go crouching, yet take good heed, and beware of him, and thou shalt be unto him ως 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 *reflected*, and not to any *diaphanous* and *magnifying* powers, through which objects were perceived.

Possibly, the true meaning of the words δι' εσοπτρου εν ανιγματι, through a glass darkly, may be found among the Jewish writers, who use a similar term to express nearly the same thing to which the apostle refers. A revelation of the will of God, in *clear* and *express* terms, is called by them מאירה באספקלריא *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 אפוקלריא דלא נהרא *aspecularia dela naharia*, "A specular which is not clear."

Numb. xii. 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, באספקלריא מאירה *aspecularia maira*, in a *lucid specular*, but only in a dream and a vision."

On Ezek. i. 4, 5. *And I looked and behold a whirlwind, a great cloud and a fire infolding itself, &c. Solar Chachin*, fol. 33. says, "This is a vision באספקלריא דלא נהרא *aspecularia 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 *αἰνυματι*, 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. "*Αἰνυμα* from *γινυμαι*, the perfect passive of *αἰνιω*, 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 1 Cor. xiii. 12. Now, in this life, we see by means of a mirror reflecting the images of heavenly and spiritual things, *εἰς αἰνυματι*, 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,] abide 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 shew forth the virtues of the grace which we receive by faith, in living a life of obedience to God, and of good will and usefulness to man.

But the greatest of these is charity.] Without faith it is impossible to please God; and without it, we cannot partake of the grace of our Lord Jesus: without hope, we could not endure, as seeing him who is invisible; nor have any adequate notion of the eternal world; nor bear up under the afflictions and difficulties of life: but great and useful, and indispensably necessary as these are, yet charity or love is greater: LOVE is the fulfilling of the law; but this is never said of faith or hope.

It may be necessary to enter more particularly into a consideration of the conclusion of this very important chapter.

1. Love, is properly the image of God in the soul; for God is LOVE. By faith, we receive from our Maker; by hope, we expect a future and eternal good; but by love, we resemble God; and by it alone are we qualified to enjoy heaven, and be one with Him throughout eternity. Faith,

says one, is the foundation of the Christian life, and of good works: Hope rears the superstructure; but love finishes, completes, and crowns it in a blessed eternity. Faith and hope respect ourselves alone; love takes in both God and MAN. Faith helps, and hope sustains us; but love to God and man makes us obedient and useful. This one consideration is sufficient to shew that love is greater than either faith or hope.

2. Some say love is the greatest, because it remains throughout eternity, whereas faith and hope proceed only through life; hence we say, that there faith is lost in sight, and hope in fruition. But does the apostle say so? Or does any man inspired by God, say so? I believe not. Faith and hope will as necessarily enter into eternal glory, as love will. The perfections of God are absolute in their nature, infinite in number, and eternal in their duration. However high, glorious or sublime the soul may be in that eternal state, it will ever, in respect to God, be limited in its powers; and must be improved and expanded by the communications of the Supreme Being. Hence it will have infinite glories in the nature of God to apprehend by faith, to anticipate by hope, and enjoy by love.

3. From the nature of the Divine perfections, there must be infinite glories in them which must be objects of faith to disembodied spirits; because it is impossible that they should be experimentally, or possessively known by any creature. Even in the heaven of heavens we shall, in reference to the infinite and eternal excellencies of God, walk by faith, and not by sight. We shall credit the existence of infinite and illimitable glories in Him, which, from their absolute and infinite nature, must be incommunicable. And, as the very nature of the soul shews it to be capable of eternal growth and improvement; so the communications from the Deity, which are to produce this growth, and effect this improvement, must be objects of faith to the pure spirit; and, if objects of faith, consequently objects of hope: for, as hope is "the expectation of future good," it is inseparable from the nature of the soul, to know of the existence of any attainable good, without making it immediately the object of desire or hope. And is it not this that shall constitute the eternal and progressive happiness of the immortal spirit; viz. knowing, from what it has received, that there is infinitely more to be received; and desiring to be put in possession of every communicable good which it knows to exist?

4. As faith goes forward to view, so hope goes forward to desire; and God continues to communicate; every communication making way for another, by preparing the soul for greater enjoyment; and this enjoyment must produce love. To say that the soul can have neither faith nor hope in a future state, is to say that, as soon as it enters heaven, it is as happy as it can possibly be; and this goes to exclude all growth in the eternal state; and all progressive manifestations and communications of God: and consequently to fix a spirit which is a composition of infinite desires, in a state of

eternal *sameness*, in which it must be greatly changed in its constitution, to find endless gratification.

5. To sum up the reasoning on this subject, I think it necessary to observe—1. That the term *faith* is here to be taken in the general sense of the word, for that belief which a soul has of the infinite sufficiency and goodness of God; in consequence of the discoveries he has made of himself and his designs, either by *revelation*, or immediately by his *Spirit*. Now we know that God has revealed himself not only in reference to *this world*, but in reference to *eternity*: and much of our *faith* is employed in things pertaining to the *eternal world*, and the *enjoyments* in that state. 2. That *hope* is to be taken in its common acceptation, *the expectation of future good*; which expectation is necessarily founded on *faith*; as *faith* is founded on knowledge. God gives a revelation which concerns both worlds; containing exceeding great and precious promises relative to *both*. We *believe* what he has said on his own *veracity*; and we *hope* to enjoy the promised blessings in both worlds, because he is *faithful* who has promised. 3. As the promises stand in reference to both worlds, so also must the *faith* and *hope* to which these promises stand as objects. 4. The enjoyments in the eternal world are all spiritual, and must proceed immediately from God himself. 5. God, in the plenitude of his excellencies, is as incomprehensible to a glorified spirit, as he is to a spirit resident in flesh and blood. 6. Every created, intellectual nature, is capable of eternal improvement. 7. If seeing God as he is, 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 ex-

cited. 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 *love* are to the same end, we have already seen.

CHAPTER XIV.

We should earnestly desire spiritual gifts; but prophesying is to be preferred, because it is superior to the gift of tongues, 1, 2. Prophesying defined, 3. How to regulate this super-natural 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.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

FOLLOW after charity, and ^a desire spiritual gifts, but ^b rather that ye may prophesy.

2 For he that ^c speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man ^d understandeth *him*; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men

^a Ch. 12. 31.—^b Num. 11. 25, 29.

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 some times 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

to edification, and exhortation, and comfort.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with

^a Acts 2. 4. & 10. 46.—^d Gr. *hearath*. Acts 22. 9.

which he is incapable of explaining, even in his mother's 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 shews, that it is by that Spirit that he is enabled to speak and apprehend these mysteries. See the Note on ver. 19.

Verse 3. *But he that prophesieth*] The person who has the gift of teaching, is much more useful to the church than he is who has only the gift of tongues, because he speaks to the profit of men, viz. to their edification, by the Scriptures he expounds; to their exhortation, by what he teaches; and to their comfort, by his revelation.—*Whitby*. I must here refer to my sermon on this text, 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, ver. 3.

Verse 5. *I would that ye all spake with tongues*] The word *βελω*, does not so much imply a wish, or desire, as a command or permission. As if he had said, I do not restrain you to prophesying or teaching, though I prefer that; but I give you full permission to speak in Hebrew whenever it is proper; and when one is present who can interpret for the edification of the church; provided yourselves have not that gift, though you understand the language. The apostle said *tongue*, in the singular number, ver. 2, 4. because he

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 5.

tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by ^a revelation, or by knowledge, or by prophesying, or by doctrine ?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the ^b sounds, how shall it be known what is piped or harped ?

8 For, if the trumpet give an uncertain sound, who shall prepare himself to the battle ?

9 So likewise ye, except ye utter by the tongue

^a Ver. 26.—^b Or, tunes.

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

words ^c easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous ^d of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 5.

^c Gr. significant.—^d Gr. of spirits.

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*] *Εἰ τυχοί*, 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 the Note on Acts xxviii. 2.

Verse 12. *Forasmuch as ye are zealous*] Seeing ye affect so much to have spiritual gifts; seek that you may get those by which ye may excel in edifying the church.

Verse 13. *Pray that he may interpret.*] Let him who

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

14 For, if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: ^a I will sing with the spirit, and I will sing ^b with the understanding also.

^a Eph. 5. 19. Col. 3. 16.

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 the Note on ver. 19.

Verse 15. *I will pray with the spirit*] I will endeavour to have all my prayers influenced and guided by the Spirit of God; and to have my own heart deeply affected in and by the work.

And I will pray with the understanding also] I will endeavour so to pray, that others may understand me; and thus be edified and improved by my prayers. And therefore I will pray in a language, in the public congregation, that may be understood by all present; so that all may join, not only in the *act*, but in the spirit of devotion.

I will sing with the spirit] It does appear that *singing psalms*, or *spiritual hymns*, was one thing that was implied in what is termed *prophesying* in the Old Testament, as is evident from 1 Sam. x. 5, 6, 10, &c. And when this came through an immediate afflatus or inspiration of God, there is no doubt that it was exceedingly edifying; and must have served greatly to improve and excite the devotional spirit of all that were present. But I rather suppose that their singing consisted in solemn well measured *recitativo*, than in the jingling and often foolish sounds which we use when a single monosyllable is sometimes shivered into thirty-six demi-semiquavers!

Here it may not be improper to remark that the *spirit* and the *understanding* are seldom united in our congregational singing. Those whose hearts are right with God, have generally no *skill* in music; and those who are well skilled in music, have seldom a devotional

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say

Amen ^a at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

^b Ps. 47. 7.—^c ch. 11. 24.

spirit; but are generally proud, self-willed, contentious and arrogant. Do not these persons entirely over-rate themselves? Of all the liberal arts, surely *music* is the least useful, however ornamental it may be. And should any thing be esteemed in the church of God, but in proportion to its *utility*? A good singer, among the people of God, who has not the life of God in his soul, is *vox et præterea nihil*, as Heliogabalus said of the nightingale's brains on which he desired to sup, *he is nothing but a sound*. Some of those persons, I mean they who sing with the *understanding*, without the *spirit*; suppose themselves of great consequence in the church of Christ; and they find foolish, superficial people, whom they persuade to be of their own mind, and soon raise parties and contentions if they have not every thing their *own way*; and that way is generally as *absurd* as it is unscriptural, and contrary to the spirit and simplicity of the gospel.

Verse 16. *He that occupieth the room of the unlearned*] One who is not acquainted with the language in which you speak, sing, or pray;

Say Amen] Give his assent and ratification to what he does not understand. It was very frequent in primitive times, to express their approbation in the public assemblies by *Amen*. This practice, soberly and piously conducted, might still be of great use in the church of Christ.

This response was of the highest authority and merit among the Jews; they even promised the remission of all sins; the annihilation of the sentence of damnation; and the opening of the gates of Paradise to those who fervently say *Amen*. And it is one of their maxims, that "*greater is he who says Amen, than he who prays.*" See many testimonies of this kind in *Schoettgen*. Now, allowing that this was of so much consequence in the time of St. Paul; it was a very serious matter for a person to be in a congregation where prayer was offered, and 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.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

18 I thank my God, I speak with tongues more than ye all :

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, *be not children in understand-*

* Ps. 131. 2. Matt. 11. 25. & 18. 3. & 19. 14. Rom. 16. 19. ch. 3. 1. Eph. 4. 14. Hebr. 5. 12, 13.

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 the Note on ver. 1.

One of the greatest difficulties, says Bishop Pearce, in this Epistle, is contained in the words *πνευμα* and *vous*, *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 νοι* *to speak with the understanding*, by *να αλλους καταγγησω*, *that I might teach others* ; so that the sense of *vous 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*, ver. 15.

He observes also, that *πνευμα spirit*, and *vous understanding*, have a sense opposite to each other ; so that if *vous* 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 ver. 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 par-

ing : howbeit in malice *be ye* children, but in understanding *be* men.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

21 *In the law* it is *written*, *With men of other tongues and other lips will I speak unto this people* : and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to

b Matt. 18. 3. 1 Pet. 2. 2.—c Gr. *perfect*, or, *of a ripe age*, ch. 2. 6.—d John 10. 94.—e Isai. 28. 11, 12.

ticularly 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 *τελειω*, I *complete*, or *perfect*, signifies those who are arrived at *perfect maturity*, both of *growth and understanding*. We shall now see the apostle's meaning, *Brethren, be not, παιδια, as little children*, just beginning to go to *school*, in order to learn the first elements of 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*, shew a complete growth ; and a well cultivated understanding.

Verse 21. *In the law it is written*] But the passage quoted is in Isai. xxviii. 11. Here is no contradiction, for the term *תורה torah* *LAW*, was 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] Bp. 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, re-proved, 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 mi-

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Neronis Cæs. 3.

them that believe, but to them that believe not : but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are unlearned*, or unbelievers, * will they not say that ye are mad ?

24 But if all prophesy, and there come in one that believeth not, or *one unlearned*, he is convinced of all, he is judged of all :

25 And thus are the secrets of his heart made manifest ; and so falling down on *his face* he

* Acts 2. 13.—† Isai. 45. 14. Zech. 8. 23.

raculous 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 aggrandisement, 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 prophesy*] If all those who teach, do it in the tongue which all understand ; if an unbeliever, or one who knows nothing of the sacred language come in, and hears 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

will worship God, and report ^b that God is in you of a truth.

26 How is it then, brethren ? when ye come together, every one of you hath a psalm, ^c hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. ^d Let all things be done unto edifying.

27 If any man speak in an *unknown tongue*, let it be by two, or at the most by three, and *that* by course ; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church ; and let him speak to himself, and to God.

* Ver. 6. ch. 12. 8, 9, 10.—† ch. 12. 7. ‡ Cor. 12. 19. Eph. 4. 13.

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 whom 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 oc-

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

29 Let the prophets speak two or three, and let the other judge.

30 If any thing be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

* Ch. 12. 10. — 1 Thess. 5. 19, 20. — 1 John 4. 1. — Gr. tumult, or, unquietness.

copy the time of the church, by speaking in a language which only himself can understand.

Verse 29. *Let the prophets*] Those who have the gift of speaking to men, to edification, and exhortation and comfort, ver. 3.

Two or three] As 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 διακρίνωσαν, 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

32 And the spirits of the prophets are subject to the prophets.

33 For God is not the author of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

* Ch. 11. 16. — 1 Tim. 2. 11, 12. — ch. 11. 3. Eph. 5. 22. Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1.

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 αναταξιας, tumults, seditions; and such they are 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 among 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 saying of Rabbi Eliezer, as delivered, *Bammidbar Rabba*, sect. 9. fol. 204. are both worthy of remark and of execration; they are these, ישרו לשנים ויסרו לתורה ואל יסרו לנשים *yesrephu dibrey Torah voal yemsaru 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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home : for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things

* Gen. 3. 16.—† 2 Cor. 10. 7. 1 John 4. 6.

teach, is evident, from what the apostle says, chap. xi. 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 shew that the words in chap. xi. 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 refuse, &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 enquire 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. xi. for regulating her personal appearance when thus employed. All that the apostle opposes here, is their questioning, finding fault, &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 Gen. iii. 15. 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

that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently, and in order.

* Ch. 12. 31. 1 Thess. 5. 20.—† ver. 33.

synagogue; though a servant, or even a child, had this permission; but the apostle refers to irregular conduct; such conduct as proved that they were not under obedience, ver. 34.

Verse 36. Came the word of God out from you? Was it from you that other churches received the gospel? Are you the mother church? that you should have rules, and orders, and customs, different from all others; and set yourselves up for a model to be copied by all the churches of Christ?

Or came it unto you only? Are you the only church of God? Are there not many others founded before you, that have no such customs, and permit no such disorders?

Verse 37. If any man think himself to be a 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] Εὐχρηστον 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.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

And in order.] *Kata raxon*, 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.

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.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Nerois Cæs. 3.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Nerois Cæs. 3.

2° By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

* Gal. 1. 11.—† Rom. 5. 2.—° Rom. 1. 16. ch. 1. 21.

° Or, hold fast.—* Gr. by what speech.—† Gal. 3. 4.

NOTES ON CHAP. XV.

It appears from this chapter, that there were some false apostles at Corinth, who denied the resurrection, see ver. 12. in consequence of which, St. Paul discusses three questions in this chapter.

1. Whether there be a resurrection of the dead? ver. 1—35.
2. What will be the nature of the resurrection bodies? 35—51.
3. What should become of those who should be found alive in the day of judgment? 51—57.

I.—The resurrection he proves,

1. From Scripture, ver. 1—4.
2. From eye-witnesses, 5—12.

II.—He proves the resurrection, by shewing the absurdity of the contrary doctrine.

1. If the dead rise not, Christ is not risen, ver. 13.
2. It would be absurd to have faith in him, according to the preaching of the gospel, if he be not risen, ver. 14.
3. The apostles must be false-witnesses, who attest this resurrection, ver. 15.

4. The faith of the Corinthians must be vain who believe it, ver. 16, 17.
5. All the believers who have died in the faith of Christ have perished, if Christ be not risen, ver. 18.
6. Believers in Christ are in a more miserable state than any others, if there be no resurrection, ver. 19.
7. Those who were baptized in the faith, that Christ died for them, and rose again, are deceived, ver. 29.
8. The apostles, and Christians in general, who suffer persecution, on the ground that, after suffering a while here, they shall have a glorious resurrection, are acting a foolish and unprofitable part, ver. 30—32.

Verse 1. *The gospel which I preached unto you*] This gospel is contained in *Christ dying for our sins, being buried, and rising again the third day*. See the following verses.

Verse 2. *By which also ye are saved*] That is, ye are now in a salvable state; and are saved from your gentilsim, 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.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures :

4 And that he was buried, and that he rose again the third day according to the scriptures :

5 And that he was seen of Cephas, then of the twelve :

* Ch. 11. 2, 23.—Gal. 1. 12.—Ps. 22. 15, &c. Isai. 53. 5, 6, &c. Dan. 9. 26. Zech. 13. 7. Luke 24. 26, 46. Acts 3. 18. & 26. 23. 1 Pet. 1. 11. & 2. 24.—Ps. 2. 7. & 16. 10. Isai. 53. 10. Hos. 6. 2. Luke 24. 26, 46. Acts 2. 25—31. & 13. 33, 34, 35. & 26. 22, 23. 1 Pet. 1. 11.

Verse 3. For I delivered unto you first of all] *Ev πρώτοις*, as the chief things; or matters of the greatest importance.

That which I received] By revelation 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 *ev πρώτοις* among the things that are of chief importance, and are 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 *Matt. xii. 40. xvi. 21. and Luke ix. 22.* "which two Gospels, having been written at the time when Paul wrote this Epistle, were properly called by the name of the Sacred Scriptures." It might be so, but I do not know of one proof in the New Testament, where its writings, or any part of them, is called the Scriptures.

Verse 5. That he was seen of Cephas, then of the twelve] This refers to the journey to *Emmaus*, *Luke xxiv. 13. and 34.* and to what is related *Mark xvi. 14.*

Then of the twelve] Instead of *δωδεκα twelve*, *ενδεκα eleven*, is the reading of *D*EFG. Syriac* in the margin, some of the *Slavonic; Armentian, Vulgate, Itala*, and several of the *Fathers*; and this reading is supported by *Mark xvi. 14.* Perhaps the term *twelve* is used here merely to point out the society of the apostles, who, though at this time they were only eleven, were still called the *twelve*, because this was their original number; and a number which was afterwards filled up. See *John xx. 24.*

Verse 6. Above five hundred brethren at once] This

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James, then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

* Luke 24. 34.—Matt. 28. 17. Mark 16. 14. Luke 24. 36. John 20. 19, 26. Acts 10. 41.—Luke 24. 50. Acts 1. 3, 4.—Acts 9. 17. & 22. 14, 18. ch. 9. 1.—Or, an abortive.

was probably in *Galilee*, where our Lord had many disciples. See *Matt. xxviii. 16.* What a remarkable testimony is this to the truth of our Lord's resurrection! Five hundred persons saw him at one time; the greater part of whom were alive when the apostle wrote, and he might have been confronted by many, if he had dared to assert a falsity.

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 an apostle, that he had seen and conversed with Christ: and it is evident, from the history of *Saul's* conversion, *Acts ix. 4—7.* where see the Notes, that *Jesus Christ* did appear to him; and he pleaded this ever 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 *αὐτοῦ τῷ ἐκτροματῇ*, signifies 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; and was appointed not to fill up a place among the twelve; but, as an extra and additional apostle. *Rosenmüller* says, that those who were beyond the number of twelve senators, were termed *abortivi*, abortives; and refers

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Neronis Cæs. 3.

9 For I am ^a the least of the apostles, that am not meet to be called an apostle, because ^b I persecuted the church of God.

10 But, ^a by the grace of God I am what I am : and his grace which *was bestowed* upon me was not in vain ; but ^d I laboured more abundantly than they all : ^e yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

^a Eph. 3. 8. — ^b Acts 8. 3. & 9. 1. Gal. 1. 13. Phil. 3. 6. 1 Tim. 1. 13. — ^c Eph. 2. 7, 8. — ^d 2 Cor. 11. 23. & 12. 11.

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 *orctni*, 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 shew, 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 εἰμι ἰσχυρός*, *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*

12 Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead ?

13 But, if there be no resurrection of the dead, ^a then is Christ not risen :

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God ; because ^b we have testified of God that he raised up Christ : whom he raised

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Neronis Cæs. 3.

^a Matt. 10. 20. Rom. 15. 18, 19. 2 Cor. 3. 5. Gal. 2. 8. Eph. 3. 7. Phil. 2. 13. — ^b 1 Thess. 4. 14. — ^c Acts 2. 24, 32. & 4. 10, 33. & 13. 30.

resurrection is the *pledge* and *proof* of *ours*. Whoever teaches contrary to this, does not preach the true apostolic doctrine.

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 shewn that *his* resurrection is the *proof* and *pledge* of *ours*. That there was some *false teacher* or *teachers* among them, who was endeavouring to incorporate *Mosaic rites* and ceremonies with the Christian doctrines, and even to blend *Sadduceism* with the whole ; appears pretty evident. To confute this mongrel Christian, and overturn his bad doctrine, the apostle writes this chapter.

Verse 13. *If there be no resurrection of the dead*] As Christ was partaker of the same *flesh* and *blood* with us ; and he promised to raise mankind from the dead, through his resurrection ; *if the dead rise not*, then Christ has had no resurrection. There seems 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 15. *False-witnesses*] As having testified the fact of Christ's resurrection, as a matter which ourselves had witnessed ; when we knew that we bore testimony to a falsehood. But could five hundred persons agree in this imposition ? And if they did, is it possible that some one would not *discover* the cheat, when he could have *no interest* in keeping the secret ; and might greatly promote his secular

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

not up, if so be that the dead rise not.

16 For, if the dead rise not, then is not Christ raised :

17 And if Christ be not raised, your faith is vain ; * ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 ^b If, in this life only we have hope in Christ, we are of all men most miserable.

* Rom. 4. 25.—† 2 Tim. 3. 12.—‡ 1 Pet. 1. 3.—§ Acts 26. 23. ver. 23. Col. 1. 18. Rev. 1. 5.

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 *Sionian*, 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 have 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 John v. 25, 28, 29. xi. 25, 26, &c.

Verse 19. *If in this life only we have hope*] It would be better to translate and point this verse as follows:

And, if in this life we have hoped in Christ only, we are more to be pitied than all men. If, in this life, we have no other hope and confidence but in Christ, (and if he be still dead, and not yet risen,) we are more to be pitied than any other men: we are sadly deceived: we have denied ourselves, and been denied by others: have mortified ourselves, and been persecuted by our fellow-creatures on account of our belief

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

20 But now ^c is Christ risen from the dead, and become ^d the first-fruits of them that slept.

21 For, ^e since by man came death, ^f by man came also the resurrection of the dead.

22 For, as in Adam all die, even so in Christ shall all be made alive.

23 But ^g every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming,

* Rom. 5. 12, 17.—† John 11. 25. Rom. 6. 23.—‡ ver. 20. 1 Thes. 4. 15, 16, 17.

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. "Altho'ugh," 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 *ways omeid*, not only as to the thing itself, but also as to the circumstances of the time. For, first there was the Pass-over, and the day following was a sabbath day, and on the day following that, the first-fruits were offered. So Christ, our Pass-over, 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 the Notes on Rom. v. 12, &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. They that are Christ's; all his apostles, martyrs, confessors, and faithful followers—Thirdly,

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ranis Cæs. 3.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

• Dan. 7. 14, 27.—^b Ps. 110. 1. Acts 2. 94, 95. Eph. 1. 22. Hebr. 1. 13. & 10. 18.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ranis Cæs. 3.

26 The last enemy that shall be destroyed is death.

27 (For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him.)

• 2 Tim. 1. 10. Rev. 20. 14.—^d Ps. 8. 6. Matt. 28. 18. Hebr. 2. 8. 1 Pet. 3. 22.

then cometh the end, when the whole mass shall be raised. Whether this order be exactly what the apostle intends, I shall not assert. Of the first, Christ's own resurrection, there can be no question. The second, the resurrection of his followers, before that of the common dead, is thought by some, very reasonable. "They had here a resurrection from a death of sin, to a life of righteousness, which the others had not; because they would not be saved in Christ's way. That they should have the privilege of being raised first, to behold the astonishing changes and revolutions which shall then take place, has nothing in it contrary to propriety and fitness;" but it seems contrary to ver. 52. in which all the dead are said to arise 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 chuses to act: see ver. 53. Some think that, by them that are Christ's at his coming, "we are to understand Christ's coming to reign on earth a thousand years with his saints, previously to the general judgment;" but I must confess, I find nothing in the Sacred Writings distinctly enough marked, to support this opinion of the Millennium, or thousand years' reign: nor can I conceive any important end that can be answered by this procedure.

We should be very cautious how we make a figurative expression, used in the most figurative book in the Bible, the foundation of a very important literal system, that is to occupy a measure of the faith, and no small portion of the hope of Christians. The strange conjectures formed on this very uncertain basis, have not been very creditable either to reason or religion.

Verse 24. When he shall have delivered up the kingdom] The mediatorial kingdom; which comprehends all the displays of his grace in saving sinners; and all his spiritual influence in governing the church.

All rule, and all authority, and power.] Αρχην—ἐξουσιαν καὶ δυνάμειν. 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 wickednesses in high places, may be also intended. Our Lord Jesus is represented here as administering the concerns of the kingdom of grace in this lower world, during the time that this divine economy lasts; and when the end, the time determined by the wisdom of God, comes; then, as there is no longer any need of this administration, the kingdom is delivered up unto the Father; an allusion to the case of Roman viceroys, or governors of provinces, who, when their administration was ended, delivered up their kingdom or government into the hands of the emperor.

The apostle may refer also to an opinion of the ancient Jews; that there should be ten kings, who should have the supreme government of the whole world: the first and last of which, should be God himself; but the ninth should be the Messiah, after whose empire the kingdom should be delivered up into the hands of God for ever. See the place in Schoettgen on this verse, and on Luke i. 32.

Verse 25. For he must reign, &c.] This is according to the promise, Psal. cx. 1. "The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool." Therefore the kingdom cannot be given up, till all rule and government are 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; καταργησεται, 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, Psal. cx.

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cæs. 3. 28 * And when all things shall be subdued unto him, then ^b shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

* Phil. 3. 21.—→ ch. 3. 23. & 11. 3.

He is excepted] i. e. The *Father*; who hath put all things under him, the *Son*. This observation seems to be introduced by the apostle to shew, 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*, 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.

Verse 29. *Else what shall they do which are baptized for the dead*] This is certainly the most difficult verse in the New Testament; for, notwithstanding the greatest and wisest men have laboured to explain it, there are to this day nearly as many different interpretations of it as there are interpreters. I shall not employ my time, nor that of my Reader, with a vast number of discordant and conflicting opinions: I shall make a few remarks—1. The doctrine of the resurrection of our Lord, was a grand doctrine among the apostles: they considered and preached this as the *demonstration of the truth of the gospel*—2. The multitudes who embraced Christianity, became converts on the *evidence of this resurrection*.—3. This resurrection was considered the *pledge and proof* of the resurrection of all believers in Christ, to the possession of the same glory into which he had entered.—4. The baptism which they received, they considered as an emblem of their *natural death* and resurrection. This doctrine St. Paul most pointedly preaches, Rom. vi. 3, 4, 5. *Know ye not that so many of us as were 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 to-*

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cæs. 3. 29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And * why stand we in jeopardy every hour?

* 2 Cor. 11. 26. Gal. 5. 11.

gether 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. x. 34. 6. As is the *body*, so are the *members*; those who were properly instructed, and embraced Christianity, believed that, as all who had died in the faith of Christ should *rise again*, so they were baptized in the same faith.—7. As so many of the primitive followers of Christ, sealed the truth with their *blood*; and Satan and his followers continued unchanged: every man who took on him the profession of Christianity, which was done by receiving *baptism*, considered himself as *exposing his life* to the most imminent hazard, and offering his life with those who had already offered and laid down theirs.—8. He was therefore *baptized* in reference to this *martyrdom*; and having a regard to those dead, he cheerfully received baptism, that, whether he was taken off by a *natural* or *violent death*, he might be raised in the likeness of Jesus Christ's resurrection, and that of his illustrious martyrs.—9. As *martyrdom* and *baptism* were thus so closely and intimately connected, βαπτίζεσθαι to be *baptized*, was used to express *being put to a violent death* by the hands of persecutors. So Matt. xx. 22, 23. "But Jesus answered and said, Are ye able to drink of the *cup* that I shall drink of, &c." (can ye go through my *sufferings*?)—"They say unto him, We are able: He saith unto them, Ye shall indeed drink of my *cup*," (ye shall bear your part of the *afflictions* of the gospel,)—"And be *baptized* with the *baptism* that I am *baptized* with,"—(That is, ye shall suffer *martyrdom*.) see also Mark x. 38. So Luke xii. 50. "I have a *baptism* to be *baptized* with; and how am I straitened till it be accomplished?" 'That is, I must *die a violent death*, for the salvation of men.—10. The sum of the apostle's meaning appears to be this: If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of *death*, in voluntarily going under the water; so they receive it as an emblem of the *resurrection* unto eternal life, in coming up

A. M. 4060. 31 I protest by 'your' rejoicing
A. D. 56. which I have in Christ Jesus our
A. U. C. 809. Lord, ° I die daily.
Anno Imp. Nero-
nis Cæs. 3.

32 If, ° after the manner of men, ° I have

* Some read *our*.—† 1 Thess. 2. 19.—° Rom. 8. 36. ch. 4. 9. † Cor. 4. 10, 11. & 11. 23.

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 καυχην, by your exultation or boasting.* Dr. Lightfoot understands this of "the *boasting* of the Corinthians against the apostle; that he considered himself continually trampled on by them; rejected and exposed to infamy and contempt; but that he took this as a part of the reproach of Christ, and was happy in the prospect of death and a glorious resurrection, when all those troubles and wrongs would terminate for ever." Instead of *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*, pag. 990. *Flaccus*, who was in continual fear of death, says, *καθ' εκαστην ημεραν, μαλλον δε ωραν, προαποθνησκω, 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. pag. 615, says, *ετι ζωντες τεθνηκαμεν*. "though living, we are dead." *Livy* has a similar form of expression to signify *continual danger*, xxix. 17. *Quotidie*

fought with beasts at Ephesus, what advantageth it me, if the dead rise not? ° let us eat and drink; for to-morrow we die.

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

* Or, to speak after the manner of men.—° 2 Cor. 1. 8.—† Isai. 22. 13. & 56. 12. Eccles. 2. 24. Wisd. 2. 6. Luke 12. 19.

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, 2 Cor. xi. 23, &c. 2. From the silence of his *historian* Luke, who, in the Acts of this Apostle, gives no intimation of this kind; and it certainly was too *remarkable* a circumstance to be passed over, either by Paul, in the catalogue of his own sufferings, or by Luke in his history. 3. From similar modes of speech, which are employed metaphorically, and are so understood. 4. From the improbability that a Roman citizen, as Paul was, should be condemned to such a punishment, when, in other cases, by pleading his privilege, he was exempted from being scourged, &c. And, 5. From the positive testimony of Tertullian and Chrysostom, who deny the *literal* interpretation.

On the other hand, it is strongly argued, that the apostle is to be *literally* understood; and that he did, at some particular time, contend with wild beasts at Ephesus; from which he was miraculously delivered. 1. That the phrase *κατ' ανθρωπων* signifies *as men used to do*, and never means *according to the manner of men*, as implying their *purposes*, or, *to use their forms of speech*, &c. 2. From the circumstances of the case in Ephesus, usually referred to, viz. the insurrection by Demetrius and his fellow-craftsmen; where, though Paul would have been in danger had he gone into the theatre, he was in little or none, as he did not adventure himself. 3. From his having endured much greater conflicts at *Lystra* and at *Philippi*, than at Ephesus, at the former of which he was *stoned to death*, and again miraculously raised to life: see the Notes on Acts xiv. 19, &c. And yet he calls not those greater dangers by this name. 4. That it cannot refer to the insurrection of Demetrius and his fellows, for St. Paul had no contention with them, and was scarcely in any danger, though *Gaius* and *Aristarchus* were; see the whole of Acts xix. And, 5. As we do not read of any other im-

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

33 Be not deceived: *evil commu-
nications corrupt good manners.
34 *Awake to righteousness, and

sin not; *for some have not the
knowledge of God: *I speak *this*
to your shame.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

* Ch. 5. 6. — Rom. 13. 11. Eph. 5. 14.

* 1 Thes. 4. 5. — ch. 6. 5.

minent danger to which he was exposed at Ephesus, and that already mentioned is not sufficient to justify the expression, *I have fought with beasts at Ephesus*; therefore we must conclude that he was, at some time, not directly mentioned by his historian or himself, actually exposed to wild beasts at Ephesus. 6. That this is the case that he refers to, 2 Cor. i. 8, 9, 10, *For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure above strength, καθ' υπερβολην εσαρηθημεν υπερ δυναμιν, insomuch that we despaired even of life, But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead; who delivered us from so great a death: for these expressions refer to some excessive and unprecedented danger, from which nothing less than a miraculous interference could have saved him; and that it might have been an actual exposure to wild beasts, or any other danger equally great, or even greater.*

What advantageth it me, if the dead rise not?] I believe the common method of pointing this verse is erroneous: I propose to read it thus; *If, after the manner of men, I have fought with beasts at Ephesus, what doth it advantage me? If the dead rise not, let us eat and drink; for to-morrow we die.*—

What the apostle says here is a regular and legitimate conclusion from the doctrine, that *there is no resurrection*; for, if there be no *resurrection*, then there can be no *judgment*; no *future state of rewards and punishments*; why, therefore, should we bear crosses, and keep ourselves under continual discipline! Let us eat and drink, take all the pleasure we can, for to-morrow we die; and there is an *end* of us for ever. The words *Let us eat and drink, for to-morrow we die*, are taken from Isai. xxii. 13. as they stand now in the *Septuagint*; and are a pretty smooth, proverbial saying, which might be paralleled from the writings of several epicurean heathens, *φαγωμεν και πιωμεν αυριον γαρ αποθησκαμεν*. The words of Isaiah are *אכול ושתי כי מחר נמות*, *akol ve shatho, 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 *Trimalchto*, in *Petronius Arbiter*, Satiric. cap. xxxvii.

Hec heu nos miseris; quam totus hominibus 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. make, an Iambic verse, is generally supposed to have been taken from *Menander's lost comedy of Thais*.

Φθαιρουσιν ηθη χρησθ' ομιλιαι κακαι·

Bad company, good morals doth corrupt.

There is a proverb much like this among the rabbins:

היו שני יבשי לוגים ויבשי ירק אחד

"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*, vii. *Theb.* ver. 605. *Εν παντι πραγει δ' εσθ' ομιλιας κακης κακιον ουδεν*—"In every matter there is nothing more deleterious than evil communication."—*Diodorus Siculus*, lib. xvi. cap. 54. *Ταις πονηραις ομιλαις διεφθειρε τα ηθη των ανθρωπων*—"With these evil communications he corrupted the morals of men."

Ταυτα μεν αυτως ισθι κακοισι δε μη προσομιλει

Ανδρασιν, αλλ' αιει των αγαθων εχεσθ'

Και μετα τοισιν τινε και εσθιε, και μετα τοισιν

Ιζε, και ανδανε τοις ων μεγαλη δυναμις,

Εσθλων μεν γαρ απ' εσθλα μαθησαι· εν δε κακοισι

Συμμιχθης απολεις και τον εορτα νουν.

Theogn. Sent. ver. 31—36.

Know this—Thou must not keep company with the wicked, but converse always with good men. With

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

35 But some *man* will say, 'How are the dead raised up? and with what body do they come?

36 *Thou* fool, 'that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest

• Ezek. 37. 3.

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 επει τις*. It is very likely that the apostle by *τις* *some*, *some one*, *some man*, means particularly the *false apostle*, or teacher at Corinth; who was chief in the opposition to the pure doctrine of the gospel; and to whom, in this covert way, he often refers.

The *second* part of the apostle's discourse begins at this verse. What shall be the nature of the resurrection body? 1. The question is *stated*, ver. 35. 2. It is *answered*; first, by a *similitude*, ver. 36—38.; secondly, by an *application*, ver. 39—41.; and, thirdly, by *explication*, ver. 42—50.

Verse 36. *Thou fool*] *Αφρον*. If this be addressed, as it probably is, to the *false apostle*, there is a peculiar propriety in it; as this man seems to have magnified his own wisdom, and set it up against both God and man; and none

not that body that shall be, but bare grain; it may chance of wheat, or of some other *grain*;

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but *there is*

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

• John 12. 24.

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 shewed the propriety of this simile of the apostle, in the Note on John xii. 24. to which I must refer the Reader. A grain of wheat, &c. is composed of the *body* or *lobes*, and the *germ*. The latter forms an inconsiderable part of the mass of the grain; the *body*, *lobes* or *farinaceous* part, forms nearly the whole. This body dies, becomes decomposed, and forms a fine earth, from which the germ derives its first nourishment: by the nourishment thus derived, the germ is *quickened*, receives its first vegetative 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 enquire: 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 appendage of *leaves*, &c. besides the full corn in the ear; the whole making several hundred times the quantum of what was originally deposited. No proofs of 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 the Note on Gen. i. 12.

Verse 39. *All flesh is not the same flesh*] Though the organization of all animals is, in its general principles, the

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

• Matt. 23. 9. Luke 9. 29.

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 produced by *Schoettgen*, which my Readers may not be displeased to find inserted here; *Nedarim*, fol. 40. הנדר מן הבשר יהא אסור כשר רגים וחנבים *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, Phil. iii. 21. will exceed the excellence of this beyond all comparison. A *glory*, or

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

• Dan. 12. 3. Matt. 13. 43.

splendor, 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 Matt. xiii. 43.

Verse 41. There is one glory of the sun] As if he had said, This may be illustrated by the present appearance of the celestial bodies which belong to our system. The *sun* has a greater degree of splendor 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 splendor than another; which may proceed either from their different *magnitudes*, or from the greater proximity of some of them to our earth; but from which of these causes, or from some 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 *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 splendor 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 צדיקים *tsadikim*, the just, who observe the covenant of the Holy blessed God, and subjugate all evil affections."

"The second, is possessed by those who are ישרים *yesharim*, the upright, whose delight it is to walk in the ways of God, and please him."

"The third, is for תמימים *taminim*, the perfect; those who, with integrity, walk in the ways of God; and do not curiously pry into his dispensations."

"The fourth, is for קדושים *kadoshim*, the holy ones; those who are the excellent of the earth, in whom is all God's delight." Ps. xvi. 3.

"The fifth, is for בעלי תשובה *baaley teshubah*, the chief of the penitents; who have broken through the brazen doors, and returned to the Lord."

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

43 It is sown in dishonour ;
it is raised in glory : it is sown
in weakness ; it is raised in

power :

* Phil. 3. 21.

" The sixth, is for בני רבן *tsinukoth 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. *Sphri*, in *Yalcut Simoni*, pag. 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 undetermined 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 ;

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

44 It is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

* Gal. 6. 8.

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 splendor 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 in 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 splendor 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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
rouis Cæs. 3.

45 And so it is written, The first man Adam ^a was made a living soul; ^b the last Adam was made ^c a quickening spirit.

46 Howbeit, that was not first which is spiritual,

^a Gen. 2. 7.—^b Rom. 5. 14.—^c John 5. 21. & 6. 33, 39, 40, 54, 57. Phil. 3. 21. Col. 3. 4.

different *similes* used by the apostle, have the same spirit and design: as the seed which is sown in the earth rots, and out of the germ contained in it, God, in his providence, produces a root, stalk, leaves, ear, and a great numerical increase of grains; is it not likely, that God, out of some *essential* parts of the body that now is, will produce the resurrection body; and will then give the soul a body as it pleaseth him; and so completely preserve the *individuality* of every human being, as he does of every *grain*; giving to each its *own* body? ver. 38. So that as surely as the *grain* of *wheat* shall produce *wheat* after it is cast in the earth, corrupts and dies; so surely shall our *bodies* produce the *same bodies* as to their *essential* individuality. As the germination of seeds is produced by his *wisdom* and *power*, so shall the pure and perfect human body be, in the resurrection. Hence he does not say the body is *buried*, but the body is *sown*; it is *sown* in *weakness*, it is *sown* in *dishonour*, &c. &c.

[There is a natural body, and there is a spiritual body.]

This very saying is found in so many words, in *Yalcut Rubeni*, fol. 126. "There are different kinds of men" אית אדם דאיהו אדם הנשמת ואית אדם רגנא "There is a spiritual Adam, and there is also a corporeal Adam."

Verse 45. *The first man Adam was made a living soul*]

These forms of expression are also common among the Jews; hence we find אדם הראשון *Adam harishon*, "Adam the first:" and אדם קדמאי *Adam kadmai*, "Adam the last." They assert that there are two Adams, 1. The *mystical* heavenly Adam; and, 2. The *mystical* earthly Adam. See *Sohar Exod.* fol. 29. and the several examples in *Schoettgen*. The apostle says this is written; *The first man Adam was made a living soul*; this is found Gen. ii. 7. in the words נשמת חיים *nishmat 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 *payehi ha-Adam le-nephesh chayah*, and Adam became a living soul; which the apostle translates πνευμα ζωσκοιουσ, a *quickening*, or *life-giving spirit*. Among the cabalistic Jews נפש *Nephesh*, is considered as implying greater *dignity* than נשמה *Nishmah*. The former may be considered as pointing

but that which is natural; and afterward that which is spiritual.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
rouis Cæs. 3.

47 ^aThe first man is of the earth, ^b earthy: the second man is the Lord ^cfrom heaven.

^a John 3. 31.—^b Gen. 2. 7. & 3. 19.—^c John 3. 13, 31.

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*, Gen. i. 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 חַוָּה *Chawah*, 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 εσχρατον Αδαμ, the last Adam, exhibited to him in the promise, to be πνευμα ζωσκοιουσ, a *quickening* 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, John i. 4. εν αυτω ζωη ην—In HIM was LIFE."

Some contend that the *first Adam* and the *last Adam*, mean the same person in *two* different states. The first man with the body of his *creation*; the same person with the body of his *resurrection*. See on ver. 49.

Verse 46. *That was not first which is spiritual*] The *natural* or *animal* body described, ver. 44. was the *first*; it was the body with which Adam was *created*. The *spiritual* body is the *last*, and is 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 הארמה *ephar min ha-adamah*; *dust from the ground*, Gen. ii. 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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

48 As is the earthy, such *are* they also that are earthy: "and as is the heavenly, such *are* they also that are heavenly.

• Phil. 3. 20, 21.—• Gen. 5. 3.

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 *ὁ κυριος*, the Lord, on the following authorities; first, MSS. 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, Augustin, Jerom, Ambrosiaster, Philuster, Leo, Pacianus, Primasius, Sedulius, Bede and others. See these authorities more at large in *Wetstein*. Some of the most eminent of modern criti- 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, above referred to, thus, *The first man is of the earth, earthy; the second man is of heaven, heavenly; κυριος being omitted, and ουρανιος added.* The *first man*, and the *second man*, of this verse, are the same as the *first Adam* and the *second Adam* of ver. 45. and it is not clear that *Christ* is meant in either place. Some suppose that there is a reference here to what *Eve* said, when she brought forth Cain, *I have gotten a man from the Lord*, והוה קניתי איש את יהוה *kaniti Ish, et 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; ארץ לעילא the *superior Adam*; and ארץ 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.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

49 And 'as we have borne the image of the earthy, 'we shall also bear the image of the heavenly.

• Rom. 8. 29. 2 Cor. 3. 18. & 4. 11. Phil. 3. 21. 1 John 3. 2.

Verse 49. *And as we have borne the image of the earthy*] As being descendants from *Adam*, we have all been born in his likeness, and subject to the same kind of corruption, disgrace, and death; we shall also be raised to a life immortal, such as he now enjoys in the kingdom of *God*. This interpretation proceeds on the ground that, what is here spoken, belongs to *Adam* in his *twofold* state, viz. of *mortality* and *immortality*; of disgrace and honour; of earth and heaven.

But by many commentators, the words are understood to refer to *Adam* and *Christ*, in ver. 45, 47, 48 and 49. By these, *Christ* is called the *second Adam*, the *quickening Spirit*, the *second man*, and the *heavenly*, whose *image* of righteousness and true holiness we are to bear.

But when I consider, 1st. How all these terms are used and applied in the *Jewish writings*, it appears to me that, as this was not their import among *them*, so it was not the design of *Paul*; and it would be very difficult to find any place where *Jesus Christ* is called the *second Adam*, in either Old or New Testament. The discourse of the apostle, Rom. v. 14—19. will not prove it, though in those verses there is a *comparison* drawn between *Adam* and *Christ*; but that comparison refers to the extent of the *sin* and *condemnation* brought upon all men by the transgression of the *first*; and the *redemption* purchased for all men by the sacrifice of the *last*; and the superabundant grace procured by that sacrifice. But here, the comparison most evidently is between the state of man in *this mortal* life, and his state after the resurrection. *Here*, all men are corrupt and mortal; and *here*, all men die. *There*, all men shall be incorrupt and immortal; and, whether holy or unholy, shall be eternally immortal.

Of the *image of Adam*, in his *heavenly* or paradisiacal 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 *splendor* shone from one extremity of the earth to the other; that all feared before him: that he knew all wisdom, both *earthly* and *heavenly*; but when he sinned, his glory was diminished, and his wisdom departed from him." *Yalcut Rubeni*, fol. 10.

They add further, that, "In the time in which *Adam* received בריוקנה עילאה the *heavenly image*, that all the creatures came to him, and acknowledged him king of the earth." *Ibid.* fol. 21.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Neronis Cæs. 3.

50 Now this I say, brethren, that ^a flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; ^b We shall not all sleep, ^c but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: ^d for the trumpet

^a Matt. 16. 17. John 3. 3, 5.—^b 1 Thess. 4. 15, 16, 17.—^c Phil. 3. 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 shew you a mystery*] That is, a thing which you have never known before. But what is this *mystery*? Why, that *we shall not all sleep*; we shall not all *die*; but we shall all be *changed*: of this the Jews had not *distinct* notions. For, as *flesh and blood* cannot inherit glory, and all shall not be found *dead*, at the day of judgment; then all must be *changed*; undergo such a change that their bodies may become *spiritual*, like the bodies of those who shall be raised from the dead.

Verse 52. *In a moment*] *By aroww, 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 shew that this mighty work is to be done by the Almighty power of God,

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Neronis Cæs. 3.

shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and ^e this mortal *must* put on immortality.

54 So, when this corruptible shall have put on incorruption, and this mortal shall have put on

^d Zech. 9. 14. Matt. 24. 31. John 5. 25. 1 Thess. 4. 16.—^e 2 Cor. 5. 4.

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 very 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 will 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 *war 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 *Wolstein*. This tradition shews 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 *Zach. ix. 14. Matt. xxiv. 31. John v. 25. 1 Thess. iv. 16.* in which latter place, the apostle treats this subject among the Thessalonians; as he does here among the Corinthians. See the Notes there.

Shall be raised incorruptible] Fully clothed, with 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.*] *Karereby* δ θάνατος εις νικος. These words are a quotation from *Isai. xxv. 8.* where the Hebrew is כָּלֵב הַמָּוֶת לִבְעֵי חַיִּים *he-maveth*

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory.

• Isai. 25. 8. Hebr. 2. 14, 15. Rev. 20. 14.—• Hos. 13. 14.

la-netsach; He, (God,) hath swallowed up death in victory; or, for ever. These words in the Septuagint are thus translated, *κατεπιεν ὁ θάνατος ἰσχυράς*: 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 la-netsach*, 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 2 Sam. ii. 26. where the Septuagint have *μη εις νικος καταφαγεται ἡ ρομφαια*; our English version has *Shall the sword devour FOR EVER?* And the same may be seen in Job xxxiv. 7. Sam. v. 20. Amos i. 11. and viii. 7. from which authority the bishop translated the clause here *Death is swallowed up FOR EVER.*

Death is here personified, and represented as 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; του σου Αδη το νικος; These words are generally supposed to be taken from Hos. xiii. 14. where the Hebrew text stands thus: *אחי דברוך מות אחי קטבך שאול chi debareyca mawath; chi kutabca 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, *του η δικη σου θανατε; του 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 dikē, revenge, or a judicial process, for νικος nikos, victory*: a mistake which the similarity of the words, both in letters and sound, might readily produce. We may ob-

55 ^b O death, where is thy sting? O ^c grave, where is thy victory?
56 The sting of death is sin; and ^d the strength of sin is the law.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

• Or, hell.—• Rom. 4. 15. & 5. 13. & 7. 5, 13.

serve also, that the *אחי chi*, (I will be,) of the Hebrew text, the Septuagint, and the apostle following them, have translated *του where*, as if the word had been written *αχι where*, the two last letters interchanged; but *αχι chi*, is rendered *where* in other places: and our translators, in the 16th verse of this same chap. (Hos. xiii.) render *אחי מלך chi 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 enquire 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 the Note on Matt. xi. 23.

Verse 56. *The sting of death is sin*] The apostle explains himself particularly here: Death could not have entered into the world if sin had not entered *first*: it was *sin* that not only introduced *death*, but has armed him with all his *destroying* force: the *goad, or dagger* of death is *sin*; by this, both body and soul are slain.

The strength of sin is the law] The law of God forbids all transgression, and sentences those who commit it, to temporal and eternal death. Sin has its controlling and

A. M. 4060. A. D. 56. A. U. C. 808. Anno Imp. Neronis Cas. 3. 57 ^a But thanks be to God, which giveth us ^b the victory through our Lord Jesus Christ.

58 ^c Therefore, my beloved brethren, be ye

^a Rom. 7. 25.—^b 1 John 5. 4, 5.

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 stedfast*] *Ἐδραστοί*, from *ἔδρα* a seat; be *settled*, confide in the truth of this doctrine of the resurrection, and every thing that pertains to it, as confidently as a man *sits* down on a *SEAT*, which he knows to be solid, firm, and safe; and on which he has often *sat*.

Unmoveable] *Ἀμετακίνητοι*, from *α* negative; and *μετακινῶ* to move away; let nothing *shake* your faith: let nothing *move you away* from this hope of the gospel which is given unto you. What I tell you, I receive from God; your false teachers cannot say so: in a declaration of God you may unshakenly confide.

Always abounding in the work of the Lord] *The work of the Lord* is *obedience* to his holy word: every believer in Christ is a *workman* of God. He that *works* not, to bring glory to God, and good to man, is not acknowledged as a *servant of Christ*: and, if he be not a servant, he is not a *son*; and if not a son, then not an *heir*. And he must not only *work*, but *abound* in that work; ever exceeding his former *self*; and this, not for a *time*, but *always*; beginning, continuing, and ending every act of life to God's glory, and the good of his fellows.

Your labour is not in vain] *Your labour in the Lord, is not in vain*: you must not only *work*, but you must *labour*, put forth all your strength: and you must work and labour *in the Lord*, under his *direction*, and by his *influence*; for, without Him, you 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 dif-

stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know ^a that your labour is not in vain in the Lord.

A. M. 4060. A. D. 56. A. U. C. 808. Anno Imp. Neronis Cas. 3.

^a 2 Pet. 3. 14.—^c ch. 3. 8.

iculties, 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 in 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 *splendor* between the *sun*, *moon*, *planets*, and *stars*. This needs little application. There are some of the heavenly bodies that give *heat*, *light*, and *splendor*, as the *SUN*; and are of the utmost service to the world: some that give *light*, and comparative *splendor*, without *heat*, as the *MOON*; and yet are of very great use to mankind: others again, which give a *steady* but not a *splendid light*, as the *PLANETS*; and are serviceable in their particular spheres: and, lastly, others which *twinkle* in their respective systems, as the stars of different magnitudes.

7. *One star*, says the apostle, *differs from another in glory*, i. e. in *splendor*, according to what is called their dif-

ferent 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 *splendor*, into stars of the first, second, third, fourth, fifth, sixth, seventh, eighth, &c. magnitudes: of these 17,240, only *sixteen* are, by astronomers in general, agreed to be of the *first* magnitude; all of which are set down in the following catalogue; with some of those that are remarkable in the second, third, fourth, fifth, and sixth magnitudes. The Reader will observe, that the name of the *constellation*, or *star*, is first mentioned: the Greek letters, &c. are those by which they are distinguished on maps and globes; and they are, by astronomers, referred to by these letters and numbers. My inferences shall follow the *Table*.

A TABLE of the most remarkable FIXED STARS, from the FIRST to the SIXTH MAGNITUDE.

First Magnitude.	Second Magnitude.	Third Mag.	Fourth Mag.	Fifth Mag.	Sixth Mag.
In the mouth of Canis Major, or the Greater Dog, (Sirius, or the Dog-star,) - - - a	In the wing of Pegasus, (Algenib) - - - γ	Brightest of the Pleiades, η	In Libra, - γ	In Pisces, - δ	In Cancer, - ε
Bright star in Lyra, or the Harp, (Wega or Vega) - - - a	In the head of the Phoenix, - - - a	In Taurus, - γ	_____ x	19 _____	In the Sextant, 37
Bright star in Boötes, (Arcturus) - - - a	In the tail of Cetus, β	_____ ε	_____ λ	29 _____	_____ 38
In the heart of Leo Major, or the Great Lion, (Regulus) - a	In the girdle of Andromeda, - - - β	In Gemini, - δ	In Scorpio, σ	30 _____	In Leo, - 56
In the left shoulder of Auriga, or the Charioteer, (Capella) a	In the Ram's following horn, - - - a	_____ ζ	_____ τ	33 _____	In Sagittarius, δ
In the right foot of Orion, (Rigel) - β	In the neck of Cetus, ο	In Virgo, - β	In Ophiuchus, φ	_____ μ	_____ 1 ε
In the southern, or left eye, of the Bull, (Aldebaran) - - - a	In the jaw of Cetus, a	_____ γ	In Sagittarius, λ	In Cetus, - 20	In Aquarius, *ξ
In Eridanus, (Alnabar or Acharnar) a	In the head of Medusa, (Algol) - - - β	In Libra, - *γ	_____ 1 μ	In Aries, - 19	_____ 1 h
In the shoulder of Orion, (Betelgeuse) - - a	In Perseus' girdle, - a	_____ 1 ι	_____ 2 μ	3 ρ	In Orion, 4 χ
In the poop of the ship Argo, (Canopus) a	In the northern horn of the Bull, - - - β	In Scorpio, δ	_____ 1 ν	2 τ	In Ursa Minor, σ
In the loins of Canis Minor, or the Little Dog, (Procyon) - a	In Gemini, (Castor) - *α	In Ophiuchus, ϑ	_____ 2 ν	In Taurus, φ	_____ υ
Bright star in the foot of the Cross, - - - a	In Gemini, (Pollux) *β	In Sagittarius, *γ	In Capricorn, γ	_____ χ	_____ φ
In the spike of the Virgin, - - - a	In Orion's shoulder γ	_____ ο	In Aquarius, θ	105 _____	_____ 1 π
In the foot of the Centaur, - - - a	In the belt of Orion, δ	_____ σ	_____ λ	In Orion, 1 χ	_____ 2 π
In the Scorpion's heart, (Antares) - - - a	In the Dove, - - - a	_____ τ	_____ 2 τ	_____ 2 χ	In Cepheus, μ
In the mouth of the south fish, (Fomalhaut) - - - a	In the female Hydra, a	In Capricorn, β	_____ φ	In Auriga, - κ	In the Dragon, Y
	In Ursa Major, (Upper Pointer) - *α	_____ δ	In Pisces, - δ	In Gemini, λ	_____ X
	In Ursa Major, (Lower Pointer) - - - β	In Ursa Minor, α	_____ ε	_____ φ	_____ W
	The Lion's tail, (De- neb) - - - β	In Cassiopeia, γ	In Aries, - δ	In Cancer, - η	_____ B
	In the Cross, - - - β	_____ δ	In Taurus, 1 δ	_____ ϑ	_____ 1 V
	In the Dragon's tail, a	_____ ι	_____ 2 δ	In Leo, - - ω	_____ 2 V
	In the Balance, - - a	_____ β	In Gemini, γ	In Virgo, - ν	In Cassiopeia, ρ
	In the Swan's tail, - β	_____ ε	_____ ν	_____ μ	_____ π
	In Pegasus, (Markab) a	In Perseus γ	In Cancer, γ	In Libra, - μ	_____ 2 υ
	In Andromeda's head, a	_____ δ	_____ δ	In Scorpio, 1 ω	_____ χ
	In the shoulder of Pegasus, - - - β	In Ursa Major, μ	In Leo, - - η	_____ 2 ω	_____ w
	In the Crane's wing, a	_____ ε	_____ ε	_____ ω	_____ d
	In the Eagle, (Atteer) *α	In Ursa Major, δ	In Sagittarius, ρ	In Ophiuchus, ψ	In Perseus, g
	In the ship Argo, - - *β	_____ θ	In Capricorn, ρ	_____ ω	_____ h
		_____ λ	In Aquarius, ι	_____ α	_____ i
		In the Dragon, δ	_____ υ	_____ 1 τ	_____ s
		_____ β	_____ π	_____ 1 ψ	_____ m
		_____ x	In Virgo, - θ	_____ 2 ψ	_____ d
		_____ δ	_____ ι	_____ 3 ψ	In Auriga, h
			_____ x	_____ 3 ψ	_____ 1 e

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 and 10½ hours. 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 *Persæus*, 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 α in the tail of the *Dragon* is marked by Bode of the third magnitude, and the β in the same constellation of the second.

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, *Atter* 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 splendor 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 fit 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 shew yourselves approved unto God; workmen that need not be ashamed; rightly dividing the word of truth; and may the pleasure of the Lord prosper in your hands!—Amen.

CHAPTER XVI.

The apostle exhorts the Corinthians to make a contribution for the relief of the poor Christians at Jerusalem; and directs to the best mode of doing it, 1—4. Promises to pay them a visit after Pentecost, 5—9. Gives directions about the treatment of Timothy and Apollos, 10—12. And concerning watchfulness, &c. 13, 14. Commends the house of Stephanas, and expresses his satisfaction at the visit paid him by Stephanas, Fortunatus, and Achaicus, 15—18. Sends the salutations of different persons, 19—21. Shews the awful state of those who were enemies to Christ, 22. And concludes the Epistle with the apostolical benediction, 23, 24.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there

• Acts 11. 29. & 24. 17. Rom. 15. 26. 2 Cor. 8. 4. & 9. 1, 12. Gal. 2. 10.
† Acts 20. 7. Rev. 1. 10.

NOTES ON CHAP. XVI.

Verse 1. *The collection for the saints*] Πισι—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. x. 34. and Rqm. xv. 26.; and see the Note on the 27th verse of that chapter; and the apostle hereby teaches that it was the duty of one Christian congregation to help another when in distress.

Verse 2. *Upon the first day of the week*] The apostle prescribes the most convenient and proper method of making this contribution. 1. Every man was to feel it his duty to succour his brethren in distress. 2. He was to do this according to the ability which God gave him. 3. He was to do this at the conclusion of the week, when he had cast up his weekly earnings; and had seen how much God had prospered his labour. 4. He was then to bring it on the first day of the week, as is most likely, to the church or assembly, that it might be put in the common treasury. 5. We learn from this, that the weekly contribution could not be always the same, as each man was to lay by as God had prospered him: now some weeks he would gain more; others, less. 6. It appears from the whole, that the first day of the week, which is the Christian sabbath, was the day on which their principal religious meetings were held in Corinth, and the churches of Galatia; and, consequently, in all other places where Christianity had prevailed. This is a strong argument for the keeping of the Christian sabbath. 7. We may observe, that the apostle follows here the rule of the synagogue; it was a regular custom among the Jews, to make their collections for the poor on the sabbath-day, that they might not be without the necessaries of life, and might not be prevented from coming to the synagogue. 8. For the purpose of making this provision, they had a purse, which was called ארנקי של יסדקא Arneki shel tsidkaha, "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

be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

• 2 Cor. 8. 29.—† Gr. gift. 2 Cor. 8. 4, 6, 19.—• 2 Cor. 8. 4, 19.

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 masey, unless the masey 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 those persons whom they had recommended, to carry the alms to Jerusalem. If δοκιμασιης be read ye shall have approved, as Bp. Pearce does, the difficulty will vanish.

Some MSS. and several Versions, join δι' επιστολων by letters, to the following words; and read the verse thus: *When I come, those whom ye shall approve, I will send with letters to bring your liberality to Jerusalem.* This seems most natural.

Verse 4. *And if it be meet, &c.*] If it be a business that requires my attendance, and it be judged proper for me to go to Jerusalem, I will take those persons for my companions. On the delicacy with which St. Paul managed the business of a collection for the poor, Arch-deacon Paley makes the following appropriate remarks:—

"The following observations will satisfy us concerning the purity of our apostle's conduct in the suspicious business of a pecuniary contribution.

"1st. He disclaims the having received any inspired authority for the directions which he is giving: 'I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.' (2 Cor. chap. viii. 8.) Who, that had a sinister purpose to answer by the recommending of subscriptions, would thus distinguish, and thus lower the credit of his own recommendation?

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cæs. 3.

5 Now I will come unto you, *when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way: but

* Acts 19. 21. 2 Cor. 1. 16. — Acts 15. 9. & 17. 15. & 21. 5. Rom. 15. 24. 2 Cor. 1. 16. — Acts 18. 21. ch. 4. 19. James 4. 15.

“2nd. Although he asserts the general right of Christian ministers to a maintenance from their ministry, yet he protests against the making use of this right in his own person: ‘Even so hath the Lord ordained, that they which 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.’ (1 Cor. chap. ix. 14, 15.)

“3rd. He repeatedly proposes that there should be associates with himself in the management of the public bounty; not colleagues of his own appointment, but persons elected for that purpose by the contributors themselves. ‘And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem; and if it be meet that I go also, they shall go with me.’ (1 Cor. chap. xvi. 3, 4.) And in the second Epistle, what is here proposed, we find actually done, and done for the very purpose of guarding his character against any imputation that might be brought upon it, in the discharge of a pecuniary trust: ‘And we have sent with him the brother, whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace, (gift,) which is administered by us to the glory of the same Lord, and the declaration of your ready mind: avoiding this, that no man should blame us in this abundance which is administered by us; providing for things honest, not only in the sight of the Lord, but also in the sight of men:’ i. e. not resting in the consciousness of our own integrity, but, in such a subject, careful also to approve our integrity to the public judgment. (2 Cor. chap. viii. 18—21.)” *Horæ Paulinæ*, pag. 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*.

A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cæs. 3.

I trust to tarry a while with you, *if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and there are many adversaries.

10 Now, if Timotheus come, see that he may

* Acts 14. 27. 2 Cor. 2. 12. Col. 4. 5. Rev. 3. 8. — Acts 19. 9. — Acts 19. 23. ch. 4. 17.

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 on ver. 5.

Verse 9. *A great door and effectual is opened*] *Θορα γαρ μοι ανεργης μεγαλη και ενεργης*, a great and energetic door is opened to me: that is, God has made a grand opening to me in those parts, which I perceive will require much labour; and besides, I shall have many adversaries to oppose me. So Bp. Pearce understands the word *ενεργης*, not as signifying *effectual*, but as implying *full of labour*. *Door*, often signifies *occasion* or *opportunity*; but here, the apostle may allude to the throwing open of the great doors of the *Circus Maximus*, before the chariot races began; and the many adversaries, may refer to the numerous competitors in those races.

God gave him a grand opportunity to preach the gospel; but he was not to expect that either Satan, or wicked men, would leave him unmolested.

Verse 10. *Now, if Timotheus come*] Of Timothy we have heard before, chap. iv. 17. And we learn from Acts xix. 22. that Paul sent him with *Erastus* from *Ephesus* to *Macedonia*. It is evident, therefore, in opposition to the

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 8.

be with you without fear; for ^a he worketh the work of the Lord, as I also do.

11 ^b Let no man therefore despise him: but conduct him forth ^c in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother ^d Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time;

^a Rom. 16. 21. Phil. 2. 20, 22. 1 Thess. 3. 2. ^b 1 Tim. 4. 12. ^c Acts 15. 33. ^d ch. 1. 12. & 3. 5. ^e Matt. 24. 42. & 25. 13. 1 Thess. 5. 6. 1 Pet. 5. 8.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 9.

but he will come when he shall have convenient time.

13 ^e Watch ye, ^f stand fast in the faith, quit you like men, ^g be strong.

14 ^h Let all your things be done with charity.

15 I beseech you, brethren, (ye know ⁱ the house of Stephanas, that it is ^j the first-fruits of Achaia, and *that* they have addicted themselves to ^k the ministry of the saints,)

^e Ch. 15. 1. Phil. 1. 27. & 4. 1. 1 Thess. 3. 8. 2 Thess. 2. 15. ^f Eph. 6. 10. Col. 1. 11. ^g ch. 14. 1. 1 Pet. 4. 8. ^h ch. 1. 16. ⁱ Rom. 1. 5. ^j 2 Cor. 8. 4. & 9. 1. Heb. 6. 10.

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, (εν ειρηνη), in safety, as the word is used in Mark v. 34. and Luke vii. 50.*

For I look for him with the brethren.] Εκδεχομαι—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, are looking for him.*

Verse 12. *As touching our brother Apollos*] It appears from this, that the *brethren*, of whom the apostle speaks in the preceding verse, were then *with him* at Ephesus; *I, with the brethren, greatly desired him to come.*

But his will was not at all to come] As there had been a faction set up in the name of Apollos, at Corinth; he probably thought it not prudent to go thither at this time, lest his presence might be the means of giving it either strength or countenance.

Verse 13. *Watch ye*] You have many enemies; be continually on your guard; be always *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 chap. xv. 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, γρηγορειτε*, watch, and be continually on your guard, lest you be surprized by your enemies; keep your *scouts* out, and all your *centinels* 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—στημετε 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—Κρατιουσθε. 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 your's.

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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

16 ^a That ye submit yourselves unto such, and to every one that helpeth with us, and ^blaboureth.

17 I am glad of the coming of Stephanus and Fortunatus and Achaicus: ^cfor that which was lacking on your part they have supplied.

18 ^dFor they have refreshed my spirit and your's: therefore ^eacknowledge ye them that are such.

^a Heb. 13. 17. ^b Heb. 6. 10. ^c 2 Cor. 11. 9. Phil. 3. 30. Philem. 13. ^d Col. 4. 1. ^e 1 Thes. 5. 12. Phil. 2. 29.

instruments of supporting the work of God in Achaia; of which work they themselves have been the *first-fruits*. See the Note on Rom. xvi. 5.

Verse 16. *That ye submit yourselves unto such*] That ye have *due regard* to them, and consider them as especial instruments in the hand of God, for 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. v. 21. 1 Pet. v. 5.

Verse 17. *I am glad of the coming of Stephanus, &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, sect. 69. 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 your's*] They have been a means of contributing greatly to my comfort; and what contributes to my comfort, must increase your's. 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

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Ne-
ronis Cæs. 3.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, ^awith the church that is in their house.

20 All the brethren greet you. ^bGreet ye one another with a holy kiss.

21 ^cThe salutation of me Paul with mine own hand.

22 If any man ^dlove not the Lord Jesus

^a Rom. 16. 5. 15. Philem. 2. ^b Rom. 16. 16. ^c Col. 4. 18. ^d 2 Thes. 3. 17. Eph. 6. 24.

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 Acts xviii. 2, 18, 26. and Rom. xvi. 3.

With the church that is in their house.] That is, the company of believers who generally worshipped there. These were no churches or chapels at that time built; and the assemblies of Christians were necessarily held in private houses. It appears, that *Aquila and Priscilla*, devoted their house to this purpose. The house of *Philemon* was of the same kind, *Philem.* ver. 2. So was likewise the house of *Nymphas*, *Coloss.* iv. 15. See the Note on Rom. xvi. 5.

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 the Note on Rom. xvi. 16.

Verse 21. *The salutation of me Paul with mine own hand.*] This should be rendered "The salutation is written by the hand of me Paul;" *γεγραμματος* is written, being understood. It is very likely that the apostle wrote this and the following verses with his own hand. The rest, though dictated by him, was written by an amanuensis.

Verse 22. *If any man love not the Lord Jesus*] This is directed immediately against the Jews. From chap. xii. 3. we find that the Jews who pretended to be under the Spirit and teaching of God, called Jesus *αυαθημα*, or *accursed*; i. e. a person who should be devoted to destruction: see the Note there. In this place, the apostle *reverts* the whole upon themselves, and says, *If any man love not the Lord Jesus Christ*, let HIM be *αυαθημα* *accursed*, and devoted to destruction. This is not said in the way of a wish or impre-

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Nerois Cæs. 3.

Christ, 'let him be Anathema, ' Maranatha.

23 'The grace of our Lord Jesus Christ be with you.
24 My love be with you all in Christ Jesus. Amen.

Gal. 1. 8, 9. — Jude 14, 15.

tion, 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. *Niddai* נידוי, which signified a simple separation, or exclusion of a man from the synagogue, and from his wife and family, for *thirty* days.

2. *Cherem* כרם, which was inflicted on him who had borne the *Niddai*; 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 carcase be thrown to the wild beasts and serpents! Let his enemies, and his adversaries, triumph over him! Let his silver and gold be given to others! And let all his child-

The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus; and Timotheus.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Nerois Cæs. 3.

Rom. 16. 20.

ren be exposed at the doors of their enemies! And let posterity be astonished at his day! Let him be accursed by the mouth of *Addirion* and *Achtariel*; by the mouth of *Sandalphon* and *Hadraniel*; by the mouth of *Ansiel* and *Patchiel*; by the mouth of *Seraphiel* and *Sugansael*; by the mouth of *Michael* and *Gabriel*; by the mouth of *Raphael* and *Mesheretiel*! Let him be anathematized by the mouth of *Zafawif*, and by the mouth of *Hafawif*; who is the great God; and by the mouth of the seventy names of the Supreme King; and, lastly, by the mouth of *Tsoftak*, 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 Achiphel was in his counsel! Let the leprosy of Gehazi be his leprosy! and let there be no resurrection of his ruins! In the sepulchres of the children of Israel, let him not be buried! Let his wife be given to another; and let others bow themselves upon her in his death! In this anathema, let P. the son of P. be; and let this be his inheritance! But upon me, and upon all Israel, may God extend his peace and blessing, Amen." To this is added, the 18th, 19th, and 20th verses of Deut. xxix. which the Reader may read at his leisure. There are many things in this *Cherem* which require a comment, but this is not the place.

Anathema, Maranatha] "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 מָרָנָא מָרָנָא 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*, (כֶּרֶם cherem,) with a curse? And does he not intimate that the Lord was coming to smite the Jewish land with that curse? Which took place a very few years after, and continues on that gain-saying and rebellious people to the present day. What the apostle has said, was prophetic, and indicative of what was about to happen to that people. God was then coming to inflict punishment upon them: He came; and they were broken and dispersed.

Verse 23. *The grace of our Lord Jesus*] May the favour, influence, mercy, and salvation procured by Jesus

Christ, be *with you*! prevail amongst you, rule in you, and be exhibited by you, in your life and conversation! Amen.

Verse 24. *My love be with you all in Christ Jesus.*] It appears exceedingly strange, that the apostle should say, *My love be with you*; as he said, *The grace of our Lord Jesus Christ be with you*. We can easily conceive what the latter means: the *grace* of Christ is an *active, powerful, saving principle*; it is essential to the existence of the Christian church, that this *grace* should be ever with it: and, without this *grace*, no individual can be saved. But what could the *love* of the apostle do *with them*? Has it any meaning? I confess I can see none, unless it be intended to say, *I love you*; or, *I continue to love you*. The pronoun $\mu\omicron\upsilon$ *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 2 Cor. xiii. 13. *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 MOT *my*, is a corruption for $\Theta\epsilon\omicron\upsilon$ *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 ver. 5, 8, 10 and 19. and that it could *not* be "written by Silvanus, and Fortunatus, and Achaicus, and Timotheus;" needs no proof. But this subscription is wanting in all the best MSS. and Versions, either in *whole* or in *part*. In some, it is simply said, *The first to the Corinthians*; in others, *The first to the Corinthians is finished*;—written from *Ephesus*,—from *Asia*,—from *Ephesus of Asia*,—from *Philippi of Macedonia*,—from *Philippi of Macedonia*, and sent by the hands of *Timothy*, so the SYRIAC. Written from *Ephesus*, by *Stephanas* and *Fortunatus*, COPTIC. Written from *Philippi* by *Stephanas*, and *Fortunatus*, and *Achaicus*, SLAVONIC. Written, &c. by *Paul* and *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 no where else; and it reads a very awful lesson to those who disturb the peace of society, make schisms in the church of Christ, and endeavour to set up one preacher at the expense of another.

4. It shews 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, which, 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 *endowment* 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 *touch-stone* for the *trial* of creeds, confessions of faith, and ritual observances, to the end of the world.

7. I have often had occasion to note, that the whole *Epistle* refers so much to *Jewish* affairs, customs, forms of speech, ceremonies, &c. that it necessarily supposes the people to have been well acquainted with them: from this I infer, that a great majority of the Christian church at *Corinth*, was composed of *converted Jews*: and it is likely that this was the case in all the churches of *Asia Minor* and *Greece*. Many *Gentiles* were undoubtedly brought to the knowledge of the truth; but the chief converts were from among the *Hellenistic Jews*. In many respects, Jewish phraseology prevails more in this Epistle than even in that to the *Romans*. Without attention to this, it would be impossible to make any consistent sense out of the 15th chap. 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 *facilitious 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*.

END OF THE FIRST EPISTLE.

ERRATUM.

The following *Erratum* I have long wished for an opportunity of correcting; Matt. xiii. 25. Note, col. 2. line 9. leave out the sentence beginning thus, *Is found in no Greek writer*, and ending *any thing like it*; and add, The word is certainly not pure Greek; nor can it be traced to any respectable Greek origin: but it may be found in the Γεωπονικα, or Greek writers, *De Re Rusticâ*: see the edition by *Niclas*, Vol. I. lib. ii. cap. 43. where το ζιζανιον is said to be the same which the Greeks call αἶρα darnel. And *Florentinus* the writer, says, Το ζιζανιον, το λεγομενον αἶρα φθειρει τον σιτον αρτοις δε μιγνυμενη, σκοτοι τους εσθιοντας. “Zizanion, which is called *aira*, (darnel,) injures the wheat; and, mixed in the bread, occasions dimness of sight to those who eat of it.” The author might have added *vertigo*, or *gid-diness of the head also*, which is a constant effect produced by eating this noxious grain. *Sotion*, one of these writers, says, that “*Zizania* plucked up from the roots, when it has gained a considerable degree of maturity, and planted round the stem of a fruit-bearing tree, assists in perfecting the fruit, and prevents windfalls.” *Ibid.* Vol. III. lib. x. cap. 27. This is certainly not the vegetable to which our Lord refers.

INTRODUCTION TO THE SECOND EPISTLE

TO THE

CORINTHIANS.

FOR an account of *Corinth*, the Reader is referred to the *Preface* to the First Epistle; where every thing relative to the geographical, political, and religious situation of that celebrated city, as far as such subjects are proper for a work of this kind, is amply detailed.

As I have borrowed from the learned and accurate Archdeacon *Paley*, several arguments, to prove the *authenticity* of the *first* Epistle; and the same able writer having bestowed equal pains on the Second, I shall make those extracts which bear particularly on the subject; referring my Reader to the work itself, for ampler information.

SECTION I.

I WILL not say that it is impossible, having seen the First Epistle to the Corinthians, to construct a second with ostensible allusions to the first; or that it is impossible that both should be fabricated, so as to carry on an order and continuation of story, by successive references to the same events. But I say, that this, in either case, must be the effect of craft and design. Whereas, whoever examines the allusions to the former Epistle which he finds in this, whilst he will acknowledge them to be such as would rise spontaneously to the hand of the writer, from the very subject of the correspondence, and the situation of the corresponding parties, supposing these to be real, will see no particle of reason to suspect, either that the clauses containing these allusions were *insertions* for the purpose, or that the several transactions of the Corinthian church were feigned, in order to form a train of narrative, or to support the appearance of 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." (Chap. ix. 2, 3, 4.) St. Paul's being in Macedonia at the time of writing the Epistle, is, in this passage, inferred only from his saying, that he had boasted to the Macedonians of the alacrity of his Achaian converts; and the fear which he expresses, lest, if any of the Macedonian Christians should come with him unto Achaia, they should find his boasting unwarranted by the event. The *business* of the contribution is the sole cause of mentioning Macedonia at all. Will it be insinuated that this passage was framed merely to state that

ii INTRODUCTION TO THE SECOND EPISTLE TO THE CORINTHIANS.

St. Paul was now in Macedonia ; and, by that statement, to produce an apparent agreement with the purpose of visiting Macedonia, notified in the First Epistle ? Or will it be thought probable, that, if a sophist had meant to place St. Paul in Macedonia, for the sake of giving countenance to his forgery, he would have done it in so oblique a manner as through the medium of a contribution ? The same thing may be observed of another text in the Epistle, in which the name of Macedonia occurs : “ Furthermore, when I came to Troas to preach the Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus, my brother ; but taking my leave of them, I went from thence into Macedonia.” I mean, that it may be observed of this passage also, that there is a reason for mentioning Macedonia, entirely distinct from the purpose of shewing St. Paul to be *there*. The text, however, in which it is most strongly implied that St. Paul wrote the present Epistle from Macedonia, is found in the fourth, fifth, and sixth verses of the seventh chapter. Yet even here, I think, no one will contend, that St. Paul’s coming to Macedonia, or being in Macedonia, was the principal thing intended to be told : or, that the telling of it, indeed, was any part of the intention with which the text was written ; or that the mention even of the name of Macedonia was not purely incidental, in the description of those tumultuous sorrows with which the writer’s mind had been lately agitated, and from which he was relieved by the coming of Titus. The first five verses of the eighth chapter, which commend the liberality of the Macedonian churches, do not, in my opinion, by themselves, prove St. Paul to have been at Macedonia at the time of writing the Epistle.

2. In the First Epistle, St. Paul denounces a severe censure against an incestuous marriage, which had taken place amongst the Corinthian converts, with the connivance, not to say with the approbation, of the church ; and enjoins the church to purge itself of this scandal, by expelling the offender from its society, (Chap. v. 1—5.) In the Second Epistle, we find this sentence executed, and the offender to be so affected with the punishment, that St. Paul now intercedes for his restoration : “ Sufficient to such a man is this punishment, which was inflicted of many ; so that, contrariwise, ye ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with over-much sorrow ; wherefore, I beseech you, that ye would confirm your love towards him.” (2 Cor. chap. ii. 7, 8.) Is this whole business feigned for the sake of carrying on a continuation of story through the two Epistles ? The church also, no less than the offender, was brought by St. Paul’s reproof to a deep sense of the impropriety of their conduct. Their penitence and their respect to his authority, were, as might be expected, exceedingly grateful to St. Paul : “ *We were comforted not by Titus’s coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind towards me, so that I rejoiced the more ; for, though I made you sorry with a letter, I do not repent, though I did repent : for I perceive that the same epistle made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance : for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.*” (Chap. vii. 7—9.) That this passage is to be referred to the incestuous marriage, is proved by the twelfth verse of the same chapter ; “ Though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong ; but that our care for you, in the sight of God, might appear unto you.” There were, it is true, various topics of blame noticed in the First Epistle ; but there was none, except this of the incestuous marriage, which could be called a transaction between private parties, or of which it could be said that one particular person had “ done the wrong,” and another particular person “ had suffered it.” Could all this be without foundation ?

3. In the sixteenth chapter of the First Epistle, a collection for the saints is recommended to be set forwards at Corinth, (Chap. xvi. 1.) In the ninth chapter of the Second Epistle, such a collection is spoken of, as in readiness to be received : “ As touching the ministering to the saints, it is superfluous for me to write to you, for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many.” (Chap. ix. 1, 2.) This is such a continuation of the transaction as might be expected ; or, possibly it will be said, as might easily be counterfeited ; but there is a circumstance of nicety in the agreement between the two epistles, which, I am convinced, the author of a forgery would not have hit upon, or which, if he had hit upon it, he would have set forth with more clearness.

INTRODUCTION TO THE SECOND EPISTLE TO THE CORINTHIANS. iii

The Second Epistle speaks of the Corinthians as having begun this eleemosynary business a year before : " This is expedient for you, who have begun before, not only to do, but also to be forward a year ago." (Chap. viii. 10.) " I boast of you to them of Macedonia, that Achaia was ready a year ago." (Chap. ix. 2.) From these texts it is evident, that something had been done in the business a year before. It appears, however, from other texts in the Epistle, that the contribution was not yet collected or paid ; for brethren were sent from St. Paul to Corinth, " to make up their bounty." (Chap. ix. 5.) They are urged to " perform the doing of it." (Chap. viii. 11.) " And every man was exhorted to give as he purposed in his heart." (Chap. ix. 7.) The contribution, therefore, as represented in our present Epistle, was in readiness, yet not received from the contributors ; was begun, was forward long before, yet not hitherto collected. Now this representation agrees with one, and only with one, supposition, namely, that every man had laid by in store, had already provided the fund, from which he was afterwards to contribute—the very case which the First Epistle authorises us to suppose to have existed ; for in that Epistle St. Paul had charged the Corinthians, " upon the first day of the week, every one of them, to lay by in store as God had prospered him." (1 Cor. chap. xvi. 2.)

SECTION II.

In comparing the Second Epistle to the Corinthians with the Acts of the Apostles, we are soon brought to observe, not only that there exists no vestige either of the Epistle having been taken from the history, or the history from the epistle ; but also that there appears in the contents of the Epistle, positive evidence that neither was borrowed from the other. Titus, who bears a conspicuous part in the Epistle, is not mentioned in the Acts of the Apostles at all. St. Paul's sufferings enumerated, chap. xi. 24. " Of the Jews five times received I forty stripes, save one ; thrice was I beaten with rods ; once was I stoned ; thrice I suffered shipwreck ; a night and a day I have been in the deep," cannot be made out from his history as delivered in the Acts ; nor would this account have been given by a writer, who either drew his knowledge of St. Paul from that history, or who was careful to preserve a conformity with it. The account in the Epistle of St. Paul's escape from Damascus, though agreeing in the main fact with the account of the same transaction in the Acts, is related with such difference of circumstance, as renders it utterly improbable that one should be derived from the other. The two accounts, placed by the side of each other, stand as follows :

2 Cor. chap. xi. 32, 33. In Damascus, the governor under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend me ; and through a window in a basket was I let down by the wall, and escaped his hands.

Acts, chap. ix. 23—25. And after many days were fulfilled, the Jews took counsel to kill him ; but their laying in wait was known of Saul, and they watched the gates day and night to kill him : then the disciples took him by night, and let him down by the wall in a basket.

Now, if we be satisfied in general concerning these two ancient writings, that the one was not known to the writer of the other, or not consulted by him ; then the accordances which may be pointed out between them, will admit of no solution so probable, as the attributing of them to truth and reality, as to their common foundation.

SECTION III.

The opening of this Epistle exhibits a 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 shew 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 from which a suspicion could be conceived, either that the author of the Epistle had made use of the narrative in the Acts; or, on the other hand, that he had sketched the outline, which the narrative in the Acts only filled up. That the forger of an epistle, under the name of St. Paul, should borrow circumstances from a history of St. Paul then extant; or, that the author of a history of St. Paul should gather materials from letters bearing St. Paul's name, may be credited: but I cannot believe that any forger whatever should fall upon an expedient so refined, as to exhibit sentiments adapted to a situation, and to leave his readers to seek out that situation from the history; still less that the author of a history should go about to frame facts and circumstances, fitted to supply the sentiments which he found in the letter.

SECTION IV.

It has already been remarked, that St. Paul's original intention was to have visited Corinth in his way to Macedonia: "I was minded to come unto you before, and to pass by you into Macedonia." (2 Cor. chap. i. 15, 16.) It has also been remarked, that he changed his intention, and ultimately resolved upon going through Macedonia *first*. Now upon this head there exists a circumstance of correspondency between our Epistle and the history, which is not very obvious to the Reader's observation; but which, when observed, will be found, I think, close and exact. Which circumstance is this: that though the change of St. Paul's intention be expressly mentioned only in the second Epistle; yet it appears, both from the history and from this second Epistle, that the change had taken place before the writing of the first Epistle; that it appears however from neither, otherwise than by an inference, unnoticed perhaps by almost every one who does not sit down professedly to the examination.

First, then, how does this point appear from the history? In the nineteenth chapter of the Acts, and the twenty-first verse, we are told, that "Paul purposed, in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season." A short time after this, and evidently in pursuance of the same intention, we find, (chap. xx. 1, 2.) that "Paul departed from Ephesus for to go into Macedonia; and that, when he had gone over those parts, he came into Greece." The resolution, therefore, of passing first through Macedonia, and from thence into Greece, was formed by St. Paul previously to the sending away of Timothy. The order in which the two countries are mentioned, shews the direction of his intended route, "when he had 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 17th verse of the fourth chapter of the First

INTRODUCTION TO THE SECOND EPISTLE TO THE CORINTHIANS.

Epistle to the Corinthians, we discover, that Timothy had been sent away from Ephesus before that Epistle was written: "For this cause have I sent unto you Timotheus, who is my beloved son." The change, therefore, of St. Paul's resolution, which was prior to the sending away of Timothy, was necessarily prior to the writing of the First Epistle to the Corinthians.

Thus stands the order of dates, as collected from the history, compared with the First Epistle. Now let us enquire, secondly, how this matter is represented in the Epistle before us. In the *sixteenth* verse of the first chapter of this Epistle, St. Paul speaks of the intention which he had once entertained of visiting Achaia, in his way to Macedonia: "In this confidence I was minded to come unto you before, that ye might have a second benefit: and to pass by you into Macedonia." After protesting, in the *seventeenth* verse, against any evil construction that might be put upon his laying aside of this intention, in the *twenty-third* verse he discloses the cause of it: "Moreover I call God for a record upon my soul, that, to spare you, I came not as yet unto Corinth." And then he proceeds as follows: "But I determined this with myself, that I would not come again to you in heaviness; for, if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? *And I wrote this same unto you*, lest when I came I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all; for, out of much affliction and anguish of heart, *I wrote unto you with many tears*; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you; but if any have caused grief, he hath not grieved me but in part, that I may not over-charge you all. Sufficient to such a man is this punishment, which was inflicted of many." In this quotation, let the Reader first direct his attention to the clause marked by Italics, "and I wrote this same unto you," and let him consider, whether from the context, and from the structure of the whole passage, it be not evident that this writing was after St. Paul had "determined with himself, that he would not come again to them in heaviness?" whether, indeed, it was not in consequence of this determination, or at least with this determination upon his mind? And, in the next place, let him consider, whether the sentence, "I determined this with myself, that I would not come again to you in heaviness," do not plainly refer to that postponing of his visit, to which he had alluded in the verse but one before, when he said, "I call God for a record upon my soul, that, to spare you, I came not as yet unto Corinth:" and whether this be not the visit of which he speaks in the sixteenth verse, wherein he informs the Corinthians, "that he had been minded to pass by them into Macedonia;" but that, for reasons which argued no levity or fickleness in his disposition, he had been compelled to change his purpose. If this be so, then it follows that the writing here mentioned was posterior to the change of his intention. The only question, therefore, that remains, will be, whether this writing relate to the letter which we now have under the title of the First Epistle to the Corinthians, or to some other letter not extant? And upon this question, I think Mr. Locke's observation decisive; namely, that the second clause marked in the quotation by Italics, "I wrote unto you with many tears," and the first clause so marked, "I wrote this same unto you," belong to one writing, whatever that was; and that the second clause goes on to advert to a circumstance which is found in our present First Epistle to the Corinthians; namely, the case and punishment of the incestuous person. Upon the whole, then, we see, that it is capable of being inferred, from St. Paul's own words, in the long extract which we have quoted, that the First Epistle to the Corinthians was written after St. Paul had determined to postpone his journey to Corinth; in other words, that the change of his purpose with respect to the course of his journey, though expressly mentioned only in the Second Epistle, had taken place before the writing of the First; the point which we made out to be implied in the history, by the order of the events there recorded, and the allusions to those events in the First Epistle. Now this is a species of congruity of all others the most to be relied upon. It is not an agreement between two accounts of the same transaction, or between different statements of the same fact, for the fact is not stated; nothing that can be called an account is given; but it is the junction of two conclusions, deduced from independent sources, and deducible only by investigation and comparison.

SECTION V.

But if St. Paul had changed his purpose before the writing of the First Epistle, why did he defer explaining himself to the Corinthians, concerning the reason of that change, until he wrote the Second? This is a very fair question; and we are able, I think, to return to it a satisfactory answer. The real cause, and the cause at length assigned by St. Paul for postponing his visit to Corinth, and not travelling by the route which he had at first designed, was the disorderly state of the Corinthian church at the time, and the painful severities which he should have found himself obliged to exercise, if he had come amongst them during the existence of these irregularities. He was willing therefore to try, before he came in person, what a letter of authoritative objur- gation would do amongst them, and to leave time for the operation of the experiment. That was his scheme in writing the First Epistle. But it was not for him to acquaint them with the scheme. After the Epistle had produced its effect (and to the utmost extent, as it should seem, of the apostle's hopes); when he had wrought in them a deep sense of their fault, and an almost passionate solicitude to restore themselves to the approbation of their teacher; when Titus, (chap. vii. 6, 7, 11.) had brought him intelligence "of their earnest desire, their mourning, their fervent mind towards him, of their sorrow and their penitence; what carefulness, what clearing of themselves, what indignation, what fear, what vehement desire, what zeal, what revenge," his letter, and the general concern occasioned by it, had excited amongst them; he then opens himself fully upon the subject. The affectionate mind of the apostle is touched by this return of zeal and duty. He tells them that he did not visit them at the time proposed, lest their meeting should have been attended with mutual grief; and with grief to him embittered by the reflection, that he was giving pain to those, from whom alone he could receive comfort: "I determined this with myself, that I would not come again to you in heaviness; for, if I make you sorry, who is he that maketh me glad but the same which is made sorry by me?" (chap. ii. 1, 2.): that he had written his former Epistle to warn them beforehand of their fault, "lest when he came he should have sorrow of them of whom he ought to rejoice;" (chap. ii. 3.): that he had the farther view, though perhaps unper- ceived by them, of making an experiment of their fidelity, "to know the proof of them, whether they are obedient in all things," (chap. ii. 9.) This full discovery of his motive came very naturally from the apostle, after he had seen the success of his measures, but would not have been a seasonable communication before. The whole composes a train of sentiment and of conduct resulting from real situation, and from real circumstance; and as remote as possible from fiction or imposture.

SECTION VI.

Chap. xi. 9. "When I was present with you and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied." The principal fact set forth in this passage, the arrival at Corinth of brethren from Macedonia during St. Paul's first residence in that city, is explicitly recorded, Acts, chap. xviii. 1, 5. "After these things Paul departed from Athens, and came to Corinth. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews that Jesus was Christ."

SECTION VII.

The above quotation from the Acts proves that Silas and Timotheus were assisting to St. Paul in preaching the gospel at Corinth. With which correspond the words of the Epistle (chap. i. 19.): "For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea." I do admit that the correspondency, considered by itself, is too direct and obvious: and that an impostor, with the history before him, might, and probably would, produce agreements of the same kind. But let it be remembered, that this reference is found in a writing, which, from many discrepancies, and especially from those noted Sect. II., we may conclude, was not composed by any one who had consulted, and who pursued the history. Some observation also arises upon the variation of the name. We read Silas in the

Acts, Silvanus in the Epistle. The similitude of these two names, if they were the names of different persons, is greater than could easily have proceeded from accident; I mean that it is not probable, that two persons placed in situations so much alike, should bear names so nearly resembling each other. On the other hand, the difference of the name in the two passages negatives the supposition of either the passages, or the account contained in them, being transcribed from the other. That they were the same person, is farther confirmed by 1 Thess. chap. i. 1. compared with Acts, chap. xvii. 10.

SECTION VIII.

Chap. ii. 12, 13. "When I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia."

To establish a conformity between this passage and the history, nothing more is necessary to be presumed, than that St. Paul proceeded from Ephesus to Macedonia, upon the same course by which he came back from Macedonia to Ephesus, or rather to Miletus, in the neighbourhood of Ephesus; in other words, that, in his journey to the peninsula of Greece, he went and returned the same way. St. Paul is now in Macedonia, where he had lately arrived from Ephesus. Our quotation imports, that in his journey he had stopped at Troas. Of this, the history says nothing, leaving us only the short account, that "Paul departed from Ephesus, for to go into Macedonia." But the history says, that, in his *return* from Macedonia to Ephesus, "Paul sailed from Philippi to *Troas!* and that, when the disciples came together on the first day of the week to break bread, Paul preached unto them all night; that from Troas he went by land to Assos; from Assos, taking ship, and coasting along the front of Asia Minor, he came by Mitylene to Miletus." Which account proves, first, that Troas lay in the way by which St. Paul passed between Ephesus and Macedonia; secondly, that he had disciples there. In one journey between these two places, the Epistle, and in another journey between the same places, the history makes him stop at this city. Of the first journey he is made to say, "that a door was in that city opened unto me of the Lord;" in the second, we find disciples there collected around him, and the apostle exercising his ministry, with, what was even in him, more than ordinary zeal and labour. The Epistle, therefore, is in this instance confirmed, if not by the terms, at least by the probability of the history; a species of confirmation by no means to be despised, because, as far as it reaches, it is evidently uncontrived.

SECTION IX.

Chap. xi. 24, 25. "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep."

These particulars cannot be extracted out of the Acts of the Apostles; which proves, as hath been already observed, that the *Epistle* was not framed from the *history*: yet they are consistent with it, which, considering how numerically circumstantial the account is, is more than could happen to arbitrary and independent fictions. When I say that these particulars are *consistent* with the history; I mean, first, that there is no article in the enumeration which is contradicted by the history; secondly, that the history, though silent with respect to many of the facts here enumerated, has left space for the existence of these facts, consistent with the fidelity of its own narration.

First, no contradiction is discoverable between the Epistle and the history. When St. Paul says, *thrice* was I beaten with rods, although the history record only *one* beating with rods, viz. at Philippi, Acts xvi. 22. yet is there no contradiction. It is only the omission in one book of what is related in another. But had the history contained accounts of *four* beatings with rods, at the time of writing this Epistle, in which St. Paul says, that he had only suffered *thrice*, 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 Lycabonia. "Then came thither certain Jews from Antioch and Iconium, who persuaded the people; and, having stoned Paul, drew him out of the city, supposing he had been dead." (Chap. xiv. 19.) And it mentions also another occasion, in which "an assault was made both of the Gentiles, and also of the Jews with their rulers, to use them despitely, and to stone them; but they were aware of it," the history proceeds to tell us, "and fled into Lystra and Derbe." This happened at Iconium, prior to the date of the Epistle. Now had the assault been completed; had the history related that a stone was thrown, as it relates that preparations were made both by Jews and Gentiles to stone Paul and his companions; or even had the account of this transaction stopped, without going on to inform us that Paul and his companions were "aware of their danger and fled," a contradiction between the history and the Epistle would have ensued. Truth is necessarily consistent: but it is scarcely possible that independent accounts, not having truth to guide them, should thus advance to the *very brink of contradiction* without falling into it.

Secondly, I say, that if the Acts of the Apostles be silent concerning many of the instances enumerated in the Epistle, this silence may be accounted for, from the plan and fabric of the history. The date of the Epistle synchronises with the beginning of the twentieth chapter of the Acts. The part, therefore, of the history, which precedes the twentieth chapter, is the only part in which can be found any notice of the persecutions to which St. Paul refers. Now it does not appear that the author of the history was with St. Paul until his departure from Troas, on his way to Macedonia, as related chap. xvi. 10.; or rather indeed the contrary appears. It is in this point of the history that the language changes. In the seventh and eighth verses of this chapter the *third* person is used. "After *they* were come to Mysia, *they* assayed to go into Bithynia, but the Spirit suffered *them* not; and *they* passing by Mysia came to Troas:" and the third person is in like manner constantly used throughout the foregoing part of the history. In the tenth verse of this chapter, the *first* person comes in: "After Paul had seen the vision, immediately *we* endeavoured to go into Macedonia; assuredly gathering that the Lord had called *us* to preach the Gospel unto them." Now, from this time to the writing of the Epistle, the history occupies four chapters; yet it is in these, if in any, that a regular or continued account of the apostle's life is to be expected: for how succinctly his history is delivered in the preceding part of the book, that is to say, from the time of his conversion to the time when the historian joined him at Troas, except the particulars of his conversion itself, which are related circumstantially, may be understood from the following observations:

The history of a period of sixteen years is comprised in less than three chapters; and of these, a material part is taken up with discourses. After his conversion, he continued in the neighbourhood of Damascus, according to the history, for a certain considerable, though indefinite length of time, according to his own words (Gal. i. 18.) for three years; of which no other account is given than this short one, that "straightway he preached Christ in the synagogues, that he is the Son of God; that all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem? that he increased the more in strength, and confounded the Jews which dwelt at Damascus; and that, after many days were fulfilled, the Jews took counsel to kill him." From Damascus he proceeded to Jerusalem: and of his residence there nothing more particular is recorded, than that "he was with the apostles, coming in and going out; that he spake boldly in the name of the Lord Jesus, and disputed against the Grecians, who went about to kill him." From Jerusalem, the history sends him to his native city of Tarsus. (Acts, chap. ix. 30.) It seems probable, from the order and disposition of the history, that St. Paul's stay at Tarsus was of some continuance; for we hear nothing of him, until, after a long apparent interval, and much interjacent narrative, Barnabas, desirous of Paul's assistance upon the enlargement of the Christian mission, "went to Tarsus for to seek him." (Chap. xi. 25.) We cannot doubt that the new apostle had been busied in his ministry; yet of what he did, or what he suffered, during this period, which may include three or four years, the history professes not to deliver any information. As Tarsus was situated upon the sea-coast, and as, though Tarsus was his home, yet it is probable

he visited from thence many other places, for the purpose of preaching the Gospel, it is not unlikely that in the course of three or four years he might undertake many short voyages to neighbouring countries, in the navigating of which we may be allowed to suppose that some of those disasters and shipwrecks befel him, to which he refers in the quotation before us, "thrice I suffered shipwreck, a night and a day I have been in the deep." This last clause I am inclined to interpret of his being obliged to take to an open boat, upon the loss of the ship, and his continuing out at sea in that dangerous situation, a night and a day. St. Paul is here recounting his sufferings, not relating miracles. From Tarsus, Barnabas brought Paul to Antioch, and there he remained a year: but of the transactions of that year no other description is given than what is contained in the *last four verses of the eleventh chapter*. After a more solemn dedication to the ministry, Barnabas and Paul proceeded from Antioch to Cilicia, and from thence they sailed to Cyprus, of which voyage no particulars are mentioned. Upon their return from Cyprus, they made a progress together through the Lesser Asia; and though two remarkable speeches be preserved, and a few incidents in the course of their travels circumstantially related, yet is the account of this progress, upon the whole, given professedly with conciseness; for instance, at Iconium it is said, that they abode a long time, (Chap. xiv. 3.) yet of this long abode, except concerning the manner in which they were driven away, no memoir is inserted in the history. The whole is wrapped up in one short summary, "They spake boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands." Having completed their progress, the two apostles returned to Antioch, "and there they abode long time with the disciples." Here we have another large portion of time passed over in silence. To this succeeded a journey to Jerusalem, upon a dispute which then much agitated the Christian church, concerning the obligation of the law of Moses. When the object of that journey was completed, Paul proposed to Barnabas to go again and visit their brethren in every city where they had preached the word of the Lord. The execution of this plan carried our apostle through Syria, Cilicia, and many provinces of the Lesser Asia; yet is the account of the whole journey dispatched, in *four verses of the sixteenth chapter*.

SECTION X.

Chap. iii. 1. "Do we begin again to commend ourselves? or need we, as some others, Epistles of commendation to you?"

"As some others." Turn to Acts xviii. 27. and you will find that, a short time before the writing of this Epistle, Apollos had gone to Corinth with letters of commendation from the Ephesian Christians; "and when Apollos was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him." Here the words of the Epistle bear the appearance of alluding to some specific instance, and the history supplies that instance; it supplies at least an instance as apposite as possible to the terms which the apostle uses, and to the date and direction of the Epistle, in which they are found. The letter which Apollos carried from Ephesus, was precisely the letter of commendation which St. Paul meant; and it was to Achaia, of which Corinth was the capital, and indeed to Corinth itself (Acts, chap. xix. 1.) that Apollos carried it; and it was about two years before the writing of this Epistle. If St. Paul's words be rather thought to refer to some general usage which then obtained among Christian churches, the case of Apollos exemplifies that usage; and affords that species of confirmation to the Epistle, which arises from seeing the manners of the age, in which it purports to be written, faithfully preserved.

SECTION XI.

Chap. xiii. 1. "This is the third time I am coming to you:" *τρίτην τὴν ἐρχομαί.*

Do not these words import that the writer had been at Corinth *twice* before? Yet, if they import this, they overset every congruity we have been endeavouring to establish. The Acts of the Apostles record only *two journies* of St. Paul to Corinth. We have all along supposed, what every mark of time except this expression indicates, that the Epistle was written between the first and second of these journies. If St. Paul had been already *twice* at Corinth, this supposition must be given up: and every argument or observation which depends

upon it, falls to the ground. Again, the Acts of the Apostles not only record no more than *two* journies of St. Paul to Corinth, but do not allow us to suppose that more than *two* such journies could be made or intended by him within the period which the history comprises; for, from his first journey into Greece to his first imprisonment at Rome, with which the history concludes, the apostle's time is accounted for. If, therefore, the Epistle were written after the second journey to Corinth, and upon the view and expectation of a third, it must have been written after his first imprisonment at Rome, *i. e.* after the time to which the history extends. When I first read over this Epistle, with the particular view of comparing it with the history, which I chose to do without consulting any commentary whatever, I own that I felt myself confounded by the text. It appeared to contradict the opinion which I had been led, by a great variety of circumstances, to form; concerning the date and occasion of the Epistle. At length, however, it occurred to my thoughts to inquire, whether the passage did necessarily imply that St. Paul had been at Corinth twice; or, whether, when he says, "This is the third time I am coming to you," he might mean only that this was the third time that he was *ready*, that he was *prepared*, that he *intended* to set out upon his journey to Corinth. I recollected that he had once before this purposed to visit Corinth, and had been disappointed in this purpose; which disappointment forms the subject of much apology and protestation, in the first and second chapters of the Epistle. Now, if the journey in which he had been disappointed was reckoned by him one of the times in which "he was coming to them," then the present would be the *third* time, *i. e.* of his being *ready* and *prepared* to come; although he had been actually at Corinth only *once* before. This conjecture being taken up, a farther examination of the passage and the Epistle, produced proofs which placed it beyond doubt. "This is the third time I am coming to you:" in the verse following these words, he adds, "I told you before, and foretel you, as if I were present *the second time*; and being absent, now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare." In this verse, the apostle is declaring beforehand what he would do in his intended visit: his expression therefore, "as if I were present *the second time*," relates to that visit. But, if his future visit would only make him present among them a second time, it follows that he had been already there but *once*.—Again, in the *fifteenth* verse of the first chapter, he tells them, "In this confidence, I was minded to come unto you before, that ye might have a *second* benefit." Why a second, and not a third benefit? why *δευτεραν*, and not *τριτην χαριν*, if the *τριτον ερχομαι* in the thirteenth chapter, meant a *third* visit? for, though the visit in the first chapter be that visit in which he was disappointed, yet, as it is evident from the Epistle, that he had never been at Corinth from the time of the disappointment to the time of writing the Epistle, it follows, that if it were only a second visit in which he was disappointed *then*, it could only be a second visit which he proposed *now*. But the text which I think is decisive of the question, if any question remain upon the subject, is the *fourteenth* verse of the *twelfth* chapter: "Behold the third time I am ready to come to you:" *Ιδου τριτον ετοιμωσ εχω ελθειν*. It is very clear that the *τριτον ετοιμωσ εχω ελθειν* of the *twelfth* chapter, and the *τριτον τυτο 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 τυτο 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.

Chap. x. 14—16. “ We are come as far as to you also, in preaching the Gospel of Christ ; not boasting of things without our measure, that is, of other men’s labours ; but having hope, when your faith is increased, that we shall be enlarged by you, according to our rule, abundantly to preach the Gospel in the regions beyond you.”

This quotation affords an indirect, and therefore unsuspecting, but at the same time a distinct and indubitable recognition of the truth and exactness of the history. I consider it to be implied by the words of the quotation, that Corinth was the extremity of St. Paul’s travels *hitherto*. He expresses to the Corinthians his hope, that, in some future visit, he might “preach the Gospel to the regions beyond them ;” which imports that he had not hitherto proceeded “beyond them,” but that Corinth was as yet the farthest point or boundary of his travels. Now, how is St. Paul’s first journey into Europe, which was the only one he had taken before the writing of the Epistle, traced out in the history ? Sailing from Asia, he landed at Philippi : from Philippi, traversing the eastern coast of the peninsula, he passed through Amphipolis and Apollonia to Thessalonica : from thence through Berea to Athens, and from Athens to Corinth, *where he stopped* ; and from whence, after a residence of a year and a half, he sailed back into Syria. So that Corinth was the last place which he visited in the peninsula ; was the place from which he returned into Asia ; and was, as such, the boundary and limit of his progress. He could not have said the same thing, viz. “ I hope hereafter to visit the regions beyond you,” in an Epistle to the Philippians, or in an Epistle to the Thessalonians, inasmuch as he must be deemed to have already visited the regions beyond *them*, having proceeded from those cities to other parts of Greece. But from Corinth he returned home ; every part therefore beyond that city, might properly be said, as it is said in the passage before us, to be unvisited. Yet is this propriety the spontaneous effect of truth, and produced without meditation or design.

For St. Paul’s journies, the Reader is referred to the *Map* which accompanies the Acts of the Apostles.

Dr. *Lightfoot*, in his *Chronology of the New Testament*, has made some good observations on the *date* of this Epistle ; and the *circumstances* by which that date is ascertained : collating, as Dr. *Paley* has done, the *Epistle* with those parts of the *history* in the Acts, which refer to it.

The following is the substance of what he says on this subject :—

A new year being now entered, and Paul intending for *Syria*, as soon as the spring was a little up, he sends *Titus* beforehand to *Corinth*, to hasten their collections for the saints in *Judea*, that they might be ready against Paul should come thither. And with *Titus* he sends two other brethren ; and by them all, he sends the Second Epistle to the Corinthians. The proof that it was written and sent at this time, and in this manner, is plain, by these places and passages in it : Chap. ix. 2, 3, 4. *I know the forwardness of your mind, for which I boast of you to them of Macedonia : yet have I sent the brethren, lest our boasting of you should be in vain ; lest haply they of Macedonia come with me, &c.* Chap. xii. 14. *Behold the third time I am coming to you.* Chap. xiii. 1. *This is the third time I am coming to you.* And, Chap. viii. 16. *But thanks be unto God, who put the same earnest care into the heart of Titus for you.* Ver. 17. *Being more forward of his own accord, he went unto you.* Ver. 18. *And with him we have sent the brother whose praise is in the gospel.* Ver. 22. *And we have sent with them our brother, whom we have oftentimes proved diligent in many things, &c.*

The apostle, in this Second Epistle to *Corinth*, first excuses his not coming to them, according as he had promised in his First Epistle, 1 *Cor.* xvi. 5. clearing himself from all lightness in making, and from all unfaithfulness in breaking, that promise ; and fixing the principal reason upon themselves and their present condition : because he had not yet intelligence, when he went first into *Macedonia*, of any reformation among them of those

enormities that he had reproved 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 misdemeanours as he did, was one advantage that his enemies took to open their mouths against him, and to withdraw the hearts of the Corinthians from him; and chiefly because he was so urgent against the works of the law as to justification, and those rites which the Jews, even the most of those that were converted to the gospel, too much doated on.

After he had sent away this Epistle by *Titus, Erastus* and *Mark*, if our conjecture fail not, and had given notice to the *Corinthians* of his speedy coming to them, and warning them to get their collections ready against he came, he provided for his journey into *Syria*, which he had intended so long: partly to visit the churches in these parts, and partly to bring up the collections he had got for the poor of *Judea*; of which, he had promised to the three ministers of the circumcision, *Peter, James, and John*, that he would be careful, *Gal. ii. 10.*

Acts, Chap. xx. 4. And there accompanied him into Asia, Sopater of Beroa: and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus: and of Asia, Tychicus and Trophimus. Ver. 5. These going before tarried for us at Troas. Ver. 6. And we sailed away from Philippi, after the days of unleavened bread.

But when Paul, and this his company, are all going for *Asia* together, why should they not set out together; but these go before, and tarry at *Troas*, and Paul and some other of his company come after? Nay, they were all to meet at *Troas*, as it appeareth, *ver. 6.* Why might they not then have gone altogether to *Troas*?

The reason of this was, because Paul himself was to go by *Corinth*: and not minding to stay there but very fittle, because he hastened to *Jerusalem*, he would not take his whole train thither, but sends them off the next way they could go to *Troas*, himself promising and resolving to be speedily with them there. He had promised a long time to the church of *Corinth* to come unto them, and he had newly sent word in that Epistle that he had lately sent, that now his coming would be speedy, *2 Cor. xii. 14. Behold the third time I am ready to come to you:* and *chap. xiii. 1. This is the third time that I am coming to you.* Not that he had been there twice before, for since his first departing thence, (when he had 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, *2 Cor. i. 15, 16, 17.* But now he not only promises by the Epistle that he will come, but staketh the three brethren that he had sent thither, for witnesses and sureties of that promise, *2 Cor. xiii. 1, 2.* that in the mouth of these witnesses his promise might be established and assured. See the *Introduction, Sect. xi.*

Now the time is come that he makes good his promise; and whilst the rest of his company go directly to the next cut to *Troas*, he himself and Luke, and whom else he thought good to retain with him, go about by *Corinth*.

And now to look a little further into the reason of their thus parting company, and of Paul's short stay at *Corinth* when he came there, we may take into our thoughts, (besides how much he hastened to *Jerusalem*;) the jealousy that he had, lest he should not find all things at *Corinth* so comfortable to himself, and so creditable to them, before those that should come with him, as he desired. He has many passages in the Second Epistle that he wrote to them, that glance that way: for though, as to the general, there was reformation wrought among them, upon the receiving his First Epistle, and thereupon he speaks very excellent things of them; yet were there not a few that thought basely of him, *2 Cor. x. 12.* and traduced him and his doctrine, *Chap. xi and xii.* and gave him cause to suspect that his boasting of that church to the churches of *Macedonia* might come off but indifferently, if the *Macedonians* should come with him to see how all things were there, *2 Cor. ix. 4.* And therefore it was but the good policy of just fear, grief, and prudence to send them by another way, and he had very just cause to stay but a little while when he came there.

Lightfoot's Works, Vol. I. pag. 310, &c.

PREFACE TO THE SECOND EPISTLE

TO THE

CORINTHIANS.

IT is a general opinion among learned men, that this Epistle was written *about a year after the former* : and this seems to be supported by the words, chap. ix. 2. *Achaia was ready a year ago* ; for the Apostle, having given instructions for that collection, to which he refers in these words at the close of the preceding Epistle, they would not have had the *forwardness* there mentioned, till a year had elapsed. As the Apostle had purposed to stay at Ephesus till *Pentecost*, 1 Cor. xvi. 8. and he staid some time in Asia after his purpose to leave Ephesus, and go to Macedonia, Acts ix. 21, 22. and yet making here his apology for not *wintering* in Corinth, as he thought to do, 1 Cor. xvi. 6. this Epistle must have been written *after* the winter ; and consequently when a *new year* was begun. It therefore, says *Dr. Whitby*, seems to have been written after his *second* coming to *Macedonia*, mentioned Acts xx. 3. For, (1.) it was written after he had been at *Troas*, and had left that place to return to *Macedonia* : now that was at his *second* going thither ; see chap. ii. 12. (2.) It was written when Timothy was *with* him : now, when he left *Ephesus* to go into *Macedonia*, Timothy went not *with* him, but was sent *before* him, Acts xix. 22. but at his *second* going through *Macedonia*, Timothy was *with* him, Acts xx. 4. (3.) He speaks of some *Macedonians*, who were likely to accompany him, chap. ix. 4. Now, at his *second* going from *Macedonia*, there accompanied him *Aristarchus*, *Secundus*, and *Gaius* of *Thessalonica*, the Metropolis of *Macedonia*, Acts xx. 4. (4.) The postscript says, that this Epistle was written from *Philippi*, where Paul was till the days of unleavened bread, Acts xx. 6. it therefore seems to have been sent from thence to them by *Titus*, and some *other person*, not long before St. Paul's coming to them ; which he speaks of as *instant*, chap. xiii. 1. and that which he was *now ready to do*, chap. xii. 14. And *did*, according to *Dr. Lightfoot*, in his journey from *Philippi* to *Troas* ; he sailing *about* from *Philippi* to Corinth, to make good his promise ; whilst the rest that were with him, Acts xx. 4. went *directly the next cut* to *Troas*, and there waited for him. See *Whitby*.

That the first Epistle had produced powerful effects among the Corinthians, is evident, from what the Apostle mentions in this. Titus had met him in Macedonia, and told him of the reformation produced by this Epistle ; see chap. vii. 5. that the church had excommunicated the incestuous man ; that the Epistle had overwhelmed them with great distress ; had led them to a close examination of their conduct and state ; and had filled them with respect and affection for their Apostle, &c. Hearing this, St. Paul wrote this second Epistle, to 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, chap. i. ver. 1—7.

II.—The NARRATION, comprehending an account of what had happened to himself ; his answer to their questions concerning the incestuous person, with different other matters ; among which, the following are the chief :

- (1.) The *persecution* which he had suffered in Asia, and from which he had been miraculously rescued, chap. i. 8—14.
- (2.) His *purpose* to pay them a visit, chap. i. 15—24.
- (3.) Concerning the *sorrow* which they had suffered, on account of the *excommunication* of the incestuous person, chaps. ii. and vii.
- (4.) His own vindication against the false apostle ; in which he gives an account of his *doctrine*, chap. iii. 6—18. His *conduct*, chap. iv. 1—6. His bodily infirmities, chap. iv. 7. and chap. v.
- (5.) Strongly exhorts them to a *holy life*, chap. vi. and vii.

III. Of the ALMS that had been collected, and were yet to be collected, chap. viii. and ix.

IV.—His DEFENCE against the false apostle and his calumniators in general, chaps. x—xii.

V.—MISCELLANEOUS matters, chap. xiii.

It may be remarked, once for all, that none of these, or such *artificial divisions*, are made by the Apostle himself ; no more than the divisions into *chapters* and *verses*. All these are the work of *man* : and certainly contribute nothing to a proper understanding of the Epistle itself. The Apostle appears to have sat down, and, under the influence of the Divine Spirit, he wrote on the different subjects treated of in the Epistle, just in the order that these things occurred to his mind ; without intending particular *heads*, *divisions*, or *subdivisions*. And as he probably wrote the whole with very little intermission of time ; his sense will be best apprehended by those who carefully read over the whole at *one sitting*.

THE
SECOND EPISTLE OF PAUL THE APOSTLE
 TO
THE CORINTHIANS.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan æra of the world, or that used by the Emperors of the East in their diplomata, &c. and thence also called the "civil æra of the Greeks, $\sigma\phi\zeta\iota$, (5565.)—Year of the Alexandriã æra of the world, or ecclesiastical epoch of the Greeks, $\sigma\phi\nu\theta$, (5559.)—Year of the Antiochian æra of the world, $\sigma\phi\mu\theta$, (5549.)—Year of the Eusebian epoch of the creation, or that used in the Chronicon of Eusebius, and the Roman Martyrology, $\delta\sigma\pi\epsilon$, (4285.)—Year of the Julian Period, 4765—Year of the world, according to Bedford and Kennedy, in their Scripture Chronology, 4065—Year of the Ussherian æra 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 æra of the world, as fixed by Scaliger and Ussher, arises from the former chronologer placing the birth of Abraham in the 70th, and the latter in the 130th year of the life of his father Terah. For Scaliger's computation, see on Gen. xi. 26.; and for Ussher's computation, see on Gen. xi. 26. and Gen. xi. 32. conferred with Acts vii. 4.—Year of the minor Jewish æra of the world, 3817—Year of the Greater Rabbinical æra of the world, 4416—Year since the Deluge, according to archbishop Ussher and the English Bible, 2405—Year of the Cali Yuga, or Indian æra of the Deluge, 3159—Year of the æra 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 æra, 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 æra, 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 Varroian 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 æra constantly contained 365 days, so that 1460 Julian were equal to 1461 Nabonassarean years. This epoch commenced on the fourth of the calends of March, (Feb. 26,) B. C. 747; and, consequently, the beginning of the 805th year of the æra of Nabonassar coincided with the Vth of the Ides of August, (Aug. 9,) A. D. 57—Year of the æra 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 æra, and the æra of principalities, in reference to the division of Alexander's empire, 369—Year of the Cesarean æra of Antioch, 105—Year of the Julian æra; or year since the calendar of Numa Pompilius the second Roman king, was reformed by Julius Cæsar, 102—Year of the Spanish æra.

or since the second division of the Roman provinces among the Triumviri, 95.—Year since the defeat of Pompey by Julius Cæsar, at Pharsalia, called by Catrou and Rouillé the commencement of the Roman empire, 105—Year of the Actiac, or Actian æra, 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 æra 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 Pass-over, (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 May—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 VIIIth 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.—Epact, or moon's age, on the twenty-second of March, or the Xth 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, of the family of the Arsacide, 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 æra, and put to death about A. D. 65: *Annæus Cornutus*, the stoic philosopher, and preceptor to Persius the satyrist; 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 Massilia, died A. D. 66: *Aulus Persius Flaccus*, the Latin poet, of Volaterræ in Italy; died in the ninth year of the reign of Nero, aged 28: *Dioscorides*, the physician; the age in which this physician lived is very uncertain: *Justus*, of Tiberias in Palestine: *Flavius Josephus*, the Jewish historian; born A. D. 37, died A. D. 98: *Silius Italicus*, the poet, who was several times consul; born about A. D. 23, died in the beginning of the reign of Trajan, aged 75: *Valerius Flaccus*, the Latin poet; flourished under Vespasian: *C. Plinius Secundus*, of Verona, born under Tiberius, flourished under Vespasian, and died under Titus, A. D. 79, aged 56: *Thraseus Pætus*, the stoic philosopher, famous for his independence and generous sentiments; slain by order of Nero, A. D. 65: *Quintus Curtius Rufus*, the historian; the time when he flourished is uncertain, some placing him under Claudius, others under Vespasian, and others under Trajan: *Asconius Pedianus*, the historian and annotator, died A. D. 76, aged 85: *Marcus Valerius Martialis*, the epigrammatist; born about A. D. 29, died A. D. 104, aged 75: *Philo-Byblus*, 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 satyrist, 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. Balbilus*, the historian of Egypt; flourished under Nero: *Pb. Clodius Quirinalis*, the rhetorician, flourished under Nero: *Fabricius* the satyrist; flourished under Nero: *Decius Junius Juvenalis*, the satyrist; born about A. D. 29, died A. D. 128, aged about 100 years: *Longinus* the lawyer, put to death by Nero: *Phutarch*, 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 satyrist; 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. Shews in what the exultation of a genuine Christian consists, 12. Appeals to their own knowledge of the truth of the things which he wrote to them, 13, 14. Mentions his purpose of visiting them; and how sincere he was in forming it, and the reason why he did not come, as he had purposed, 15—24.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nerois Cæs. 4.

PAUL, *an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth; *with all the saints which are in all Achaia :

2 *Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

3 *Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ;

* 1 Cor. 1. 1. Eph. 1. 1. Col. 1. 1. 1 Tim. 1. 1. 2 Tim. 1. 1. — Phil. 1. 1. Col. 1. 2. — Rom. 1. 7. 1 Cor. 1. 3. Gal. 1. 3. Phil. 1. 2.

NOTES ON CHAP. I.

Verse 1. *Paul, an apostle*] Paul commissioned immediately by Jesus Christ himself, according to the will of God, to preach the gospel to the Gentiles. See on 1 Cor. i. 1.

In all Achaia] The whole of the Peloponnæus, 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 of Corinth, but to all the churches in that country.

Verse 2. *Grace be to you and peace*] See on Rom. i. 7.

Verse 3. *Blessed be God*] Let God have universal and eternal praise : 1. Because he is the Father of our Lord Jesus Christ, who is the gift of his endless love to man, John i. 16. 2. Because he is the Father of mercies, ὁ Πατήρ τῶν οἰκτιρῶν; the source whence all mercy flows, wheth : it respect the body or the soul ; time or eternity : the source of tender mercy, for so the word implies. See on Rom. xii. 1. And, 3. Because he is the God of all comfort ; the fountain whence all consolation, happiness and bliss flow, to angels and to men.

Verse 4. *Who comforteth us*] Who shews 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,

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nerois Cæs. 4.

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God.

5 For as *the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is for your consolation and salvation, which *is effectual in the enduring of the same sufferings which

Col. 1. 2. 1 Thess. 1. 1. 2 Thess. 1. 2. Phil. 2. — Eph. 1. 3. 1 Pet. 1. 3. — Acts 9. 4. ch. 4. 10. Col. 1. 24. — ch. 4. 15. — Or, is wrought:

bearing us up, in, through, and above all, our trials and difficulties.

That we may be able to comfort them] Even spiritual comforts are not given us for our use alone ; they, like all the gifts of God, are given that they may be distributed, or become the instruments of help to others. A minister's trials and comforts are permitted and sent for the benefit of the church. What a miserable preacher must he be, who has all his divinity by study and learning, and nothing by experience ! If his soul have not gone through all the travail of regeneration ; if his heart have not felt the love of God shed abroad in it by the Holy Ghost, he can neither instruct the ignorant, nor comfort the distressed. See ver. 6.

Verse 5. *The sufferings of Christ*] Suffering endured for the cause of Christ ; such as persecutions, hardships, and privations of different kinds.

Our consolation also aboundeth] We stood as well, as firmly, and as easily, in the heaviest trial, as in the lightest ; because the consolation was always proportioned to the trial and difficulty. Hence we learn, that he who is upheld in a slight trial, need not fear a great one : for, if he be faithful, his consolation shall abound, as his sufferings abound. Is it not as easy for a man to lift one hundred pounds weight, as it is for an infant to lift a few ounces ? The proportion of strength destroys the comparative difficulty.

Verse 6. *And whether we be afflicted*] See on ver. 4.

A. M. 4061. we also suffer: or whether we be
A. D. 57. comforted, *it is* for your consolation
A. U. C. 810. and salvation.
Anno Imp. Nero-
nis Cæs. 4.

7 And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 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:

• Rom. 8. 17. 2 Tim. 2. 12. — Acts 19. 23. 1 Cor. 15. 52. & 16. 9. —
• Or, answer.

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* clause, is authorised by the best MSS. and Versions. The meaning seems to be this: While ye abide faithful to God, no suffering can be prejudicial to you; on the contrary, it will be advantageous, God having your comfort and salvation continually in view, by all the dispensations of his Providence: and while you patiently endure, your salvation is advanced. Sufferings and consolations, all becoming energetic means of accomplishing the great design; for all things work together for good to them that love God. See the variations in *Griesbach*.

Verse 7. *And our hope of you is 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*, Acts xx. 3.; others, to the *insurrection raised against him by Demetrius and his fellow-craftsmen*, Acts xix. 23.; others, to his *fighting with beasts at Ephesus*, 1 Cor. xv. 32. which they understand *literally*; and others think that there is a reference here to some persecution which is not recorded in any part of the apostle's history.

We were pressed out of measure, above strength] The original is exceedingly emphatic, καθ' υπερβολην εξασηθημεν 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

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
nis Cæs. 4.

• Jer. 17. 5, 7. — 2 Pet. 2. 9. — Rom. 15. 30. Phil. 1. 19. Philem. 8.
• ch. 4. 15.

at Lystra; which, if not what is here intended, the facts to which he refers are not on record. As Lystra was properly in Asia, (unless he mean Asia Minor,) and his stoning at Lystra did most evidently destroy his life; so that his being raised, was an effect of the miraculous power of God, he might be supposed to refer to this. See the Notes on Acts xiv. 19, &c. But it is very likely that the reference is to some terrible persecution which he had endured some short time before his writing this Epistle; and, with the outlines of which, the Corinthians had been acquainted.

Verse 9. *We had the sentence of death in ourselves*] The tribulation was so violent and overwhelming, that he had no hope of escaping death.

That we should not trust in ourselves] The tribulation was of such a nature, as to take away all expectation of help, but from God alone.

But in God which raiseth the dead] This is very like the business at Lystra; and would be sufficient to fix the apostle's reference to that fact, could the *time* and other circumstances serve.

Verse 10. *Who delivered us from so great a death*] For the circumstances were such, that no human power could avail.

Will yet deliver us] Having had such a signal evidence of his interposition already, we will confide in him with an unshaken confidence, that he will continue to support and deliver.

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,

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

12 For our rejoicing is this, the testi-
mony of our conscience, that in sim-
plicity and 'godly sincerity, 'not
with fleshly wisdom, but by the grace of God,
we have had our conversation in the world, and
more abundantly to you-ward.

• Ch. 2. 17. & 4. 2.—1 Cor. 2. 4. 13.

then all that have prayed will feel themselves led to *praise God*, for his gracious answers. Thus, the *prayers of many*, obtain the *gift*: and the *thanksgivings of many*, acknowledge the *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*] Η καυχησις; our *boasting, exultation, subject of glorying*.

The testimony of our conscience] Μαρτυριον της συνειδη-
σεως; 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] Απλοτητι; 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 *bye end* to answer. Instead of *απλοτητι*, many MSS. and Versions have *αγιωτητι*, *holiness*.

In godly sincerity] Ειλικρινηα Θεου; *the sincerity of God*: that is, such a sincerity as comes from his work in the soul. *Ειλικρινηα*, *sincerity*, and *Ειλικρινης*, *sincere*, come from *ειλη*, the *splendor*, 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] Αναστραφημεν; 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

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

13 For we write none other things
unto you, than what ye read or ac-
knowledge; and I trust ye shall ac-
knowledge even to the end;

14 As also ye have acknowledged us in part,
'that we are your rejoicing, even as 'ye also

• Ch. 5. 12.—Phil. 2. 16. & 4. 1. 1 Thes. 2. 19, 20.

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. *Cælum 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.

A. M. 4061. A. D. 57. A. U. C. 810. Anno Imp. Nervis Cæs. 4. are our's in the day of the Lord Jesus. 15 And in this confidence 'I was minded to come unto you before, that ye might have a 'second 'benefit;

16 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.

17 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? 18 But as God is true, our 'word toward you was not yea and nay.

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.

20 'For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

A. M. 4061. A. D. 57. A. U. C. 810. Anno Imp. Nervis Cæs. 4.

* 1 Cor. 4. 19. — Rom. 1. 11. — Or, grace. — 1 Cor. 16. 5, 6. — ch. 10. 2.

* Or, preaching. — Mark 1. 1. Luke 1. 35. Acts. 9. 20. — Heb. 13. 8. — Rom. 15. 8, 9.

Verse 15. *And in this confidence*] Under the conviction or persuasion that this is the case, that ye exult in us, as we do in you.

I was minded] I had purposed to come to you before, as he had intimated, 1 Cor. xvi. 5. for he had intended to call on them in his way from Macedonia, but this purpose he did not fulfil; and he gives the reason, ver. 23.

A second benefit] He had been with them once, and they had received an especial blessing in having the seed of life sown among them by the preaching of the gospel: and he had purposed to visit them again, that they might have a second blessing, in having that seed watered. Instead of χάρις, grace or benefit; several MSS. read χαρὰν, 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' ὑμῶν, 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 ver. 23.

Verse 19. *For the Son of God, &c.*] If I could have changed my purpose through carnal or secular interest, then, I must have had the same interest in view when I first preached the gospel to you, with Silvanus and Timotheus. But did not the whole of our conduct prove, that we neither had, nor could have, such interest in view?

Verse 20. *For all the promises of God*] Had we been light, fickle, worldly-minded persons; 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,

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
nis Cæs. 4.

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon

* 1 John 2. 20, 27.— Eph. 1. 13. & 4. 30. 3 Tim. 2. 19. Rev. 2. 17. ch. 5. 5. Eph. 1. 14.— Rom. 1. 9. ch. 11. 31. Gal. 1. 20.

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 to shew 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, given 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 us the earnest of the Spirit] Τοῦ ἀπατάρα τοῦ Ἁγίου πνεύματος; from this unction and sealing we have a clear testimony in our souls, the Divine Spirit dwelling constantly in us, of our acceptance with God, and that our ways please him. The ἀπάταρα of the apostle is the same as the ארבון *arabon* of Moses, Gen. xxviii. 17, 18, and 20, which we there translate *pledge*. The word properly signifies an earnest of something promised, a part of the price agreed for between a buyer and seller; by giving and receiving of which, the bargain was ratified; or a deposit—which was to be restored when the thing promised was given. From the use of the term in Genesis, which the apostle puts here in Greek letters, we may at once see his meaning above; and in Eph. i. 14. the Holy Spirit being an earnest in the heart, and an earnest of the promised inheritance, means a security given in hand for the fulfilment of all God's promises relative to grace and eternal life. We may learn from this, that eternal life will be given in the great day, to all who can produce the *arabon* or *pledge*. He who is sound 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 *arabon* there can be no glory. See the whole

my soul, *that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
nis Cæs. 4.

Phil. 1. 8.— 1 Cor. 4. 21. ch. 2. 3. & 12. 20. & 13. 2, 10.— 1 Cor. 5. 5. 1 Pet. 5. 3.— Rom. 11. 20. 1 Cor. 15. 1.

case of Judah and Tamar, Gen. xviii. 13, &c. and the Notes there.

Verse 23. *I call God for a record upon my soul*] The apostle here resumes the subject which he left ver. 16. and in the most solemn manner calls God 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 purposed to delay his coming. It is plain, as several commentators have observed, 1. that St. Paul's doctrine had been opposed by some of Corinth, 1 Cor. xv. 12. His apostleship questioned, 1 Cor. ix. 1, 2. and 2 Cor. xiii. 13. 2. Himself despised, and treated as a person, who, because of the consciousness he had of his own worthlessness, dared not to come, 1 Cor. iv. 18. His letters, say they, are weighty and powerful, full of boastings of what he can and what he will do: but his bodily presence is weak, and his speech contemptible, 2 Cor. x. 10. 3 This being the state in which his reputation was then at Corinth, and he having promised to come to them, 1 Cor. xvi. 5. he could not but think it necessary to vindicate his failing them, by reasons which should be both convincing and kind, such as those contained in the preceding verses. See Dodd and others.

Verse 24. *Not for that we have dominion over your faith*] I will not come to exercise my apostolical authority in punishing them who have acted sinfully and disorderly: for this would be, to several of you, a cause of distress, the delinquents being friends and relatives: but I hope to come to promote your joy, to increase your spiritual happiness, by watering the seed which I have already sown. This, I think to be the meaning of the apostle. It is certain that the faith which they had already received, was preached by the apostles; and, therefore, in a certain sense, according to our meaning of the term, they had a right to propound to them the articles which they ought to believe; and to

forbid them, in the most solemn manner, to believe any thing else as *Christianity*, which was opposed to those articles. In that sense *they had dominion over their faith*: and this dominion was essential to them as *apostles*.—But, shall any others, persons who are not *apostles*, who are not under the *unerring* and *infallible* influence of the *Holy Ghost*, arrogate to themselves this *dominion over the faith of mankind*? not only by insisting on them to receive *new doctrines*, taught no where by apostles or apostolic men; but also threatening them with perdition if they do not credit doctrines which are *opposed* to the very spirit and letter of the *word of God*? These things, men, not only not *apostles*, but *wicked, profligate, and ignorant*, have insisted on as their *right*. Did they succeed? Yes, for a time; and that time was a time of thick darkness; a darkness that might be felt; a darkness producing nothing but misery; and lengthening out and deepening the *shadow of death*. But the light of God shone; the *Scriptures* were read; those vain and wicked pretensions were brought to the eternal *touchstone*; and what was the consequence? The splendour of truth, pierced, dissipated, and annihilated them for ever!

British *Protestants* have learned, and *Europe* is learning, that the *SACRED WRITINGS*, and them *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.] Ye believe not in *us*, but in *God*. We have prescribed to you, on *his authority*, what you are to believe; you received the gospel as coming from *him*; and *ye stand in and by* that faith.

The subjects in this chapter, which are of the most importance, have been carefully considered in the preceding Notes. That alone of the *Apostle's oath* has been passed by with general observations only. But, that it is an *oath*, has been questioned by some. An *oath*, properly speaking, is an appeal to God, as the searcher of the heart, for the truth of what is spoken; and an appeal to him as the *judge of right and wrong*, to punish the falsity and perjury. All this appears to me to be implied in the awful words above, *I call God for a record upon my soul*: and this is not the only place in which the apostle uses words of the same import. See Rom. i. 9. and ix. 1. and the Note on this latter passage.

On this subject I have spoken pretty much at large, at the end of the vi. chap. of Deuteronomy; but as it appears that there I have made a mistake, in saying, that the people called *Quakers* hold up their hand in a court of justice, when called upon to make *affirmation*, I take this opportunity to correct that expression, and to give the *form of the oath*, for so the *law* considers it, which the statute 7 and 8 of William III. cap. 34. sect. 1. required of this sect of Christians:—"I, A. B. do declare in the presence of Almighty

God, the witness of the truth of what I say." Though this Act was only intended at first, to continue in force for seven years, yet it was afterwards made *perpetual*. See Burn, Vol. III. pag. 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 8 Geo. cap. 6. is the following:—"I, A. B. do solemnly, sincerely, and truly declare and affirm." Burn, Vol. III. pag. 656.

It may be well to examine this *solemn affirmation*; and see whether it do not contain the *essential principles* of an *oath*, and whether it should not be reputed by all people, as being equal to any oath taken in the common form, and sufficiently binding on every conscience that entertains the belief of a God; and the doctrine of a future state. The word *solemnly* refers to the *presence* and *omniscience* of God, before whom the *affirmation* is made: and the word *sincerely*, to the *consciousness* that the person has of the *uprightness* of his own *soul*, and the total *absence* of *guile* and *deceit*: and the word *truly*, refers to the *state* of his *understanding* as to his *knowledge* of the fact in question. The word *declare* refers to the *authority* requiring, and the *persons before whom* this declaration is made: and the term *affirm*, refers back to the words *solemnly, sincerely, and truly*, on which the *declaration* and *affirmation* are founded. This also, contains all that is vital to the spirit and essence of an oath; and the honest man who *takes* or *makes* it, feels that there is no *form* used among men, by which his conscience can be more solemnly bound. As to the *particular* form, as long as it is not *absurd* or *superstitious*, it is a matter of perfect indifference as to the thing itself, as long as the *declaration* or *affirmation* contains the spirit and essence of an *oath*; and that the *law* considers this as an *oath*, is evident from the following clause: "that if any one be convicted of having wilfully, or falsely made this declaration or affirmation, such offender shall incur the same penalties and forfeitures as are enacted against persons convicted of wilful and corrupt perjury." I believe it may be said with strict truth, that few instances can be produced where this *affirmation*, which I must consider as a most solemn oath, was corruptly made by any accredited member of that religious society, for whose peace and comfort it was enacted. And when this most solemn affirmation is properly considered, no man of reason will say that the persons who take it, are not bound by a sufficient and available *oath*.

CHAPTER II.

The apostle 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. Shews 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.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Neronis Cæs. 4.

BUT I determined this with myself, ^athat I would not come again to you in heaviness.

² For, if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

³ And I wrote this same unto you, lest when I came, ^bI should have sorrow from them of whom I ought to rejoice; ^chaving confidence in you all, that my joy is *the joy* of you all.

^a Ch. 1. 23. & 12. 20, 21. & 13. 10. — ^b ch. 12. 21. — ^c ch. 7. 16. & 8. 22. Gal. 5. 10.

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 1 Cor. v.

My joy is the joy of you all.] I know that ye wish my comfort, as much as I wish yours.

Verse 4. *For, out of much affliction, &c.*] It is very

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Neronis Cæs. 4.

⁴ For, out of much affliction and anguish of heart I wrote unto you with many tears; ^anot that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

⁵ But, ^bif any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

⁶ Sufficient to such a man is this ^cpunishment, which *was inflicted* ^dof many.

^a Ch. 7. 8, 9, 12. — ^b 1 Cor. 5. 1. — ^c Gal. 4. 12. — ^d Or *causæ*. — ^e 1 Cor. 5. 4, 5. 1 Tim. 5. 20.

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 case of the incestuous person.

Grieved me but in part] I cannot help thinking that the *ἐκ μερῶν* and *ἀπο μερῶν*, which we render *in part*, and which the apostle uses so frequently in these Epistles, are to be referred to the *people*. A *part* of them had acknowledged the apostle, chap. i. 14. and here, a *part* of them had given him cause of grief: and therefore he immediately adds, *that I may not overcharge you all*, as only a part of you has put me to pain, (*viz.* the transgressor, and those who had taken his part,) it would be unreasonable that I should *load you all*, *ἐπιβαρῶ πάντας ὑμᾶς*, with the blame which attaches to that party alone.

Verse 6. *Sufficient to such a man is this punishment*] That is, the man has already suffered sufficiently. Here he gives a proof of his parental tenderness towards this great

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

7 *So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm your love toward him.

9 For, to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I forgive also: for, if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

* Gal. 6. 1.—^b ch. 7. 15. & 10. 6.—^c Or, in the sight.

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 ye 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 shews 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 lead-

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord;

13 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.

14 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.

^a Acts 16. 8. & 20. 6.—^b 1 Cor. 16. 9.—^c ch. 7. 5, 6.—^d Cant. 1. 3.

ing 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 a thorough acquaintance with his devices. Let us, therefore, be careful to remove both from Satan and his partizans 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 chap. vii. 6, 7.

Verse 14. *Now, thanks be unto God*] His coming dispelled all my fears, and was the cause of the highest satisfaction to my mind; and filled my heart with gratitude to God, who is the author of all good; and who always causeth 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

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
ronis Cæs. 4.

15 For we are unto God a sweet savour of Christ, *in them that are saved, and †in them that perish :

* 1 Cor. 1. 18. —→ ch. 4. 5.

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, studded 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 *tygers*; and that of *Aurélius*, 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 ribbands 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 ninety 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

16. * To the one we are the savour of death unto death; and to the other the savour of life unto life.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
ronis Cæs. 4.

* Luke 2. 34. John 9. 39. 1 Pet. 2. 7, 8.

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 as 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*, sect. i. fol. 248, it is said, "As the bee brings home honey to its owner, but stings others; so is it with the words of the law;" לישאל וסם חיים לישראל *sam chayim leyisrael*; "They are a savour of lives to the Israelites:" וסם המות לאומות העולם *ve-sam hamaveth leomoth hablam*; "And a savour of death to the people of this world." The learned Reader may see much more to this effect in *Schoettgen*. The apostle's meaning is plain; those who believe and receive the gospel, are saved; those who reject it, perish. The meaning of the Rabbins is not less plain; the *Israelites* received the law and the prophets as from God; and thus possessed the *means of 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.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cas. 4.

And "who is sufficient for these things?"

17 For we are not as many, which

• 1 Cor. 13. 10. ch. 9. 5, 6. — Or, deal deceitfully with.

That the *saved*, σωζόμενοι, and they that *perish*, ἀπολλυμένοι, 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 *tavern-keeper*, signifies acting like an unprincipled vintner; for this class of men have ever been notorious for adulterating their wines; mixing them with liquors of no worth, that thereby they might increase their quantity; and thus the mixture was sold for the same price as the pure wine. Isai. i. 22. Thy wine is mixed with water; the Septuagint thus translate οι καπηλοι του 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 La-

corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cas. 4.

• Ch. 4. 2. & 11. 13. 2 Pet. 2. 3. — ch. 1. 12. & 4. 2. — Or, of.

tins, to signify a prostitution of what was right and just, for the sake of gain. So *Herodian*, lib. vi. cap. 11. Ειρηνην χρυσιου καπηλευοντες, "Making peace for money." So *Cauponari Bellum*, is "To make war for money." In short, the word is used to signify any *artifice* employed to get gain, by making a thing look more or better than it is; or *mingling* that which is excellent with what is not so, to promote the gain of the adulterator.

It is used by *Aristophanes*, *Pluto*, Act. iv. scen. 5. ver. 1064. to express an old woman, who was patched and painted, to hide her deformity.

Ου δῆτ', επει μεν νυν καπηλικως εχει
Ει δ' εκπλαυνεται τουτο το ψιμυθιον,
Οψει καταδηλα του προσωπου γε τα ραχη-

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 χειειν και αναποιειν τα ιματια βιωθασι, και τον οινον δε γωθυλευουσι, συμμιγυντες αυτω σακρον. Vid. *Kusteri* *Aristoph.* pag. 45.

But as of sincerity.] Εξ ειλικρινειας. See the Note on chap. i. ver. 12. We receive the doctrine pure from God: we keep it pure; and deliver it in its purity to mankind. For we speak in Christ, in the things of his gospel, as being in the sight of God; our whole souls, and all their motives, being known to him. As the unprincipled vintner knows that he adulterates the wine, his conscience testifying this: so we know that we deliver the sincere truth of God, our conscience witnessing that we deliver it to you, as we receive it by the inspiration of the Spirit of truth.

1. That St. Paul was a man of a very tender and loving spirit, is evident from all his Epistles; but especially from this; and particularly from the chapter before us. It was not an easy thing with him to give a reproof; and nothing but a sense of his duty to God and his church could have led him to use his apostolica 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 from the visible church any person; 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 chap. v. 20. The *people* should consider the nature of this *ambassage*; receive it as coming immediately from God, that it may accomplish the *end* for which he has sent it.

CHAPTER III.

The apostle shews, in opposition to his detractors, that the faith and salvation of the Corinthians was a sufficient testimony of his Divine mission: that he needed no letters of recommendation, the Christian converts, at Corinth, being a manifest proof that he was an apostle of Christ, 1—3. He extols the Christian ministry as being infinitely more excellent than that of Moses, 4—12. Compares the different modes of announcing the truth, under the law and under the gospel; in the former it was obscurely delivered; and the veil of darkness typified by the veil which Moses wore, is still on the hearts of the Jews: but when they turn to Christ, this veil shall be taken away, 13—16. On the contrary, the gospel dispensation is spiritual; leads to the nearest views of heavenly things; and those who receive it, are changed into the glorious likeness of God, by the agency of his Spirit, 17, 18.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
nis Cas. 4.

DO we begin again to commend ourselves? or need we, as some others, epistles of commen-

dation to you, or letters of commendation from you?

2^c Ye are our epistle written in

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
nis Cas. 4.

^a Ch. 5. 12. & 10: 8, 12. & 12. 11.

^b Acts 18: 27.—^c 1 Cor. 9. 2.

NOTES ON CHAP. III.

Verse 1. *Do we begin again to commend ourselves?* By speaking thus of our sincerity, Divine mission, &c. is it with a design to conciliate your esteem, or ingratiate ourselves in your affections? By no means.

Or need we—epistles of commendation] Are we so destitute of ministerial abilities, and Divine influence, that we need, in order to be received in different churches, to have letters of recommendation? Certainly not. God causes us to triumph through Christ in every place; and your conversion is such an evident seal to our ministry, as leaves no doubt that God is with us.

Letters of commendation] Were frequent in the 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 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

A. M. 4061. our hearts, known and read of all
 A. D. 57. men :
 A. U. C. 810. 3 Forasmuch as ye are manifestly
 Anno Imp. Nero- declared to be the epistle of Christ ministered
 nis Cæs. 4. by us; written not with ink, but with the Spirit
 of the living God; not ^b in tables of stone, but
^a in fleshy tables of the heart.

^a 1 Cor. 3. 5. — ^b Exod. 24. 12. & 34. 1. — ^c Ps. 40. 8. Jer. 31. 33.
 Ezek. 11. 19. & 36. 26. Hebr. 8. 10. — ^d John 15. 5. ch. 2. 16. —
^e 1 Cor. 15. 10. Phil. 2. 13.

yourselves are the *epistle of Christ*; the change produced in your hearts and lives, and the salvation which you have received, are as truly the work of Christ, as a letter dictated and written by a man is his work.

Ministered by us] Ye are the writing, but Christ used me as the *pen*; Christ *dictated*, and I wrote; and the Divine characters are not made with *ink*, but by the Spirit of the living God; for the gifts and graces that constitute the mind that was in Christ, are produced in you by the Holy Ghost.

Not in tables of stone] Where men engrave contracts, or record events, but in fleshy tables of the heart, the work of salvation taking place in all your affections, appetites, and desires; working that change within that is so signally manifested without. See the parts of this figurative speech: 1. Jesus Christ *dictates*. 2. The Apostle *writes*. 3. The hearts of the Corinthians are the substance on which the writing is made. And, 4. The Holy Spirit produces that *influence* by which the *traces* are made, and the mark becomes evident. Here is not only an allusion to making inscriptions on stones, where one *dictates* the matter, and another *cuts* the letters; and probably there were certain cases where some *colouring matter* was used to make the inscription the more legible; and when the stone was engraved, it was set up in some public place, as monuments, inscriptions, and contracts were, that they might be *seen, known, and read of all men*. 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,

A. M. 4061. 4 And such trust have we through
 A. D. 57. Christ to God-ward :
 A. U. C. 810. Anno Imp. Nero- nis Cæs. 4.

5 ^aNot that we are sufficient of ourselves to think any thing as of ourselves; but ^bour sufficiency is of God;

6 Who also hath made us able ^cministers of ^dthe new testament; not ^eof the letter, but of

^a 1 Cor. 3. 5. & 15. 10. ch. 5. 18. Eph. 3. 7. Col. 1. 25, 29. 1 Tim. 1. 11, 12. 2 Tim. 1. 11. — ^b Jer. 31. 31. Matt. 26. 28. Hebr. 8. 6, 8. — ^c Rem. 2. 27, 29. & 7. 6.

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 *power*, 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; chap. ii. 16. God, says the apostle, has made us *able ministers*; ικανωσεν ημας; διακονους, he has made us sufficient for these things; for the Reader will observe, that he uses the same word in both places. We apostles execute, under the Divine influence, what God himself has devised. We are ministers of the new covenant; of this new dispensation of truth, light and life, by Christ Jesus. A system which not only proves itself to have come from God; but necessarily implies, that God

A. M. 4061. the spirit : for ^a the letter killeth,
 A. D. 57. ^b but the spirit ^c giveth life.
 A. U. C. 810. ^d 7 But, if ^e the ministration of death,
 Anno Imp. Nerois Cæs. 4. ^f written *and* engraven in stones, was glorious,
^g so that the children of Israel could not sted-

fastly behold the face of Moses for the
 glory of his countenance ; which
 glory was to be done away :

A. M. 4061.
 A. D. 57.
 A. U. C. 810.
 Anno Imp. Nerois Cæs. 4.

8 How shall not ^a the ministration of the
 spirit be rather glorious ?

^a Rom. 3. 20. & 4. 15. & 7. 9, 10, 11. Gal. 3. 10. — ^b John 6. 63. Rom. 8. 2. — ^c Or, *quickness*.

^d Rom. 7. 10. — ^e Exod. 34. 1, 28. Deut. 10. 1, &c. — ^f Exod. 34. 29; 30, 35. — ^g Gal. 3. 5.

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 shewed them the *end, object, and design of the law* : and thus the apostles who preached it, were ministers of that *Spirit* which gives life.

Every institution has its *letter* as well as its *spirit* ; as, every *word* must refer to *something*, of which it is the *sign* or *significator*. The *gospel* has both its *letter* and its *spirit* ; and multitudes of professing Christians, by resting in the *LETTER*, receive not the *life* which it is calculated to impart. *Water*, in baptism, is the *letter* that points out the *purification of the soul* ; they who rest in this letter, are without this purification ; and dying in that state, they die eternally. *Bread and wine*, in the sacrament of the Lord's Supper, are the *letter* ; the *atonement efficacy of the death of Jesus*, and the *grace*, communicated by this to the soul of a believer, are the *spirit*. Multitudes rest in this *letter* ; simply receiving these symbols, without reference to the *atonement*, or to their guilt ; and thus lose the benefit of the atonement and the salvation of their souls. The whole Christian life is comprehended by our Lord under the letter *follow me*. Does not any one see, that a man, taking up this *letter* only, and following Christ through *Judea, Galilee, Samaria, &c.* to the *city, temple, villages, sea-coast, mountains, &c.* fulfilled no part of the *spirit*, and might, with all this *following*, lose his

soul ? Whereas the *SPiRIT*, viz. *receive my doctrine, believe my sayings*, look by *faith* for the fulfilment of my *promises*, imitate my *example*, would necessarily lead him to life eternal. It may be safely asserted, that the *Jews*, in no period of their history, ever rested more in the *letter* of their *law* ; than the vast majority of Christians are doing in the *letter* of their *gospel*. Unto multitudes of Christians Christ may truly say, *Ye will not come unto me that ye may have life*.

Verse 7. *The ministration of death*] Here the apostle evidently intends the *law*. It was a ministration *διακονια*, or *service of death*. It was the province of the law to ascertain the *duty* of man ; to *assign his duties* ; to fix *penalties* for transgressions, &c. and by it is the knowledge of sin. As man is prone to sin, and is continually committing it ; this law was to him a continual *ministration of death*. Its *letter* killed ; and it was only the *gospel*, to which it referred, that could *give life* ; because that *gospel* held out the only available *atonement*.

Yet, this ministration of death, the ten commandments, written on stones, a part of the Mosaic institutions, being put for the whole, was *glorious* ; was full of *splendor* ; 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 shew 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 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, are absorbed in the splendor of the sun. See the Notes on the viith chap. of Romans ; and see those on Exod. xix. xx. & xxxiv. 29, &c. where this subject is treated in all its details.

Verse 8. *The ministration of the spirit*] The *gospel* dispensation, which gives the true spiritual sense of the law.

Be rather glorious] Forasmuch as the thing signified is of infinitely more consequence than that by which it is signified.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

9 For, if the ministration of condem-
nation *be* glory, much more doth the
ministration ^aof righteousness exceed
in glory.

10 For, even that which was made glorious had
no glory in this respect, by reason of the glory
that excelleth.

11 For, if that which is done away *was*
glorious, much more that which remaineth *is*
glorious.

^a Rom. 1. 17. & 3. 21. — ^b ch. 7. 4. Eph. 6. 19. — ^c Or, boldness. —
^d Exod. 34. 33, 35.

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 punish-
ment.

The ministration of righteousness] The gospel, the grand
business of which was to proclaim the doctrine, *δικαιοσύνης*
of justification; and to shew 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 evidenc-
ing 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 splen-
dor; partly when it was given, and partly by the splendor
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

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

12 Seeing then that we have such
hope, ^bwe use great ^cplainness of
speech:

13 And not as Moses, ^dwhich put a veil over
his face, that the children of Israel could not
stedfastly look to ^ethe end of that which is
abolished:

14 But ^ftheir minds were blinded: for un-
til this day remaineth the same veil untaken
away in the reading of the old testament;

^a Rom. 10. 4. Gal. 3. 23. — ^b Isai. 6. 10. Matt. 13. 11, 14. John 12. 40.
Acts 28. 26. Rom. 11. 7, 8, 23. ch. 4. 4.

another striking difference between the *law* and the *gospel*.
The former is termed *το καταργουμενον* that *which is counter-*
worked and abolished: the latter *το μενον*, that *which con-*
tinues, 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 pro-
mises has already done; and that God will still continue to
work for us and by us.

We use great plainness of speech] Πολλη παρησιια χρη-
μεθα, we speak not only with all *confidence*, but with all
imaginable *plainness*; keeping back nothing; disguising no-
thing; 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 *un-*
derstand.

Verse 13. *And not as Moses*] The splendor of Moses's
countenance was so great, that the Israelites could not bear
to look upon his face; and therefore he was obliged to veil
his face: this, it appears, he did *typically*, to represent the
types and shadows by which the whole dispensation of which
he was the minister, was covered. So that the Israelites
could not *steadfastly look*, could not then have the *full view*
or *discernment of that*, in which the Mosaic dispensation
should *issue and terminate*.

Verse 14. *But their minds were blinded*] By resting in
the letter, shutting their eyes against the light that was
granted to them, they contracted a *hardness or stupidity* of
heart. And the veil that was on the face of Moses, which
prevented the glory of his face from shining out, may be
considered as emblematical of the veil of darkness and ignor-

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
ronis Cæs. 4.

which *veil* is done away in Christ.
15 But even unto this day, when
Moses is read, the veil is upon their
heart.

16 Nevertheless, 'when it shall turn to the
Lord, 'the veil shall be taken away.

17 Now °the Lord is that Spirit: and where

• Exod. 34. 34. Rom. 11. 23. 26.—' Isai. 25. 7.—° ver. 6. 1 Cor.
15. 45.—' 1 Cor. 13. 12.

ance 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 *καλαια 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 talith*, veil, from *לית 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 ac-
knowledging Christ, that the darkness is removed; and the
end and spiritual meaning of the law discerned.

Verse 16. When it shall turn to the Lord] When the
Israelitish nation shall turn to the Lord Jesus, the veil shall
be taken away; the true light shall shine; and they shall see
all things clearly.

There is an evident allusion here to the case of Moses,
mentioned Exod. xxxiv. 34. When he came from the Lord,
and spoke to the Israelites, he put the veil over his face; but
when he returned to speak with the Lord, then he took off
the veil. So, when the Israelitish nation shall return to speak
with, and pray to the Lord Jesus, the veil of darkness and
ignorance shall be taken away from their hearts; but never
before that time. The words seem to imply: 1. That there
will be a conversion of the Jews to Christianity: and,
2. That this conversion will be en masse: that a time will
come, when the whole nation of the Jews, in every place,
shall turn to Christ; and then the Gentiles and Jews make
one fold, under one Shepherd and Bishop of all souls.

Verse 17. Now the Lord is that Spirit] In ver. 6 and 8.
the word *το πνευμα spirit*, evidently signifies the gospel; so
called, because it points out the spiritual nature and mean-
ing 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

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
ronis Cæs. 4.

the Spirit of the Lord is, there is
liberty.

18 But we all, with open face be-
holding '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.

• Ch. 4. 4, 6. 1 Tim. 1. 11.—' Rom. 8. 29. 1 Cor. 15. 49. Col. 3. 10.
' Or, of the Lord the Spirit.

believes; and because the residue of the Spirit is with him;
and he is the dispenser of all its gifts, graces, and in-
fluences.

And where the Spirit of the Lord is] Wherever this gos-
pel is received, there the Spirit of the Lord is given: and
wherever that Spirit lives and works, there is liberty not
only from Jewish bondage, but from the slavery of sin:
from its power, its guilt, and its pollution. See John viii.
33—36. and the Notes there.

Verse 18. But we all, with open face] The Jews were
not able to look on the face of Moses, the mediator of the
old covenant; and therefore he was obliged to veil it: but
all we Christians, with face uncovered, behold, as clearly as
we can see our own natural face in a mirror, the glorious
promises and privileges of the gospel of Christ; and while
we contemplate, we anticipate them by desire and hope, and
apprehend them by faith; and are changed from the glory
there represented, to the enjoyment of the thing which is re-
presented; 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 pro-
mises 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 ex-
plained.

The word *κατοπτριζομενοι*, which we translate *beholding*
in a glass, comes from *κατα* against, and *πτομαι* I look;
and properly conveys the sense of *looking into a mirror*.
Now as mirrors, among the Jews, Greeks, and Romans,
were made of highly polished metal, (see the Note on
1 Cor. xiii. 12.) it would often happen, especially in strong
light, that the face would be greatly illuminated, and to this
circumstance the apostle seems here to allude. So, by ear-
nestly contemplating the gospel of Jesus, and believing on
him who is its author, the soul becomes illuminated with his
Divine splendor, and we see the glorious form after which
our minds are to be fashioned; and, by believing and re-
ceiving the influence of his Spirit, μεταμορφουμεθα our form

is changed, τὴν αὐτὴν εἰκόνα into the same image which we behold there; and this is the Image of God, lost by our fall, and now recovered and restored by Jesus Christ: for, the shining of the face of God upon us, i. e. approbation, through Christ, is the cause of our transformation into the Divine Image.

Dr. Whitby, in his notes on this chapter, produces six instances in which the apostle shews the gospel to be superior to the law: I shall transcribe them, with further illustrations.

1. The glory appearing on mount Sinai, made the people afraid of death, saying, *Let not God speak to us any more, lest we die*, Exod. xx. 19. Deut. xviii. 16. and thus they received the spirit of bondage to fear, Rom. viii. 15. Whilst we have given to us the spirit of power, and love, and of a sound mind, 2 Tim. i. 7. and the spirit of adoption, whereby we cry *Abba Father!* and to this difference the Epistle to the Hebrews alludes, chap. xii. 18—24.

2. Moses, with all his glory, was only the minister of the law written on tables of stone: the apostles are ministers of the gospel, written on the hearts of believers. Moses gave the Jews only the letter that killeth: the apostles gave the gospel, which is accompanied with the spirit that gives life.

3. The glory which Moses received at the giving of the law, did more and more diminish, because his law was to vanish away; but the glory which is received from Christ, is an increasing glory; the doctrine and the Divine influence remaining for ever.

4. The law was veiled under types and shadows; but the gospel has scarcely any ceremonies; baptism and the Lord's Supper being all that can be properly called such: and

BELIEVE, LOVE, OBEY, the great precepts of the gospel, are delivered with the utmost perspicuity. And indeed the whole doctrine of *Christ crucified*, is made as plain as human language can make it.

5. The Jews only saw the shining of the face of Moses through a veil; but we behold the glory of the gospel of Christ in the person of Christ our law-giver, 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, 1 Cor. xii. 5. and so, the glory which he had from the Father, he has given to his genuine followers, John xvii. 22. It is, therefore, rather with true Christians, as it was with Moses himself, concerning whom God speaks thus; *With him will I speak mouth to mouth, even apparently, and not in dark speeches: and the similitude of the Lord, τὴν δόξαν Κυρίου the glory of the Lord, shall he behold*, Numb. xii. 8. For, as he saw the glory of God apparently, so we with open face behold the glory of the Lord: as he, by seeing of this glory, was changed into the same likeness, and his face shone, or was δεδοξαμένη made glorious; so we beholding the glory of the Lord in the face of Jesus Christ, chap. iv. 6. are changed into the same glory.

Thus we find that in every thing, the gospel has a decided superiority over the law and its institutions.

CHAPTER IV.

St. Paul shews 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.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Neronis Cæs. 4.

THEREFORE seeing we have ^athis ministry, ^bas we have received mercy, we faint not;

2 But have renounced the hidden things of ^cdishonesty, not walking in craftiness, ^dnor handling the word of

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Neronis Cæs. 4.

^a Ch. 3. 6.—^b 1 Cor. 7. 25. 1 Tim. 1. 13.

^c Gr. shame. Rom. 1. 16. & 6. 21.—^d ch. 2. 17. 1 Thes. 2. 3, 6.

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 οὐκ ἐκκαχομεν we faint not; οὐκ εὐκαχομεν 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.

A. M. 4061. A. D. 57. A. U. C. 810. Anno Imp. Neronis Cæs. 4. God deceitfully; but ^aby manifestation of the truth ^bcommending ourselves to every man's conscience in the sight of God.

A. M. 4061. A. D. 57. A. U. C. 810. Anno Imp. Neronis Cæs. 4. 3 But, if our gospel be hid, ^cit is hid to them that are lost; 4 In whom ^dthe god of this world ^ehath blinded the minds of them which

^a Ch. 6. 4, 7. & 7. 14. — ^b ch. 5. 11. — ^c 1 Cor. 1. 18. ch. 2. 15. 2 Thes. 2. 10.

^d John 12. 31. & 14. 30. & 16. 11. Eph. 6. 12. — ^e Isai. 6. 10. John 12. 40. ch. 3. 14.

If we follow this reading, the whole verse may be read thus; *Wherefore, as we have obtained mercy, or been graciously entrusted* ἡλεθόμεν, *with this ministry, we do not act wickedly, but have renounced the hidden things of dishonesty, &c.*

Verse 2. *But have renounced*] ἀπειπαμεθα, we have disclaimed *the hidden things of dishonesty*; τα κρυπτα της αισχυρης, *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 *subtily*, 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; nor 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 is of God, yet 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 προβατα τα απολωλοτα, to the lost sheep of the house of Israel*: Matt. vi. 10. for himself says, Matt. xviii. 11. and Luke xix. 10. *The Son of man is come, ζητησαι και σωσαι το απολωλος, to seek and to save that which is lost*. And such persons he represents under the parable of the *lost sheep*; for *to find, το απολωλος that which is lost*, the good shepherd *leaves the ninety and nine in the wilderness*, and goes in search of *it*. Matt. xviii. 12. Luke xv. 4. The word more properly signifies in all those connexions, and in the parallel passages, not those who *ARE LOST*, but those who *are perishing*; and will perish, if not sought and saved.

Verse 4. *In whom the god of this world, &c.*] We see here that those whose minds were blinded, are they who believe not; and because they believe not, their minds continue in darkness; and are proper 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*, John xvi. 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 John xii. 31. and the concluding observations on John xiv. I must own I feel considerable reluctance to assign the epithet *ὁ Θεος, THE God*, to *Satan*; and were there not a rooted prejudice in favour of the common opinion; the contrary might be well vindicated, viz. that by *the God of this world*, the *Supreme Being* is meant, who in his judgment gave over the minds of the *unbelieving Jews* to spiritual darkness, so that *destruction* came upon them to the ut-

A. M. 4061.
A. D. 87.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

• Ch. 3, 8, 9, 11, 18. ver. 6.—John 1. 18. & 12. 45. & 14. 9. Phill. 2. 6. Col. 1. 15. Heb. 1. 3.

fermost. Satan, it is true, has said that the kingdoms of the world and their glory are his; and that he gives them to whomsoever he will: Matt. iv. 8, 9. but has God ever said so? and are we to take this assertion of the boasting devil and father of lies for truth? certainly not. We are not willing to attribute the blinding of men's minds to God, because we sometimes forget that he is the God of justice, and may in judgment remove mercies from those that abuse them: but this is repeatedly attributed to him in the Bible; and the expression before us is quite a parallel to the following, Isa. vi. 9.—Go and tell this people; hear ye indeed, but understand not; and see ye indeed, but perceive not. MAKE the HEART of this PEOPLE FAT, and MAKE their EARS HEAVY, and SHUT their EYES, LEST they see with their eyes, and hear with their ears, and understand with their heart, &c. and see the parallel places, Matt. xiii. 14, 15. Mark iv. 12. John. xii. 40. and particularly Rom. xi. 8—10. GOD HATH GIVEN THEM THE SPIRIT of SLUMBER, EYES that they SHOULD not SEE, and EARS that they SHOULD not HEAR; let their EYES be DARKENED, &c. Now all this is spoken of the same people, in the same circumstances of wilful rebellion, and obstinate unbelief; and the great God of heaven and earth, is he who judicially blinds their eyes; makes their hearts fat, i. e. stupid; gives them the spirit of slumber, and bows down their back, &c. On these very grounds it is exceedingly likely, that the apostle means the true God, by the words the God of this world.

And as to the expression this world, αἰῶνος τούτου, 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 τούτῳ τῷ αἰῶνι, in THIS WORLD, nor in the world to come. Matt. xii. 32. In Luke xx. 34. the children υἱοὶ τοῦ αἰῶνος τούτου 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 1 Tim. i. 17, God himself is called βασιλεὺς τῶν αἰῶνων, the king of the WORLD; what we call king eternal; but here evidently means Him who governs both worlds; and rules in time and eternity. This

5 ° For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

A. M. 4061.
A. D. 87.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

• 1 Cor. 1. 13, 23. & 10. 33.—1 Cor. 9. 19. ch. 1. 24.

character among the Asiatics is considered essential to God; and therefore in the very first surat of the *Koran* he is called رب العالمين *Rubbi alalameen*, "the Lord of both worlds," an expression perfectly similar to that above. But it is needless to multiply examples. They exist in abundance. Some, and particularly the ancient fathers, have connected τῷ αἰῶνι τούτῳ, with τῷ αἰῶνι, 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 Augustin, all plead for the above meaning; and St. Augustin 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. i. 3. the brightness of God's glory, and the express image of his person. See the Note there.

Verse 5. For we preach not ourselves] We neither proclaim our own wisdom nor power; we have nothing but what we have received; we do not wish to establish our own authority; nor to procure our own emolument.

[But Christ Jesus the Lord] We proclaim the author of this glorious gospel as CHRIST, ὁ Χριστός, the same as משיח ha-mashiach, the MESSIAH, the anointed one; Him of whom the prophets wrote; and who is the expectation, as he is the glory of Israel. We proclaim him as JESUS Ἰησοῦς, Yehoshua, the Saviour; and Deliverer, who saves men from their sins. See Matt. i. 21. And we proclaim Jesus of Nazareth to be the long expected Messiah; and that there will be none other. And further, we proclaim this Jesus, the Messiah, to be the LORD, ὁ Κύριος, the great Ruler who has all power in heaven, and earth; who made and governs the world; and who can save to the uttermost all that come to God through him. Such was the Redeemer preached by St. Paul.

A. M. 4061. A. D. 57. A. U. C. 810. Anno Imp. Neronis Cæs. 4. **6** For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the

glory of God in the face of Jesus Christ. **7** But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

A. M. 4061. A. D. 57. A. U. C. 810. Anno Imp. Neronis Cæs. 4.

* Gen. 1. 3.—* Or, *is the whole world*.—* 2 Pet. 1. 19.

* Ver. 4. 1 Pet. 2. 9.—* ch. 5. 1.—* 1 Cor. 2. 5. ch. 12. 9.

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, shew 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 Gen. i. 3. For, when God created the heavens and the earth, DARKNESS was on the face of the deep; and God said, let THERE BE LIGHT, and there was light. Thus he caused the light to shine out of darkness.

Hath shined in our hearts] He has given our hearts the glorious light of the gospel; as he has given the world the glorious light of the sun. As sure, therefore, as God is the author of the light, and the creator of the universe, so sure is he the author of the gospel: it is no human invention; and is as far beyond the power of man's wisdom and might; as the creation of the world is beyond all created power, energy, and skill.

The light of the knowledge] To give us that light, that we might enlighten others; this appears to me to be the design of the apostle's προς φωτισμον της γνωσεως της δοξης του Θεου, or, as Dr. Whitby paraphrases it, to give us, and enable us to give to others, the light of the knowledge of God through Christ.

In the face of Jesus Christ.] It is in and through Jesus that we can receive the Divine light: and it is in and by him that we can be made partakers of the Divine glory. The light, mercy, holiness, and glory of God, are reflected upon and communicated to us through Jesus the Christ. And it is εν προσωπῳ 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 οσρακινους σκευεσιν, signifies, more literally, vessels made of shells, which are very brittle; and as a shell is the outward part of a fish, it is very fit, as Dr. Hammond observes, to resemble our bodies in which our souls dwell. The Platonists make two bodies of a man; the one they call οχημα ψυχης the chariot of the soul; the other, that which we see and touch; and this they call οσρακινον, which is the same to us, as the shell is to the fish. The word

οσρακινον not only signifies a shell, or vessel made of shell, but also πηλον οπητημενον, an earthen vessel, which has been burnt in the kiln; and earthen vessels, or pottery in general: the difference between σκευη οσρακινα, earthen ware, and σκευη κεραμειως, 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, εγγινομενεν αυτοις απαξ απτυπιαν, because of the hardness once gotten by fire; whereas the other 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 Rab. Joshua, the son of Chananiah:—Oh! how great is thy skill in the law, and yet how deformed thou art! what a great deal of wisdom is laid up in a sordid vessel! The Rabbin 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 enquired of his daughter, who it was that had given her that advice? she told him that it was Rabbi Joshua. The Rabbi told the whole story to the emperor, and added this sentence:—The wisdom and study of the law cannot dwell in a comely man. Cæsar objected, and said—There are comely persons who have made great progress in the study of the law. The Rabbi answered—Had they not been so comely, they would have made greater progress: for a man who is comely, has not a humble mind; and therefore he soon forgets the whole law." See Schoettgen. There is a great deal of good sense in this allegory; and the most superficial reader may find it out.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

8 We are ^atroubled on every side,
yet not distressed; we are perplexed,
but ^bnot in despair;

9 Persecuted, but not forsaken; ^ccast down,
but not destroyed;

10 ^dAlways bearing about in the body the

^a Ch. 7. 5.—^b Or, not altogether without help, or means.—^c Ps. 57. 24.
^d 1 Cor. 15. 31. ch. 1. 5, 9. Gal. 6. 17. Phil. 3. 10.

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 Hesy-chius 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 Isai. xviii. 20. 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

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

dying of the Lord Jesus, ^ethat the
life also of Jesus might be made
manifest in our body.

11 For, we which live ^fare always delivered unto
death for Jesus' sake, that the life also of Jesus
might be made manifest in our mortal flesh.

^e Rom. 8. 17. 2 Tim. 2. 11, 12. 1 Pet. 4. 13.—^f Rom. 8. 36. 1 Cor. 15. 31, 49.

skill, knows not what to do: so in Hesy-chius, απορουντες, αιμηχανουντες, they that are not able to do or attempt any thing, yet are not εξαπορουμενοι, they miscarry not finally, ερθοι ισταμενος, 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 'out-gone, as the word implies. So in PLUTARCH, τους απολειφθεντας ου σεφανουσι they do not crown them that are distanced or left behind. So says the apostle, 1 Cor. ix. 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 Hesy-chius, καταβαλειν, νικησει, 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.

A. M. 4061. 12 So then ^adeath worketh in us,
A. D. 57. but life in you.

A. U. C. 810. 13 We having ^bthe same spirit of
Anno Imp. Nero- the same spirit of
nis Cæs. 4. faith, according as it is written, ^cI believed, and
therefore have I spoken; we also believe, and
therefore speak;

14 Knowing that ^dhe which raised up the
Lord Jesus shall raise up us also by Jesus, and
shall present us with you.

15 For, ^eall things are for your
sakes, that ^fthe abundant grace might
through the thanksgiving of many
redound to the glory of God.

16 For which cause we faint not; but though
our outward man perish, yet ^gthe inward man is
renewed day by day.

17 For, ^hour light affliction, which is but
for a moment, worketh for us a far more ex-

A. M. 4061.
A. D. 57.
A. U. C. 810-
Anno Imp. Ne-
ronis Cæs. 4.

^a Ch. 13. 9. — ^b Rom. 1. 12. 2 Pet. 1. 1. — ^c Ps. 116. 10. — ^d Rom. 8. 11. 1 Cor. 6. 14. — ^e 1 Cor. 3. 21. ch. 1. 6. Col. 1. 24. 2 Tim. 2. 10.

^f Ch. 1. 11. & 8. 19. & 9. 11, 12. — ^g Rom. 7. 22. Eph. 3. 16. Col. 3. 10. 1 Pet. 3. 4. — ^h Matt. 5. 12. Rom. 8. 18. 1 Pet. 1. 6. & 5. 10.

Verse 12. *Death worketh in us, &c.*] We apostles are in continual danger, and live a dying life; while you who have received this gospel from us, are in no danger.

Verse 13. *We having the same spirit of faith*] As David had when he wrote Psal. cxvi. 10. *I believed, therefore have I spoken; we also believe* that we shall receive the fulfilment of all God's promises; and being fully convinced of the truth of the Christian religion, we *speak*, and testify, that our deliverance is from God; that he does not fail those who trust in him; and that he saves, to the uttermost, them who come unto him through Christ Jesus.

Verse 14. *Knowing that he which raised up the Lord, &c.*] And though we shall at last, seal this truth with our blood; we fear not, being persuaded that as the body of Christ was raised from the dead by the power of the Father, so shall our bodies be raised: and that we shall have an eternal life with him in glory.

Verse 15.] *For, all things are for your sakes*] We proclaim all these truths, and bear all these sufferings for your sakes; thinking all our sufferings nothing if we can gain converts to Christ, and build believers up on their most holy faith.

That the abundant grace] Η χάρις πλεονασσα; the *abounding benefit*; the copious outpouring of the gifts and graces of the Holy Spirit by which you have been favoured and enriched; *may, through the thanksgiving of many, redound to the glory of God*: i. e. that the *gratitude* of the multitudes which have been converted, may keep pace with the blessings which they have received, and περισσεύαη, *abound*, as these blessings have *abounded*.

Verse 16. *For which cause we faint not*] Ουκ ἐγκακουµεν. See on verse 1. Here we have the same various reading ἐγκακουµεν, *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 shews that he was no *materialist*; he believed that we have both a *body* and a *soul*; and so far was he from supposing that when the *body* dies, the *whole man* is decomposed, and continues so to the resurrection; that he asserts that the decays of the one, lead to the invigorating of the other; and that the very decomposition of the body itself leaves the soul in the state of renewed youth. The vile doctrine of *materialism*, is not *apostolic*.

Verse 17. *For our light affliction, &c.*] Mr. Blackwall, in his sacred classics, has well illustrated this passage. I shall here produce his paraphrase as quoted by Dr. Dodd:—"This is one of the most emphatic passages in all St. Paul's writings, in which he speaks as much like an *orator* as he does as an *apostle*. The *lightness* of the trial is expressed by το ελαφρον της θλιψεως, *the lightness of our affliction*; as if he had said, it is even *levity* itself in such a comparison. On the other hand, the καθ' υπερβολην εις υπερβολην, which we render *far more exceeding*, is infinitely emphatical, and cannot be fully expressed by any translation. It signifies that all hyperboles fall short of describing that weight,

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

ceeding and eternal weight of glory ;
18 * While we look not at the things
which are seen, but at the things

which are not seen : for the things
which are seen are temporal ; but the
things which are not seen are eternal.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

* Rom. 1. 17. & 8. 24. ch. 5. 7.

Galat. 3. 11. Hebr. 10. 38. & 11. 1.

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 : ΤΙ-ΘΗΣΙ παραλλαγα τα παροντα τοις μελλουσι το παραυ-τικα προς το αιωνιον το ελαφρον προς το βαρυ την θλιψιν προς την δοξαν και ουδε τουτοις αρκειται, αλλ' εστραν τιθησι λεξιν, διπλασιαζων αυτην, και λεγων, καθ' υπερβολην εις υπερβολην—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 σκοπουτων ; 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 προσωαιρα, *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 murmuring against the dispensations of Divine Providence. Let us, therefore, look to God, that they may be sanctified ; and when they are, then we may say exultingly, these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. O world to come, in exchange for the present ! O eternity, for a moment ! O eternal communion in the holy blessed and eternal life of God, for the sacrifice of a poor miserable and corrupted life here on earth !—Whoever sets no value on this seed of a blessed eternity, knows not what it comprehends. That which the eyes of the flesh are capable of perceiving, is not worthy of a soul capable of possessing God. Nothing which is of a perishable nature can be the chief good of a being that was made for eternity ! *Quesnel*.

CHAPTER V.

The apostle's strong hope of eternal glory, and earnest longings after that state of blessedness, 1—4. The assurance that he had of it from the Holy Spirit, and his carefulness to be always found pleasing to the Lord, 5—9. All must appear before the judgment seat of Christ, 10. Knowing that this awful event must take place, he laboured to convince men of the necessity of being prepared to meet the Lord, being influenced to this work by his love of Christ, 11—13. Jesus Christ having died for all, is a proof that all were dead, 14. Those for whom he died, should live to him, 15. We should know no man after the flesh, 16. They who are in Christ are new creatures, 17. The glorious ministry of reconciliation, 18—21.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God,

a house not made with hands, eternal in the heavens.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

2 For in this we groan, earnestly

Job 4. 19. ch. 4. 7. 2 Pet. 1. 13, 14.

Rom. 8. 23.

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 of so much at large in these Epistles; and which he keeps constantly in view; then we shall see that he intends to convey the following meaning: that, as the tabernacle was *taken down* in order to be *again put together*, so the *body* is to be *dissolved*, in order to be *re-edified*: that, as the ark of the covenant subsisted *by itself*, while the *tabernacle* was *down*, so can the soul when separated from the body. That, as the ark had then its own veil for its covering, Exod. xl. 21. so the soul is to have some vehicle in which it shall subsist, till it receives its body at the resurrection.

A building of God] Some think this refers to a certain *celestial vehicle* with which God invests holy souls on their dismissal from the body: others suppose it relates to the *resurrection body*: and some imagine that it relates merely to the *state* of blessedness which the saints shall possess in the kingdom of glory. See the following Note.

Verse 2. *For in this we groan*] While in this *state*, and in this *body*, we are encompassed with many infirmities, and exposed to many trials, so that life is a state of discipline and affliction; and every thing 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, *first*, that the Hebrew word לבש *labash*,

which answers to the apostle's ενδυσασθαι *to be clothed*, signifies to be *surrounded, covered, or invested with any thing*. So, to be *clothed with the uncircumcision*, signifies to be *uncircumcised*. Yalcut Rubeni, fol. 163.

On the words Exod. xxiv. 18. *Moses went into the midst of the cloud, and gat him up into the Mount*. Sohar, Exod. fol. 77. has these words, *He went into the midst of the cloud, as if one put on a garment: so he was CLOTHED with the CLOUD*. Sohar Levit. fol. 29. "The righteous are in the terrestrial Paradise, where their souls are *clothed with the lucid crown*;" i. e. they are *surrounded, encompassed with light, &c.*

2. The word בית *beith*, HOUSE in Hebrew, often denotes a *cover, case, or clothing*. So in the Targum of Onkelos, בית אפי *beith aphi*, the *house of the face*, is a *VEIL*: and so בית אצבעי *beith atsabim*, the *HOUSE of the FINGERS*; and בית יד *beith yad*, the *HOUSE of the HAND*; signify *gloves*: בית רגלי *beith regalim*, the *HOUSE of the FEET*; shoes. Therefore, ενδυσασθαι—σπενδυσασθαι *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

A. M. 4061. desiring to be clothed upon with our
A. D. 57. house which is from heaven :

A. U. C. 810. 3 If so be, that ^a being clothed, we
Anno Imp. Nero- shall not be found naked.
nis Cas. 4.

4 For we that are in *this* tabernacle, do groan,
being burdened: not for that we would be un-

^a Rev. 3. 18. & 16. 15.—^b 1 Cor. 15. 53, 54.—^c Isai. 29. 23.

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* pag. 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, chap. iv. 8—11. These were sufficient burdens, and sufficient causes of groaning.

Not for that we would be unclothed] We do not desire death, nor to die, (even with the full prospect of eternal glory before our eyes,) an hour before that time which God in his wisdom has assigned:

But clothed upon] To have the fullest preparation for eternal glory. We wish not to die, whatever tribulation we may be called to pass through, till the whole will of God is accomplished in us and by us.

That mortality might be swallowed up of life.] Being fully prepared for the eternal state, we shall scarcely be said to die; all that is mortal being absorbed and annihilated by immortality and glory. See the Notes on

clothed, but ^b clothed upon, that mortality might be swallowed up of life.

5 Now ^c he that hath wrought us for the selfsame thing is God, who also ^d hath given unto us the earnest of the Spirit.

6 Therefore we are always confident, know-

Eph. 2. 10.—^d Rom. 8. 23. ch. 1. 22. Eph. 1. 14. & 4. 30.

1 Cor. xv. 51—56. From the use of these expressions among the Jews, this seems to be the general meaning of the apostle.

Verse 5. *Now he that hath wrought us for the 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 the Note on chap. i. 22.

Verse 6. *We are always confident*] *Θαρραυτες εν 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; *ενδημειν*, signifies to dwell among one's own people; *εκδημειν*, to be a sojourner among a strange people. Heaven is the home of every genuine Christian, and is claimed by them as such: see Phil. i. 23. Yet, while here below, the body is the proper home of the soul; but, as the soul is made for eternal glory, that glory is its country: and therefore, it is considered as being from its proper home while below in the body. As all

A. M. 4051. A. D. 57. A. U. C. 810. Anno Imp. Neronis Cæs. 4.

ing that, whilst we are at home in the body, we are absent from the Lord : 7 (For ^a we walk by faith, not by sight :)

8 We are confident, *I say*, and ^b willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we ^c labour, that, whether pre-

* Rom. 8. 24, 25. ch. 4. 18. 1 Cor. 13. 12. Hebr. 11. 1. — ^b Phil. 1. 23. ^c Or, endeavour. — ^d Matt. 25. 31, 32. Rom. 14. 10.

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 heavens, 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 fore-taste 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 unfailling 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*

sent or absent, we may be accepted of him.

10 ^d For we must all appear before the judgment-seat of Christ; ^e that every one may receive the things *done* in his body, according to that he hath done, whether *it be good or bad*.

11 Knowing therefore ^f the terror of the Lord,

* Rom. 2. 6. Gal. 6. 7. Eph. 6. 8. Col. 3. 24, 25. Rev. 22. 12. — ^f Job 31. 23. Hebr. 10. 31. Jude 23.

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 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 εμαςος* 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. Acts ix. 31. Rom. iii. 18. xiii. 7. 1 Pet. i. 17. ii. 18. iii. 2. As *we know therefore* what God requires of man, because we are favoured with his *own revelation*; we *persuade men* to become Christians, and *to labour to be acceptable to him*, because they *must all stand before the judgment-seat*; and if they receive not the grace of the gospel *here*, they must *there* give up their accounts with *sorrow*, and not with *joy*. In short, a man who is not saved from his sin in *this life*, will be separated from God and the glory of his power in the *world to come*. This is a powerful *motive to persuade men* to accept the salvation 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

A. M. 4061. A. D. 57. A. U. C. 810. Anno Imp. Neronis Cæs. 4. we persuade men; but ^a we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For ^b we commend not ourselves again unto you, but give you occasion ^c to glory on our behalf, that ye may have somewhat to answer them who glory ^d in appearance and not in heart.

13 For ^e whether we be beside ourselves, it is

^a Ch. 4. 2.—^b ch. 3. 1.—^c ch. 1. 14.—^d Gr. in the face.—^e ch. 11. 1, 16, 17. & 12. 6, 11.—^f Rom. 5. 15.—^g Rom. 6. 11, 12. & 14. 7, 8.

can neither be *fear*, *faith* nor *love*; nay, nor *hope* either. Men who vindicate their constant declamations on hell and perdition, by quoting this text, know little of its meaning; and, what is worse, seem to know but little of the nature of man, and perhaps less of the spirit of the gospel of Christ. Let them go and learn a lesson from Christ weeping over Jerusalem—"O Jerusalem, Jerusalem, how oft would I have gathered you together, as a hen would her brood under her wings?" And another, from his last words on the cross, "Father forgive them, for they know not what they do!"

But we are made manifest unto God] God who searches the heart, knows that we are upright in our endeavours to please him; and because we are fully persuaded of the reality of eternal things: therefore, we are fully in earnest to get sinners converted to him.

Manifest in your consciences.] We have reason to believe, that you have had such proof of our integrity and disinterestedness, that your consciences must acquit us of every unworthy motive, and of every sinister view.

Verse 12. For we commend not ourselves] I do not say these things to bespeak your good opinion, to procure your praise; but to give you an occasion to glory; to exult on our behalf; and to furnish you with an answer to all those who either malign us or our ministry; and who only glory in appearance, have no solid ground of exultation; and whose heart is dishonest and impure. St. Paul probably speaks here concerning the false apostle, who had been dividing the church, and endeavoured 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

to God: or whether we be sober, it is for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore, henceforth know we no man

1 Cor. 6. 19. Gal. 2. 20. 1 Thess. 5. 10. 1 Pet. 4. 2.—Matt. 12. 50. John 15. 14. Gal. 5. 6. Phil. 3. 7, 8. Col. 3. 11.

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 effects produced by this love, which συνεχει ημας, bears us away with itself; which causes us to love after the similitude of that love by which we are influenced; and, as God so loved the world as to give his Son for it; and as Christ so loved the world as to pour out his life for it; so we, influenced by the very same love, desire to spend, and be spent, for the glory of God, and the salvation of immortal souls.

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, or primitive Christian, ever did doubt, or could doubt.

The second position he infers from the first, and justly too; for if all had not been guilty, and consigned to eternal death, because of their sin, there could have been no need of his death. Therefore, as he most certainly died for ALL; then, all were dead, and needed his sacrifice, and the quickening power of his Spirit.

Verse 15. And that he died for all, that they which live, &c.] This third position he draws from the preceding: If all were dead, and in danger of endless perdition, and 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;

A. M. 4061. A. D. 57. A. U. C. 810. Anno Imp. Neronis Cæs. 4.

A. M. 4061. after the flesh : yea, though we have
A. D. 57. known Christ after the flesh, * yet
A. U. C. 810. now henceforth know we *him* no
Anno Imp. Ne- rois Cæs. 4. more.

17 Therefore if any man ^b be in Christ, ^c he is
^d a new creature : ^e old things are passed away ;

* John 6. 63.—^b Rom. 8. 9. & 16. 7. Gal. 6. 15.—^c Or, let him be.
^d Gal. 5. 6. & 6. 15.

and as we know that all are alienated from God, and are dead in trespasses and sin, 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 of the same *family* with the *man Christ* himself ; nor can we prize a man because he has seen Christ in the flesh, for many have seen him in the flesh to whom he will say, *Depart from me, for I never knew you* : so we—nothing weighs with us ; nor in the sight of God, but redemption from this death, and *living to him* who died for them.

We know that the Jews valued themselves much in having Abraham for their father ; and some of the Judaizing teachers at Corinth might value themselves in having *seen Christ in the flesh*, which certainly St. Paul did not : hence he takes occasion to say here, that this kind of privilege availed nothing ; for the *old creature*, however *noble*, or *well descended* in the sight of men, is under the *curse* : and the *new creature* only, is such as God can approve.

Verse 17. *If any man be in Christ, he is a new creature*] It is vain for a man to profess affinity to Christ, according to the *flesh*, while he is unchanged in his heart and life ; and dead in trespasses and sins : for he that is *in Christ*, that is a genuine Christian, having Christ dwelling in his heart by faith, is a *new creature* ; his *old state* is changed ; he was a *child of Satan* ; he is now a *child of God*. He was a *slave of sin*, and his works were death : he is now made *free* from sin, and has his fruit unto holiness ; and the end, everlasting life. He was before, full of *pride* and *wrath* ; he is now *meek* and *humble*. He formerly had his *portion in this life*, and lived for this world alone : he now has God for his *portion* ; and he looks not at the things which are seen, but at the things which are eternal. Therefore, *old things are passed away* :

Behold, all things are become new.] The man is not only *mended*, but he is *new made* ; he is a *new creature* ; *καινη κτισις*, 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

behold, all things are become new. A. M. 4061. A. D. 57. A. U. C. 810. Anno Imp. Ne- rois Cæs. 4. 18 And all things *are* of God, ^f who hath reconciled us to ^g himself by Jesus Christ, and hath given to us the ministry of reconciliation ;

19 To wit, that ^h God was in Christ, re-

* Isa. 43. 18, 19. & 65. 17. Eph. 2. 15. Rev. 21. 5.—^f Rom. 5. 10. Eph. 2. 16. Col. 1. 20. 1 John 2. 2. & 4. 10.—^g Rom. 9. 24, 25.

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 man, can be changed and reconciled to God ; and *by and through* this sacrifice, God can be propitious to them. There is an *enmity* in the heart of man against sacred things : the grace of Christ alone can remove this enmity.

The ministry of reconciliation.] Διακονιαν της καταλλαγης, The *OFFICE* or *function* of this reconciliation ; called, ver. 19. the word : τον λογον της καταλλαγης, the *DOCTRINE* of this reconciliation. Καταλλαγη reconciliation, comes from καταλασσω to *change thoroughly* : and the grand object of the gospel is to make a complete change in men's *minds and manners* ; but the first object is the removal of enmity from the heart of man, that he may be disposed to accept of the salvation God has provided for him, on the terms which God has promised. The *enmity* in the heart of man is the grand hindrance 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*

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
nis Cæs. 4.

conciling the world unto himself,
not imputing their trespasses un-
to them; and hath ^a committed

unto us the word of reconciliation.
20 Now then we are ^b ambassa-
dors for Christ, as ^c though God did

A. M. 4961.
A. D. 57.
A. U. C. 890.
Anno Imp. Ne-
ronis Cæs. 4.

^a Gr. put in us.—^b Job 33. 23. Mal. 2. 7.

ch. 3. 6. Eph. 6. 20.—^c ch. 6. 1.

prophet; king and priest; and king and prophet: but none had ever sustained in his own person, the three-fold office except Christ; for none had 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. ii. 9. and he made peace by the blood of his cross. 4. Christ, by his offering upon the cross, made atonement for the sins of the world: and therefore one important branch of the doctrine of this reconciliation was, to shew 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 shew you how to do this, He has given a revelation of himself, which is contained in his law, &c. 5. You have broken this law, and incurred the penalty, which is death. 6. Far from being able to undo your offences, or make reparation to the offended majesty of God; your hearts, through the deceitfulness and influence of sin, are blinded, hardened, and filled with enmity against your Father and your Judge. 7. To redeem you out of this most wretched and accursed state, God, in his endless love, has given his Son for you; who has assumed your nature, and died in your stead. 8. In consequence of this, He has commanded repentance towards God; and remission of sins to be published in his name in all the earth. 9. All who repent, and believe in Christ as having died for them as a sin-offering, ver. 21. shall receive remission of sins. 10. And if they abide in Him, they shall have an eternal inheritance among them that are sanctified.

Verse 20. *We are ambassadors for Christ*] *Υπερ Χριστου*
—*πρεσβευουμεν*; 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 authorised to do so by God himself. In Christ's stead we pray you to lay aside your enmity, and be reconciled to God; i. e. accept pardon, peace, holiness and heaven, which are all procured for you by His blood; and offered to you on his own authority.

“What unparalleled condescension, and divinely tender mercies, are displayed in this verse? Did the judge ever beseech a condemned criminal to accept of pardon? Does the creditor ever beseech a ruined debtor to receive an acquittance in full? Yet our almighty Lord, and our eternal Judge, not only vouchsafes to offer these blessings, but invites us, intreats us, and with the most tender importunity, 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 proffered mercy, we embrace;
And gladly reconciled to thee,
Thy condescending mercy praise.
Poor debtors, by our Lord's request,
A full acquittance we receive!
And criminals with pardon blest,
We, at our Judge's instance, live.”

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

beseech you by us : we pray you in
Christ's stead, be ye reconciled to God.
21 For he hath made him to be

sin for us, who knew no sin ; that we
might be made the righteousness of
God in him.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

* Isai. 53. 6, 9, 12. Gal. 3. 13. 1 Pet. 2. 22, 24. 1 John 3. 5.

† Rom. 1. 17. & 5. 19. & 10. 3.

Verse 21. For he hath made him to be sin for us] Τοῦ μὴ γνοῦντα ἀμαρτίαν, ὑπὲρ ἡμῶν ἀμαρτίαν ἐποίησεν, He made him who knew no sin, (who was innocent,) a sin-offering for us. The word ἀμαρτία 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, nullâ pallescere culpâ, to be unimpeachable.

In the second place, it signifies a sin-offering, or sacrifice for sin, and answers to the חַטָּאת chataah and חַטֹּאת chataath, 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 ἀμαρτία 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 bluckened 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 justî, God accounted Christ the greatest of sinners, that we might be supremely religious. Thus they have confounded sin with the punishment due to sin : Christ suffered in our stead ; died for us ; bore our sins, (the punishment due to them,) in his own body upon the tree, for the Lord laid upon him the iniquities of us all ; that is, the punishment due to them ; explained by making his soul, his life, an offering for sin ; and healing us by his stripes.

But that it may be plainly seen that sin-offering, not sin, is the meaning of the word in this verse, I shall set down the places from the Septuagint, where the word occurs ; and, where it answers to the Hebrew words already quoted ; and where our translators have rendered correctly what they render here incorrectly.

In Exodus, chap. xxix. 14, 36 : Leviticus, chap. iv. 3, 8, 20, 21, 24, 25, and 29 twice, 32, 33, and 34 ; chap. v. 6,

7, 8, 9 twice, 11 twice, 12 ; chap. vi. 17, 25 twice, 30. chap. vii. 7, 37 ; chap. viii. 2. 14 twice ; chap. ix. 2, 3, 7, 8, 10, 15, 22 ; chap. x. 16, 17, 19 twice ; chap. xii. 6, 8 ; chap. xiv. 13 twice, 19, 22, 31 ; chap. xv. 15, 30 ; chap. xvi. 3, 5, 6, 9, 11 twice, 15, 25, 27 twice ; chap. xxiii. 19. NUMBERS, chap. vi. 11, 14, 16 ; chap. vii. 16, 22, 28, 34, 40, 46, 52, 58, 70, 76, 82, 87 ; chap. viii. 8, 12 ; chap. xv. 24, 25, 27 ; chap. xviii. 9 ; chap. xxviii. 15, 22 ; chap. xxix. 5, 11, 16, 22, 25, 28, 31, 34, 38.

Besides the above places, it occurs in the same signification, and is properly translated in our version, in the following places :

2 CHRONICLES, chap. xxix. 21, 23, 24 ; EZRA, chap. vi. 17 ; chap. viii. 35 ; NEHEMIAH, chap. x. 33 ; JOB, chap. i. 5 ; EZEKIEL, chap. xliii. 19, 22, 25 ; chap. xlv. 27, 29. chap. xlv. 17, 19, 22, 23, 25. In all, one hundred and eight places, which, in the course of my own reading in the Septuagint, I have marked.

[That we might be made the righteousness of God in him.] The righteousness of God signifies here, the salvation of God, as comprehending justification through the blood of Christ ; and sanctification through his Spirit : or, as the mountains of God, the 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 tent-maker : and it is supposed that he borrows these terms from his own trade, in order to illustrate his doctrine. This supposition would be natural enough, if we had not full evidence that these terms were

used in the *Jewish theology*, precisely in the sense in which the apostle uses them here. Therefore, it is more likely that he borrowed them from that Theology, than from his own *trade*.

2. In the terms *tabernacle, building of God, &c.* he may refer also to the tabernacle in the wilderness, which was a *building of God*, and a *house of God*: and as God dwelt in that building, so he will dwell in the souls of those who *believe in, love, and obey him*. And this will be his *transitory temple* till mortality is swallowed up of life, and we have a glorified body and soul to be his eternal residence.

3. The doctrines of the resurrection of the same body; the witness of the Spirit; the immateriality of the soul; the fall and miserable condition of all mankind; the death of Jesus, as an atonement for the sins of the whole world; the necessity of obedience to the Divine will, and of the total change of the human heart, are all introduced here: and,

although only a few words are spoken on *each*, yet these are so *plain* and so *forcible* as to set those important doctrines in the most clear and striking point of view.

4. The chapter concludes with such a view of the mercy and goodness of God in the *ministry of reconciliation*, as is no where else to be found. He has here set forth the Divine mercy in all its heightenings: and who can take this view of it without having his heart melted down with love and gratitude to God, who has called him to such a state of salvation?

5. It is exceedingly remarkable that, through the whole of this chapter, the apostle speaks of himself in the first person *plural*: and though he may intend other apostles, and the Christians in general, yet it is very evident that he uses this form when only himself can be meant, as in verses 12, and 13. as well as in several places of the following chapter. This may be esteemed rather more curious than important.

CHAPTER VI.

We should not receive the grace of God in vain, having such promises of support from Him, 1, 2. We should act so, as to bring no disgrace on the gospel, 3. How the apostles behaved themselves; preached, suffered, and rejoiced, 4—10. St. Paul's affectionate concern for the Corinthians, 11—13. He counsels them not to be yoked with unbelievers, and advances several arguments why they should avoid them, 14—16. Exhorts them to avoid evil companions, and evil practices, on the promise that God will be their Father; and that they shall be his sons and his daughters, 17, 18.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
nis Cæs. 4.

WE then, as ^a workers together with him, ^b beseech you also that ye receive not the grace of God

in vain.

^a 1 Cor. 3. 9.—^b ch. 5. 20.

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 re-*

2 (For he saith, ^a I have heard thee in a time accepted, and in the day of salvation have I ~~see-~~coured thee: behold, now ^b is the accepted

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
nis Cæs. 4.

^a Heb. 12. 15.—^b Mai. 2. 8.

conciliation. 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* which 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

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

time; behold, now is the day of salvation.)

3 * Giving no offence in any thing, that the ministry be not blamed :

* Rom. 14. 13. 1 Cor. 9. 12. & 10. 32.

the prophet Isaiah, chap. xlix. 8. which place the apostle quotes *verbatim et literalim* 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 *מִתְקַדְּשׁוֹת* *et ration*, the time of God's pleasure, or benevolence; for which all the faithful were in expectation: and the *day of salvation*, *יְשׁוּעַת יְהוֹשׁוּעַ* *yom yeshu'ah*, 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. Chap. v. 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, chap. v. 18. 2. He appointed the apostles to proclaim to mankind the doctrine of reconciliation, chap. v. 19. 3. The apostles, in consequence, proclaim this doctrine, and shew that Christ was a sacrifice for

4 But in all things * approving ourselves * as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

A. M. 8062.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

* Gr. commending. ch. 4. 2.—* 1 Cor. 4. 1.

sin; and that, through him, we may be perfectly saved, chap. v. 20, 21. 4. They shew also, that all this was agreeable to the declaration of God by the prophet Isaiah, chap. xlix. 8. where he predicts the days of the Messiah, and the *grace* then to be communicated, chap. vi. 2. 5. The apostle then, speaking in the person of all his fellow-labourers, who had this ministry of reconciliation entrusted to them, exhorts them not to receive such a benefit of God in vain, chap. vi. 1. 6. He exhorts those who had embraced the gospel not to put a stumbling-block in the way of others, by acting irreligiously, lest this ministry of reconciliation should be reproached on their account, chap. vi. 3. 7. He shews what conscientious and scrupulous care he and his fellow-apostles took to preach and walk so, that this ministry might have its full effect, chap. vi. 4, &c.

This view of the subject, if I mistake not, shews a beautiful consistency throughout the whole.

Verse 3. *Giving no offence*] The word *προσκομμα*, *προσκομμα*, Rom. xiv. 13. signifies a *stumbling-block*, in general; or any thing over which a man stumbles or falls; and here means any *transgression or scandal* that might take place among the ministers, or the Christians themselves, whereby either Jews or Gentiles might take occasion of offence, and vilify the gospel of Christ.

Verse 4. *But in all things approving ourselves*] The apostle now proceeds to shew 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 θλιψεσιν*. 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 στενοχωριας*, 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

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cas. 4.

5 ^a In stripes, in imprisonments, ^b in tumults, in labours, in watchings, in fastings ;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

^a Ch. 11. 23, &c.—^b Or, in tossings to and fro.—^c ch. 4. 2. & 7. 14.

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] *Αναταραχαις* 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 αγνοητι* : 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. “ Rab. 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,

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cas. 4.

7 ^c By the word of truth, by ^d the power of God, by ^e the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report : as deceivers, and yet true ;

^a 1 Cor. 2. 4.—^b ch. 10. 4. Eph. 6. 11, 13. 2 Tim. 4. 7.

or belong to the body ; and five internal, or belonging to the soul : but all men prefer the tenth, which is *רוח הקודש ruach hakkodsh*, the Holy Spirit.” Even allowing Rabbi Pinchas to be a person on whose judgment we could rely, and whose authority were 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 αυταποκρυφω*, love without hypocrisy ; such as disposed us at all times to lay down our life for the brethren ; and to spend and be spent for the glory of God, and the good of mankind.

Verse 7. *By the word of truth*] The doctrine of truth, received immediately from God, and faithfully and affectionately preached to men.

By the power of God] Confirming this doctrine, not only by the miracles which we were enabled to work, but also by the application of that truth to the souls of the people, by the energy of God.

By the armour of righteousness] Such as that described by the apostle, Eph. vi. 13—17. which he calls there *the whole armour of God*, consisting of the following pieces : the girdle of truth, the breastplate of righteousness, the shoes of the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit.

On the right hand and on the left] Particularly the shield and the sword : the former on the left arm, the latter in the right hand. We have the doctrine of truth, and the power of God, as an armour to protect us on all sides, every where, and on all occasions.

It seems far fetched to understand the right hand as signifying prosperity ; and the left as signifying adversity ; as if the apostle had said we have this armour to defend us both in prosperity and adversity. By the doctrine of the gospel, and by the power of God, the apostles were furnished with offensive and defensive weapons ; they could ever defend themselves, and discomfit their foes.

Verse 8. *By honour and dishonour*] By going through both ; sometimes respected, sometimes despised.

A. M. 4061. 9 As unknown, and ^a yet well known;
 A. D. 57. ^b as dying, and, behold, we live; ^c as
 A. U. C. 810. ^d chastened, and not killed;
 Anno Imp. Neronis Cas. 4.

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open

^a Ch. 4. 2. & 5. 11. & 11. 6. — ^b 1 Cor. 4. 9. ch. 1. 9. & 4. 10, 11. —
^c Ps. 118. 18.

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:

Yet 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 consolations 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,

unto you, ^a our heart is enlarged.

12 Ye are not straitened in us, but ^b ye are straitened in your own bowels.

13 Now for a recompence in the same, (^c I speak as unto *my* children,) be ye also enlarged.

14 ^d Be ye not unequally yoked together with

^a Ch. 7. 3. — ^b ch. 12. 15. — ^c 1 Cor. 4. 14. — ^d Deut. 7. 2, 3. 1 Cor. 5. 9. & 7. 39.

betters 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 the Note on Matt. ix. 36.

Verse 13. *Now for a recompence in the same*] That you may, in some sort, *repay me* for my affection towards you, *I speak to you as unto my children*, whom I have a right to command: *be ye also enlarged*, love me as I love you.

Verse 14. *Be ye not unequally yoked together with unbelievers*] This is a military term; keep in your own *ranks*; do not leave the *Christian* community to join in that of the

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell

* 1 Sam. 5. 2, 3. 1 Kings 18. 21. Eccles. 13. 17. 1 Cor. 10. 21. Eph. 5. 7, 11. 1 Cor. 9. 16, & 6. 19. Eph. 2. 21, 22. Hebr. 3. 6. Exod. 29. 45. Lev. 26. 12. Jer. 31. 33, & 32. 38. Ezek. 11. 20.

heathens. The verb ἐρεσθυσεν, 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, shew 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.

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

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

& 36. 28. & 37. 26, &c. Zech. 8. 8. & 13. 9. Isai. 52. 11. ch. 7. 1. Rev. 18. 4. Jer. 31. 1, 9. Rev. 21. 7.

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 Loammi: for ye are not my people, and I will not be your God." Hos. i. 9. The Jews were therefore cast off, and the Gentiles taken in their place; but even these, under the new covenant, are taken, in expressly under the same conditions, as the apostle here most fully states. Those who apply these words in any other way, pervert their meaning, and sin against their souls.

CHAPTER VII.

The apostle's inference from the preceding exhortation, 1. He presses them to receive him with affection, because of his great love towards them, 2—4. He tells them what distress he felt on their account at Macedonia, till he had met with Titus, and heard of their prosperity, 5—7. He rejoices that his first Epistle was made the means of their reformation, 8, 9. States how they were affected by his Letter, and the process of their reformation, 10, 11. Shews 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.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
nis Cæs. 4.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthi-

ness of the flesh and spirit, perfecting holiness in the fear of God.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
nis Cæs. 4.

Ch. 6. 17, 18. 1 John 3. 2. Gal. 1. 16. & 8. 13.

& 29. 28. 1 Thes. 5. 23. 1 Tim. 4. 6.

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, drunk-

ness, 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

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

2 Receive us ; we have wronged no man, we have corrupted no man, ^a we have defrauded no man.

3 I speak not *this* to condemn you : for ^b I have said before, that ye are in our hearts to die and live with you.

4 ^c Great is my boldness of speech toward you,

^a Acts 20. 33. ch. 12. 17.—^b ch. 6. 11, 12.—^c ch. 3. 12.—^d 1 Cor. 1. 4. ch. 1. 14.

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*] *Καθησάτε ημᾶς*. 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*.—Chap. xi. 3. They have *brought you into bondage* ; they have *taken of you* ; *devoured you* ; *exalted themselves against you* ; and ye have patiently *suffered* all this, chap. xi. 20. It is plain that he refers here to the false apostle, or teacher, which they had among them.

Verse 3. *I speak not this to condemn you*] I do not speak to reproach, but to correct you. I wish you to open your eyes, and see how you are corrupted, spoiled, and impoverished by those whom ye have incautiously preferred to the true apostles of Jesus Christ.

I have said before, that ye are in our hearts] He has in effect and substance said this, chap. i. 6—8. ii. 4. 12. iii. 2. and ver. 13. where see the passages at length, and the Notes.

To die and live with you.] An expression which points out the strongest affection, as in cases where love blinds us to the faults of those whom we love ; and causes us to prefer them to all others, like that in *Horace* :

Quaquam sidere pulchrior

Ille est, tu levior cortice, et improbo

Iracundior Adria :

Tecum vivere amem, tecum obeam libens.

Odor. lib. iii. Od. ix. ver. 21.

“ Though he exceed in beauty far
The rising lustre of a star ;

^d great is my glorying of you : ^e I am filled with comfort, I am exceeding joyful in all our tribulation.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

5 For ^f when we were come into Macedonia, our flesh had no rest, but ^g we were troubled on every side ; ^h without *were* fightings, within *were* fears.

^e Ch. 1. 4. Phil. 2. 17. Col. 1. 24.—^f ch. 2. 13.—^g ch. 4. 8.—^h Deut. 32. 25.

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 affection 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] *Υπερπερισσεύομαι* : I superabound in joy. I have a joy beyond expression. This is an extremely rare verb. I have not met with it in any Greek author ; and it occurs no where in the New Testament but here and in Rom. v. 20.

In all our tribulation.] Perhaps *ἐν* here should be rendered *under* instead of *in*, as it signifies, Mark ii. 26. Luke iii. 2. Acts xi. 28. *Under all our tribulations, I feel inexpressible joy on your account*.

Verse 5. *When we were come into Macedonia*] St. Paul having left Ephesus, came to Troas, where he stopped some time ; afterwards he came to Macedonia ; whence he wrote this Epistle.

Our flesh had no rest] So exceedingly anxious was he to know the success of his first Epistle to them.

Without were fightings] The oppositions of Pagans, Jews, and false brethren.

Within were fears.] Uncertain conjectures relative to the success of his Epistle ; fears lest the severity of it should alienate their affections utterly from him ; fears lest the party of the incestuous person should have prevailed ; fear lest the teaching of the false apostle should have perverted their minds from the simplicity of the truth ; all was uncer-

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

6 Nevertheless ^aGod, that com-
forteth those that are cast down,
comforted us by ^bthe coming of

Titus;

7 And not by his coming only, but by the con-
solation wherewith he was comforted in you,
when he told us your earnest desire, your
mourning, your fervent mind toward me; so
that I rejoiced the more.

8 For though I made you sorry with a letter, I
do not repent, ^cthough I did repent: for I
perceive that the same epistle hath made you
sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made
sorry, but that ye sorrowed to repentance: for

^a Ch. 1. 4.—^b See ch. 2. 13.—^c ch. 2. 4.—^d Or, according to God.

tainty; 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 af-
fectionate 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 apprehen-
sion of any punishment.

Damage by us in nothing.] Your repentance prevented
that exercise of my apostolic duty, which would have con-
signed 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.

ye were made sorry ^dafter a godly
manner, that ye might receive da-
mage by us in nothing.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

10 For ^egodly sorrow worketh repentance to
salvation, not to be repented of: ^fbut the sor-
row of the world worketh death.

11 For behold this selfsame thing, that ye sor-
rowed after a godly sort, what carefulness it
wrought in you; yea, *what* clearing of your-
selves; yea, *what* indignation; yea, *what* fear;
yea, *what* vehement desire; yea, *what* zeal; yea,
what revenge! In all *things* ye have approved
yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I*
did it not for his cause that had done the wrong,

^e 2 Sam. 12. 13. Matt. 26. 75.—^f Prov. 17. 22.

Worketh repentance] A thorough change of mind unto
salvation; because the person who feels it, cannot rest till
he find 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*] Care-
fulness of obeying my directions, ver. 15. *yea, what clearing*
of yourselves from guilt, by inflicting censures on the guilty
person; and putting away evil from among you, 1 Cor.
xv. 18. *yea, what indignation* against him who had dis-
honoured his profession, and defiled the church; *yea, what*
fear of my displeasure, and the *rod* which I threatened,
1 Cor. iv. 21. *yea, what vehement desire* to rectify what was
amiss in this matter, ver. 7. *yea, what zeal* for me; *yea,*
what revenge in punishing the delinquent. See *Whitby*.

In all things, &c.] In the whole of your conduct in this
affair, since ye have received my Letter, *ye have approved*
yourselves to be clear, ayvous; not only to be clear of con-
tumacy 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 re-
move 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

A. M. 4051. A. D. 57. A. U. C. 810. Anno Imp. Neronis Cæs. 4. nor for his cause that suffered wrong ;
 * but that our care for you in the sight
 of God might appear unto you.

13 Therefore we were comforted in your comfort : yea, and exceedingly the more joyed we for the joy of Titus, because his spirit ^b was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed ; but as we spake

A. M. 4051. A. D. 57. A. U. C. 810. Anno Imp. Neronis Cæs. 4. all things to you in truth, even so our
 boasting, which I made before Titus,
 is found a truth.

15 And his ^c inward affection is more abundant toward you, whilst he remembereth ^d the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that ^e I have confidence in you, in all things.

* Ch. 2. 4.— Rom. 15. 32.— Gr. *bowels*. ch. 6. 12.

^c Ch. 2. 9. Phil. 2. 12.— ^d 2 The. 3. 4. Philem. 8, 21.

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 at 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 σπλάγγνα αὐτοῦ ; those bowels of his ; his most tender affection. For the meaning of this word, see the Note on Matt. ix. 36.

Whilst he remembereth the obedience of you all] This is a very natural picture : he represents Titus as overjoyed, even while he is delivering his account of the Corinthian church. He expatiated on it with extreme delight, and thereby shewed 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 shewn such kindness to himself ; and he loved them because he found so many excellent and rare gifts joined to so much humility, producing such an exemplary and holy life.

With fear and trembling ye received him.] Ye revered his authority ; ye were obedient to his directions ; and ye dreaded lest any thing should be undone or ill done which he had delivered to you in the name of God.

Verse 16. I have confidence in you, in all things.] It appears that the apostle was now fully persuaded, from the accounts given by Titus, that every scandal had been put away from this church ; and 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 ; that their character was now so firmly fixed, that there was no reason to apprehend that they should be again tossed to and fro with every wind of doctrine.

1. Thus a happy termination is put to an affair that seemed likely to ruin the Corinthian 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 would 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 ~~is~~ 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 who they ad-

mit and accredit as members of the church of Christ. It is certain that the door should be opened wide to admit penitent sinners; but the watchman should ever stand by, to see that no improper person enter in. Christian prudence should ever be connected with Christian zeal. It is a great work to bring sinners to Christ; it is a greater work to preserve them in the faith: and it requires much grace and much wisdom to keep the church of Christ pure; not only by not permitting the unholy to enter; but by casting out those who apostatize or work iniquity. Slackness in discipline generally precedes corruption of doctrine; the former generating the latter.

CHAPTER VIII.

The Apostle stirs them up to make a collection for the poor Christians at Jerusalem, by the very liberal contributions of the people of Macedonia, for the same purpose; who were comparatively a poor people, 1—5. He tells them that he had desired Titus to finish this good work among them, which he had begun: hoping that as they abounded in many excellent gifts and graces, they would abound in this also, 6—8. He exhorts them to this by the example of Jesus Christ; who, though rich, subjected himself to voluntary poverty, that they might be enriched, 9. He shews 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 shews, 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.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Neronis Cæs. 4.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Neronis Cæs. 4.

* Mark 12. 44.

† Gr. simplicity, ch. 9. 11.

NOTES ON CHAP. VIII.

Verse 1. *Moreover, brethren we do you to wit*] In all our dignified version very few ill constructed sentences can be found: however here is one, and the worst in the book. *We do you to wit*, is in the original γνωρίζομεν δε υμιν, we make known unto you. This is plain and intelligible; the other is not so: and the form is now obsolete.

The grace of God bestowed] Dr. Whitby has made it fully evident that the 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 δεδομένην εν, cannot signify bestowed on, but

given in. That χαρις means liberality, appears from ver. 6. we desired Titus that as he had begun, so he would finish την χαριν ταυτην this charitable contribution. And ver. 7. that ye abound εν ταυτη τη χαριτι in this liberal contribution. And ver. 19. who was chosen of the church to travel with us συν τη χαριτι ταυτη with this charitable contribution, which is administered, which is to be dispensed by us. So chap. ix. 8. God is able to make παν χαριν all liberality to abound towards you. And 1 Cor. xiii. 3. to bring την χαριν your liberality to the poor saints. Hence χαρις is by Herychius and Phavorinus, interpreted a gift, as it is here by the apostle, Thanks be to God for his unspeakable gift, chap. ix.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

3 For to *their* power, I bear record, yea, and beyond *their* power, they were willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and take upon us ^a the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God;

6 Insomuch that ^b we desired Titus, that as he

^a Acts 11. 29. & 24. 17. Rom. 15. 25, 26. 1 Cor. 16. 1, 3, 4. ch. 9. 1. ^b ver. 17. ch. 12. 18.

14, 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; Psal. xxxxi. 7. lxxx. 11. 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*, 2 Cor. xi. 2. *The love of God*, 2 Cor. v. 14. *The grace of God*, Tit. ii. 11.

The churches of Macedonia] These were *Philippi, Thessalonica, Berea, &c.*

Verse 2. *In a great trial of affliction*] The sense of this verse is the following: The Macedonians, though both poor and persecuted, rejoiced exceedingly, that an opportunity was afforded them of doing good to their *more impoverished and more persecuted* brethren. We can scarcely ever speak of *poverty and affliction* in an *absolute* sense: they are only *comparative*. Even the *poor* are called to *relieve* those who are *poorer* than themselves: and the *afflicted* to *comfort* those who are *more afflicted* than they are. The poor and afflicted churches of Macedonia felt this duty; and therefore came forward to the uttermost of their power to relieve their *more impoverished and afflicted* brethren in Judea.

Verse 3. *For to their power, &c.*] In their liberality they had no *rule* but their ability; they believed they were bound to contribute all they could; and even this *rule* they transgressed: for they went *beyond their power*; they deprived themselves for a time, of the *necessaries of life*, in order to give to others who were destitute even of *necessaries*.

Verse 4. *Praying us with much intreaty*] We had not to *solicit* them to this great act of kindness; they even *entreated* us to accept their bounty; and to take on ourselves the administration or application of it to the wants of the poor in Judea.

Verse 5. *Not as we hoped*] They far exceeded our expectations; for they consecrated themselves entirely to the work of God: *giving* themselves and all they possessed *first*

had begun, so he would also finish in you the same ^a grace also.

7 Therefore, as ^a ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see ^a that ye abound in this grace also.

8 ^a I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

^a Or, gift, ver. 4, 19.—^d 1 Cor. 1. 5. & 12. 13.—^e ch. 9. 8.—^f 1 Cor. 7. 6.

unto the Lord; and then as they saw that it was the will of God that they should come especially forward in this charitable work, they gave themselves to us, to assist to the uttermost, in providing relief for the suffering Christians in Judea.

Verse 6. *That we desired Titus*] Titus had probably laid the plan of this contribution when he was before at Corinth, according to the direction given by the apostle, 1 Cor. xvi. 1, &c.

The same grace] Liberality.—See the Note on ver. 1.

Verse 7. *As ye abound in every thing*] See the Note on 1 Cor. i. 5. *In faith*, crediting the whole testimony of God: *in utterance*, 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 out-done 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.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

9 For ye know the grace of our Lord Jesus Christ, ^athat, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein ^bI give my advice: for ^cthis is expedient for you, who have begun before, not only to do, but also to be ^d'forward' a year ago.

11 Now therefore perform the doing of it; that as *there was* a readiness to will, so *there*

may be a performance also out of that which ye have.

12 For 'if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want; that their abundance also may be *a supply* for your want: that there may be equality:

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

^a Matt. 8. 20. Luke 9. 58. Phil. 2. 6, 7. — 1 Cor. 7. 25. — Prov. 19. 17. Matt. 10. 42. 1 Tim. 6. 18, 19. Heb. 13. 16.

^b Gr. *willing*. — ch. 9. 2. — Mark 12. 43, 44. Luke 21. 3.

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 endless 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*, ver. 8.

For this is expedient for you] It is necessary you should do this to preserve a *consistency of conduct*; for ye began this work *a year ago*, and it is necessary that ye should complete it as soon as possible.

Not only to do, but also to be forward] Το ποιησαι—και το θελειν, literally *to do and to will*; but as the *will* must be *before the deed*, θελειν must be taken here in the sense of *delight*, as 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, chap. xvi. 2. had exhorted them to make this contribution: and there is no doubt that they, in obedience to his directions, had begun to lay up in store for this charitable purpose: he therefore wishes them to complete this good work, and thus shew that they were not led to it by the example of the Macedonians, seeing they themselves had been *first movers* in this business.

Verse 11. *A readiness to will, so there may be a performance*] Ye have *willed* and *purposed* this; now, *perform* it.

Out of that which ye have.] Give, as God has *enabled* you: and give as God has *disposed* you. He requires each man to do as he *can*; and accepts the *will* where the *means* are wanting to perform the *deed*.

Verse 12. *According to that a man hath*] According to his *real property*; not taking that which belongs to his own *family*, and is indispensably necessary for their support; and not taking that which belongs to *others*: viz. what he *owes* to any man.

Verse 13. *That other men be eased*] I do not design that you should impoverish yourselves, in order that others may live affluently.

Verse 14. *But by an equality*] That you may do to those who are distressed now; as, on a change of circumstances, you would wish them to do to you. And I only wish that, of your *abundance*, you would now minister to their *wants*: and it may be, that *their abundance* may yet *supply your wants*; for, so liable are all human affairs to *change*, that it is as possible that you, rich Corinthians, should need the charitable help of others: as it is, that those Jews who once had need of nothing, should now be dependant on your bounty.

A. M. 4061. A. D. 57. A. U. C. 810. Anno Imp. Neronis Cæs. 4.
 15 As it is written, *He that had gathered much, had nothing over; and he that had gathered little, had no lack.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted ^bthe exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him ^cthe brother, whose praise is in the gospel throughout all the churches;

* Exod. 16. 18.—^b ver. 6.—^c ch. 12. 18.—^d 1 Cor. 16. 3, 4.—
^e Or, gift, ver. 4, 6, 7. ch. 9. 8.

[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, Exod. xvi. 18. I have stated that, probably, every man gathered as much manna as he could, and when he brought it home and measured it by the omer, (for this was the measure for each man's eating,) if he had a surplus, it went to the supply of some other family, that had not been able to collect enough; the family being large, and the time in which the manna might be gathered, before the heat of the day, not being sufficient to collect a supply for so numerous a household; several of whom might be so confined as not to be able to collect for themselves. Thus there was an equality among the Israelites in reference to this thing: and in this light, these words of St. Paul lead us to view the passage. To apply this to the present case: the Corinthians, in the course of God's providence, had gathered more than was absolutely necessary for their own support; by giving the surplus to the persecuted and impoverished Christian Jews, there would be an equality. Both would then possess the necessaries of life; though still the one might have more property than the other.

Verse 16. But thanks be to God] He thanks God, who had already disposed the heart of Titus to attend to this business; and, with his usual address, considers all this as done in the behalf of the Corinthian church; and that though the poor Christians in 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

A. M. 4061. A. D. 57. A. U. C. 810. Anno Imp. Neronis Cæs. 4.
 19 And not that only, but who was also ^dchosen of the churches to travel with us with this ^egrace, which is administered by us ^fto the glory of the same Lord, and declaration of your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 ^gProviding for honest things, not only in the sight of the Lord, but also in the sight of men.

^g Ch. 4. 15.—^h Rom. 12. 17. Phil. 4. 8. 1 Pet. 2. 12.

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, ver. 16.

Verse 18. The brother, whose praise is in the gospel] Who this brother was, we cannot tell; some suppose it was St. Luke who wrote a gospel, and who was the companion of St. Paul in several of his travels: others think it was Silas; others, Barnabas; others, Mark; and others, Apollos. Neither ancients nor moderns agree in either: but Luke, John, and Mark, seem to have the most probable opinions in their favour. Whoever the person was, he was sufficiently known to the Corinthians, as we learn by what the apostle says of him in this place.

Verse 19. Chosen of the churches to travel with us] χειροτονηθεῖς, appointed by a shew of hands, from χεῖρ the hand, and τεῖνω to extend. This appointment, by the suffrage of the churches, seems to refer more to St. Luke than any one else; unless we suppose he refers to the transaction Acts xv. 40, 41. and then it would appear that Silas is the person intended.

With this grace] Liberal contribution—See on ver. 1.

Your ready mind] Your willingness to relieve them. But, instead of ὑμῶν your, ἡμῶν our, is the reading of almost all the best MSS. and all the Versions. This is, doubtless, the true reading.

Verse 20. Avoiding this, that no man should blame us] Taking this prudent caution, to have witnesses of our conduct; and such as were chosen by the churches themselves; that we might not be suspected of having either embezzled or misapplied their bounty.—See the Note on 1 Cor. xvi. 4.

Verse 21. Providing for honest things] Taking care to act so, as not only to be clear in the sight of God, but also to be clear in the sight of all men; avoiding even the appearance of evil. I wish the Reader to refer to the ex-

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
ronis Cæs. 4.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things; but now much more diligent, upon the great confidence which ^a I have in you.

23 Whether any do enquire of Titus, he is my partner and fellow-helper concerning you :

^a Or, he hath.— Phil. 2. 25.

cellent Note on 1 Cor. xvi. 4. which I have extracted from Dr. Paley.

Verse 22. *We have sent with them*] Titus, and probably Luke; our brother, probably Apollos.

Now much more diligent] Finding that I have the fullest confidence in your complete reformation, and love to me, he engages in this business with alacrity; and exceeds even his former diligence.

Verse 23. *Whether any do enquire of Titus*] Should it be asked *who is this Titus?* I answer, he is my companion, and my fellow-labourer in reference to you.— 2 Cor. ii. 13. vii. 6, 7. Should any enquire who are these brethren, Luke and Apollos? I answer, *they are Αποστολοι, apostles of the churches*, and intensely bent on promoting the glory of Christ.

Verse 24. *Wherefore shew ye to them, and before the churches, &c.*] Seeing they are persons every way worthy in themselves; and coming to you on such an important occasion, and so highly recommended, receive them affectionately; and let them thus see, that the very high character I have given of you is not exaggerated; and that you are as ready, in every work of charity, as I have stated you to be. Act in this for your own honour.

1. The whole of this chapter, and the following, is occupied in exciting the richer followers of Christ to be liberal to the

or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our ^a boasting on your behalf.

^a Ch. 7. 14. & 9. 2.

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*.

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 shews 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.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

FOR as touching ^a the minister-
ing to the saints, it is super-
fluous for me to write to you :

2 For I know ^b the forwardness of your mind,
^c for which I boast of you to them of Macedo-
nia, that ^d Achaia was ready a year ago ; and
your zeal hath provoked very many.

3 ^e Yet have I sent the brethren, lest our
boasting of you should be in vain in this behalf ;
that, as I said, ye may be ready :

4 Lest haply if they of Macedonia come with
me, and find you unprepared, we (that we say
not, ye) should be ashamed in this same con-
fident boasting.

^a Acts 11. 29. Rom. 15. 26. 1 Cor. 16. 1. ch. 8. 4. Gal. 2. 10.—
^b ch. 8. 19.—^c ch. 8. 24.—^d ch. 8. 10.—^e ch. 8. 6, 17, 18, 22.—
^f Gr. blessing, Gen. 33. 11. 1 Sam. 25. 27. 2 Kings 5. 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 pre-
ceding 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 Co-
rinthian 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 Mace-
donians ; 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*.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

5 Therefore I thought it necessary
to exhort the brethren, that they
would go before unto you, and
make up beforehand your ^f bounty, ^g whereof
ye had notice before, that the same might be
ready, as a *matter of bounty*, and not as of
covetousness.

6 ^h But this *I say*, He which soweth sparingly,
shall reap also sparingly ; and he which soweth
bountifully, shall reap also bountifully.

7 Every man according as he purposeth in
his heart, *so let him give* ; ⁱ not grudgingly,
or of necessity : for ^k God loveth a cheerful
giver.

^f Or, which hath been so much spoken of before.—^g Prov. 11. 24. & 19.
17. & 22. 9. Gal. 6. 7, 9.—^h Deut. 15. 7.—ⁱ Exod. 25. 2. & 35. 5.
Prov. 11. 25. Eccles. 35. 9, 10. Rom. 12. 8. ch. 8. 12.

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 both 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, the crop shall be so too.

Sowing is used among the Jews to express *alms-giving* : so
they understand Isai. xxxii. 20. *Blessed are ye who sow be-
side all waters* ; i. e. who are ready to help every one that is
in need. And Hos. x. 12. they interpret, *Sow to your-
selves alms-giving, and ye shall reap in mercy*. If you shew
mercy to the poor, God will shew mercy to you.

Verse 7. *Not grudgingly, or of necessity*] The Jews
had in the temple *two chests* for alms ; the one was *הקדש*
of what was *necessary* ; i. e. what the law required : the
other was *של טובה* of the *free-will-offerings*. To escape per-
dition, 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 *alms-giving* 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, *etæ*

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

8 ^a And God is able to make all grace abound toward you ; that ye, always having all sufficiency in all things, may abound to every good work :

9 (As it is written, ^b He hath dispersed abroad ; he hath given to the poor : his righteousness remaineth for ever.

10 Now he that ^c ministereth seed to the

^a Prov. 11. 24, 25. & 28. 27. Phil. 4. 19.—^b Psal. 112. 9.—^c Isai. 55. 10.

the performance of the *letter* of the law, is an abomination in the sight of God.

To these two sorts of alms in the temple, the apostle most evidently alludes. See *Schoettgen*.

Verse 8. *God is able to make all grace abound*] We have already seen, chap. viii. 1. that the word *grace*, *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 plentifully*; these who do so, shall reap plentifully; 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 Psal. cxii. 9.

He hath given to the poor] This is the interpretation of *He hath scattered abroad*; and therefore it is said, *His righteousness remaineth for ever*; his good work is had in remembrance before God. By *righteousness*, we have already seen that the Jews understand *alms-giving*. See the Note on Matt. vi. 1.

Verse 10. *Now he that ministereth seed to the sower*] The *sower*, as we have already seen, is he that gives alms of what he hath: and God, who requires him to give these alms, is here represented as providing him with the means. As in the creation, if God had not created the earth with every tree and plant, with its seed in itself; so that a harvest came, without a previous ploughing and sowing, there could have been no seed to deposit in the earth: so if God had not, in the course of his Providence, given them the property they had, it would be impossible for them to give alms. And, as even the well cultivated and sowed field would be unfruitful if God did not, by his unseen energy and blessing, cause it to bring forth, and bring to maturity; so would it have been with their property: it could not have increased; for without his blessing, riches take wings, and flee away, as an eagle towards heaven. Therefore, in every sense, it is

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your ^d righteousness;)

11 Being enriched in every thing to all ^e bountifulness, ^f which causeth through us, thanksgiving to God.

12 For the administration of this service

^d Hos. 10. 12. Matt. 6. 1.—^e Or, *liberality*.—^f Gr. *simplicity*, ch. 8. 2. ^g ch. 1. 11. & 4. 15.

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 *ἐπιχορηγῶν*, *he that ministereth*, is very emphatic; it signifies *he who leads up the chorus*, from *ἐπι* to, and *χορηγῶν* 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 dependance on another; and all upon himself; so that summer and winter, heat and cold, seedtime 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 shews us the grand system of causes and effects, all directed by and under the immediate guidance and government of God himself.

The fruits of your righteousness] Your beneficence, for so *δικαιοσύνη* is here to be understood. See the Note on Matt. vi. 1. already referred to.

Verse 11. *Being enriched in every thing*] Observe—Why does God give riches?—That they may be applied to his glory, and the good of men. Why does he increase riches?—That those who have them may exercise all bountifulness. And if they be enriched in every thing, what will be the consequence if they do not exercise all bountifulness? Why, God will curse their blessings; the rust shall canker them, and the moth shall consume their garments. But if, on the other hand, they do thus apply them, then they cause thanksgiving to God. The 9th and 10th verses should be read in a parenthesis; for this verse connects with the eighth.

Verse 12. *For the administration of this service*] The

A. M. 4061. not only 'supplieth' the want
 A. D. 57. of the saints, but is abundant
 A. U. C. 810. also by many thanksgivings unto
 Anno Imp. Ne-
 rois Cæs. 4. God ;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for

• Ch. 8. 14.— Matt. 5. 16.— Hebr. 13. 16.

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 alms-giving 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 *περβαλλουσαν χαριν*, *super-abounding*, 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 *super-abundant*; 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 alms-giving is meant.

After all the difference of commentators and preachers, it is most evident that the *ανεκδιγητος δωρεα unspeakable gift*, is precisely the same with the *περβαλλουση χαρις super-abounding grace*, or *benefit*, of the preceding verse. If, therefore, *Jesus Christ*, the gift of God's endless 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; and consequently that it is the same *work*, not the *operator*, which is referred to in this last verse.

A few further observations may be necessary on the conclusion of this chapter.

1. *JESUS CHRIST, the gift of God's love to mankind*, is an

your liberal distribution unto them, and unto all men ;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable gift.

• Ch. 8. 1.— Jam. 1. 17.

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 this 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 James, chap. i. 17.

3. Most men can see the hand of God in the dispensations of his justice; and yet these very seldom appear. How is it that they cannot equally see his hand in the dispensations of his mercy, which are great, striking, and unremitting? Our afflictions, we scarcely ever forget; our mercies, we scarcely ever remember! Our hearts are alive to complaint, but dead to gratitude. We have had ten thousand mercies for one judgment, and yet our complaints to our thanksgivings have been ten thousand to one! How is it that God endures this, and bears with us? Ask his own eternal demerency; and ask the Mediator before the throne. The mystery of our preservation and salvation can be there best explained.

A. M. 4061.
 A. D. 57.
 A. U. C. 810.
 Anno Imp. Ne-
 rois Cæs. 4.

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 shews 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 shew himself in his deeds as powerful as his letters intimated, 8—11. He shews 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.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you :

2 But I beseech you, that I may not be bold when I am present with that confidence, where-

* Rom. 12. 1.—ver. 10. ch. 12. 5, 7, 9.—Or, in outward appearance.—1 Cor. 4. 21. ch. 13. 2, 10.—Or, reckon.

with I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh :

4 (For the weapons of our warfare are not carnal, but mighty through God

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

* Eph. 6. 12. 1 Thess. 5. 8.—1 Tim. 1. 18. 2 Tim. 2. 3.—Acts 7. 22. 1 Cor. 2. 5. ch. 6. 7. & 13. 3, 4.—Or, to God.

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 bragadochio; when he is among you, you know how base and contemptible he is: when absent, see how he brags and boasts.” The word *ταπεινω*; which we render *base*, signifies *lowly*; and, as some think, *short of stature*. The insinuation is; that when there was danger or opposition at hand; St. Paul acted with great obsequiousness, fearing for his person and authority, lest he should lose his secular influence. See the following verse.

Verse 2. *Some, which think of us as if we walked according to the flesh.]* As it is customary for cowards and

overbearing men to threaten the weak and the timid when present; to bluster when absent; and to be very obsequious in the presence of the strong and courageous. This conduct they appear to have charged against the apostle, which he calls here, *walking after the flesh*; acting as a man who had worldly ends in view; and would use any means in order to accomplish them.

Verse 3. *Though we walk in the flesh]* That is, although I am in the common condition of human nature, and must live as a human being, yet I do not war after the flesh; I do not act the coward or the poltroon, as they insinuate. I have a good cause, a good captain, strength at will, and courage at hand. I neither fear them nor their master.

Verse 4. *The weapons of our warfare]* The apostle often uses the metaphor of a warfare, to represent the life and trials of a Christian minister. See Ephes. vi. 10—17. 1 Tim. i. 18. 2 Tim. ii. 3, 4, 5.

Are not carnal] Here he refers to the means used by the false apostle, in order to secure his party; he calumniated St. Paul; traduced the truth; preached false and licentious doctrines; and supported these with sophistical reasonings.

But mighty through God] Our doctrines are true and pure; they come from God, and lead to him; and he accompanies them with his mighty power to the hearts of those who hear them: and the strong holds, the apparently solid

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nerois Cæs. 4.

in the pulling down of strong holds;) 5 * Casting down ^b imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into cap-

* 1 Cor. 1. 19. & 3. 19.—^b Or, reasonings.

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*] λογισμούς, 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 *dæmons* were silent; and their idols were proved to be *nothing in the world*. *POPERY* could never, by any power of *self-reviviscence*, restore itself

tivity every thought to the obedience of Christ;

6 ° And having in a readiness to revenge all disobedience, when ^d your obedience is fulfilled.

* Ch. 13. 9, 10.—^d ch. 2. 9. & 7. 15.

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 fes* 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 Britain, where it continues to prevail. Hallelujah! the Lord God omnipotent reigneth.

Verse 6. *And having in a readiness to revenge all disobedience*] I am ready, through this mighty armour of God, to punish those opposers of the doctrine of Christ; and the disobedience which has been produced by them.

When your obedience is fulfilled.] When you have, in the fullest manner, discountenanced those men, and separated yourselves from their communion. The apostle was not in haste to pull up the *tares*, lest he should pull up the *wheat* also.

All the terms in these two verses are *military*. Allusion is made to a *strongly fortified city*, where the enemy had made his *last stand*; *entrenching* himself about the *walls*; *strengthening* all his *redoubts* and *ramparts*; *raising castles, towers*, and *various engines* of defence and offence upon the walls; and neglecting nothing that might tend to render his *strong hold* impregnable. The army of God comes against the place, and attacks it; the *strong holds* οχυρωματα, all the *fortified places*, are carried. The *imaginations* λογισμοι, engines, and whatever the *imagination* or *skill* of man could raise, are speedily taken and destroyed. *Every high thing* παν υψημα, 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

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

7 'Do ye look on things after the outward appearance? 'If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are 'we Christ's.

8 For though I should boast somewhat more 'of our authority, which the Lord hath given us

* John 7. 24. ch. 5. 12. & 11. 13.—† 1 Cor. 14. 37. 1 John 4. 6.—
• 1 Cor. 9. 23. & 9. 1. ch. 11. 23.—† ch. 19. 10.

where defeated, the conquered submit, and are brought into captivity αιχμαλωτιζομετες, 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 shewn; 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

for edification, and not for your destruction, 'I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For his letters, 'say they, are weighty and powerful; but 'his bodily presence is weak, and his 'speech contemptible.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

* Ch. 7. 14. & 12. 6.—† Gr. saith he.—† 1 Cor. 2. 3, 4. ver. 1. ch. 12. 5, 7, 9. Gal. 4. 13.—† 1 Cor. 1. 17. & 2. 1, 4. ch. 11. 6.

powerful] He boasts of high powers, and that he can do great things. See on ver. 1, 2.

But his bodily presence is weak] When you behold the man, you find him a feeble, contemptible mortal; and when ye hear him speak, his speech 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 partizans; 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 συνοσαλμενος, το του σωματος μεγαθος. Και ωσπερ αγκυλον αυτο κεκτημενος. Σμικρον δε, και κεκυφος. Την οψιν λευκος, και το προσωπον προφηρης, ψιλος την κεφαλην, &c.—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. pag. 265. represents him thus—Παυλος ο τριπηχος ανθρωπος, και των ουρανων ακτομενος; "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 xvth century, weak and credulous, and worthy of no regard. And the writer found in the works of Chrysostom,

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
ronis Cæs. 4.

11 Let such an one think this, that such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 *For we dare not make ourselves of the number, or compare ourselves with some that commend themselves : but they measuring themselves by themselves, and comparing themselves among themselves, ^bare not wise.

* Ch. 9. 1. & 5. 12.— Or, *understand it not.*— ver. 15.

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 Acts xiv. 12. where the Lycaonians took him for *Mercury*, the *god of eloquence*, induced thereto by his powerful and persuasive elocution. In short, there does not appear to be any substantial evidence of the apostle's *deformity, pigmy stature, bald head, pale and wrinkled face, large nose, stammering speech, &c. &c.* These are probably all figments of unbridled fancy, and foolish surmising.

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 fictitious* are the same. As they dare not compare themselves with the true apostles of Christ, they compare themselves with each other ; and, as they have no *perfect standard*, they can have no *excellence* ; nor can they ever attain true *wisdom*, which is not to be had from looking at what *we are*, but to what *we should be* : and, if without a directory, *what we should be*, will never appear : and, consequently, our *ignorance* must continue. This was the case with these self-conceited false apostles : but, ου συνιουσιν *are not wise*, Mr. Wakefield contends, is an elegant *Gracism*,

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
ronis Cæs. 4.

13 ° But we will not boast of things without *our* measure, but according to the measure of the ^drule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our* measure, as though we reached not unto you : *for we are come as far as to you also in *preaching* the gospel of Christ :

* Or, *line.*— 1 Cor. 3. 5, 10. & 4. 15. & 9. 1.

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 theδρομος, or *course* ; and the κανον *rule* or *line*, ver. 15 and 16, was probably the same with the γραμμη 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 gulph 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 obser-

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
nis Cæs. 4.

15 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,

16 To preach the gospel in the regions be-

• Rom. 15. 20.— Or, magnified in you.— Or, rule.— Isai. 65. 16.

vations at the end of 1 Cor. ch. ix. and the Note on ver. 13 of this chapter.

Verse 15. *Not boasting of things without our measure*] We speak only of the work which God has done by us; for we have never attempted to enter into other men's labours, and we study to convert those regions assigned to us by the Holy Spirit. We enter the course lawfully; and run according to rule. See above.

When your faith is increased] When you receive more of the life and power of godliness; and when you can better spare me to go to other places.

We shall be enlarged by you] Μεγαλυνθῆναι 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 to 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.; what lay southward of them; and to *Italy* which lay on the west: for it does not appear that he considered his measure or province to extend to *Libya*, or any part of *Africa*. See the Introduction, sect. xii.

Not to boast in another man's line] So very scrupulous was the apostle not to build on another man's foundation; that he would not even go to those places where other apostles were labouring. He appears to think that every apostle had a particular district or province of the heathen world allotted to him; and which God commissioned him to convert to the Christian faith. No doubt every apostle was influenced in the same way: and this was a wise order of God; for by these means the gospel was more quickly spread through the heathen provinces, than it otherwise would have been. The apostles had deacons or ministers with them,

yond you, and not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

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

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
nis Cæs. 4.

Jer. 9. 24. 1 Cor. 1. 31. Prov. 27. 2.— Rom. 2. 29. 1 Cor. 4. 5.

whose business it was to water the seed sown: but the apostles alone, under Christ, sowed and planted.

Verse 17. *He that glorieth, let him glory in the Lord.*] Instead of boasting or exulting, even in your own success in preaching the gospel, as none can be successful without the especial blessing of God, let God who gave the blessing, have the glory. Even the genuine apostle, who has his commission immediately from God himself, takes no praise to himself from the prosperity of his work; but gives it all to God. How little cause then have your uncommissioned men to boast, to whom God has assigned no province; and who only boast in another man's line of things made ready to their hands!

Verse 18. *Not he that commendeth himself*] Not the person who makes a parade of his own attainments; who preaches himself, and not Christ Jesus the Lord; and far from being your servant for Christ's sake, affects to be your ruler: not such a one shall be approved of God, by an especial blessing on his labours; but he whom the Lord commendeth, by giving him the extraordinary gifts of the Holy Spirit; and converting the heathen by his ministry. These were qualifications, to which the false apostle at Corinth could not pretend. He had language, and eloquence, and show, and parade; but he had neither the gifts of an apostle, nor an apostle's success.

1. Dr. *Whitby* observes, that the apostle, in the 13th, 14th, 15th, and 16th verses, endeavours to advance himself above the false apostles in the three following particulars:

(1.) That whereas they could shew no commission to preach to the Corinthians, no measure by which God had distributed the Corinthians to them as their province, he could do so. *We have a measure to reach even to you*, ver. 13.

(2.) That whereas they went out of their line, leaping from one church to another, he went on orderly, in the conversion of the heathens, from *Judea* through all the interjacent provinces, till he came to *Corinth*.

(3.) Whereas they only came in and perverted the churches, where the faith had already been preached; and so could only boast of things made ready to their hands, ver. 16. he had laboured to preach the gospel where Christ

had not been *named*, lest he should build on another man's foundation, Rom. xv. 20.

2. We find that from the beginning, God appointed to every man his *province*; and to every man his *labour*: and would not suffer even one apostle to 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 man's work* is *no man's* in particular: and thus the work is neglected. In every church of God, there should be some *one* who has the care of it; who may be properly called its *pastor*; and who is accountable for its purity in the faith, and its godly discipline.

3. Every man who ministers in holy things, should be well assured of his *call* to the work; without this, he can

labour, neither with *confidence* nor *comfort*. And he should be careful to watch over the flock, that no *destroying wolf* be permitted to enter the sacred fold; and that the *fences* of a *holy discipline* be kept in proper repair.

4. It is base, abominable, and deeply sinful for a man to thrust himself into other men's labours, and by sowing doubtful disputations among a Christian people, distract and divide them, that he may get a party to himself. Such persons generally act as the false apostle at Corinth, preach a *relaxed morality*; place great stress upon *certain doctrines* which flatter and soothe self-love; calumniate the person, *system of doctrines*, and *mode of discipline* of the *pastor* who perhaps *planted* that church; or who, in the order of God's providence, has the oversight of it. This is an evil that has prevailed much in all ages of the church; there is at *present* much of it in the Christian world; and Christianity is disgraced by it.

CHAPTER XI.

The apostle apologises for expressing his jealousy relative to the true state of the Corinthians; still fearing lest their minds should have been drawn aside from the simplicity of the gospel, 1—3. From this he takes occasion to extol his own ministry, which had been without charge to them, having been supported by the churches of Macedonia while he preached the gospel at Corinth, 4—11. Gives the character of the false apostles, 12—15. Shews 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.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
ronis Cæs. 4.

WOULD to God ye could bear with me a little in *my folly*: and indeed *bear* with me.

2 For I am *jealous over you* with godly jealousy: for *I have espoused you to one husband* that

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
ronis Cæs. 4.

^a Ver. 16. ch. 5. 13.—^b Or, ye do bear with me.—^c Gal. 4. 17, 18.

^d Hos. 2. 19, 20. 1 Cor. 4. 15.—^e Col. 1. 28.

NOTES ON CHAP. XI.

Verse 1. *Would to God ye could bear with me*] Οφελον ηρηχεσθε 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, ch. xii. 6. And let no man think me a fool for my boasting, ch. xi. 16.

Verse 2. *I am jealous over you, &c.*] The apostle evidently alludes either to the שושבנין *shoshabinim* or *paronyms* among the Hebrews, whose office is largely explained in the Notes on John iii. 29. and the observations at the end of that chapter; or to the *harmozyni*, 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 Lev. xxi. 14. that the high-priest must not marry any one

A. M. 4061. I may present *you* ^{as} a chaste virgin to Christ.

A. D. 57. A. U. C. 810. Anno Imp. Neronis Cæs. 4. 3 But I fear lest by any means, as ^{the} serpent beguiled Eve through his subtilty, so your minds ^{should} be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached; or *if* ye receive another spirit which ye have not re-

ceived; or ^{another} gospel, which ye have not accepted; ye might well bear ^{with} *him*.

5 For I suppose ^I was not a whit behind the very chiefest apostles.

6 But though ^I be rude in speech, yet not ⁱⁿ knowledge; but ^{we} have been thoroughly made manifest among you in all things.

* Lev. 21. 13. —^b Gen. 3. 4. John 8. 44. —^c Eph. 6. 24. Col. 2. 4, 8, 18. 1 Tim. 1. 3. & 4. 1. Hebr. 13. 9. 2 Pet. 3. 17. —^d Gal. 1. 7, 8.

* Or, *with me*. —^f 1 Cor. 15. 10. ch. 12. 11. Gal. 2. 6. —^g 1 Cor. 1. 17. & 2. 1, 13. ch. 10. 10. —^h Eph. 3. 4. —ⁱ ch. 4. 2. & 5. 11. & 12. 12.

that was not a *pure virgin*. Here, then, *Christ* is the high-priest, the *spouse or husband*; the *Corinthian church* the *pure virgin* to be espoused: the *apostle* and his helpers the *shoshabinim*, or *harmosyni*, who had *educated and prepared* this virgin for her husband, and espoused her to him. See the observations already referred to, at the end of the *third chapter of John*.

Verse 3. *As the serpent beguiled Eve through his subtilty*] This is a strong reflection on the false apostle and his teaching: he was *subtle πανουργος*, and by his subtilty 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 and only true husband, the High-priest, Jesus Christ. And here he seems to intimate that the serpent had seduced the mind of Eve from her affections and allegiance to Adam, her true husband; and certainly from God, her creator and governor. See at the end of the chapter.

Verse 4. *For, if he that cometh*] The false apostle, who came *after* St. Paul had left Corinth.

Preacheth another Jesus] Who can save more fully, and more powerfully, than that Jesus *whom I have preached*.

Or ye receive another spirit] And if in consequence of believing in this new Saviour, ye receive another *Spirit*, the gifts, graces, and consolations of which are greater than those which ye have received from the *Holy Ghost*, which has been given to you, on your believing on the Christ whom we preached.

Or another gospel] Containing more privileges, spiritual advantages, and stronger excitements to holiness, than that which we have preached, and which ye have accepted, *ye might well bear with him*. This would be a sufficient reason why you should not only *bear with him*, but prefer him to me.

Others think that the last clause should be rendered *ye might well bear with me*; notwithstanding he brought you another Jesus, Spirit, and gospel, ye might bear with me, who have already ministered so long to, and done so much for you. But the former sense seems best.

Verse 5. *I was not—behind the very chiefest apostles.*] That is, the most eminent of the apostles have not preached Christ, ministered the Spirit, explained and enforced the doctrines of the gospel in a more powerful and effectual manner than I have done.

Verse 6. *But though I be rude in speech*] Ιδιωτης τυ λογω; though I speak like a *common, unlettered man*; in plain unadorned phrase, studying none of the graces of eloquence; yet I am not unskilled in the most profound *knowledge* of God, of spiritual and eternal things, of the nature of the human soul; and the sound truths of the gospel-system; ye, yourselves are witnesses of this, as in all these things, *I have been thoroughly manifested among you*.

Inspired men, received all their doctrines immediately from God; and often the very *words* in which those doctrines should be delivered to the world: but, in general, the Holy Spirit appears to have left them to their own language, preventing them from using any expression that might be equivocal, or convey a contrary sense to that which God intended.

That St. Paul wrote a strong, nervous, and sufficiently pure language, his own writings sufficiently testify; but the *graces* of the Greek tongue he appears not to have *studied*; or at least he did not think it proper to use them: for, perhaps there is no tongue in the world that is so apt to *seduce the understanding* by its *sounds and harmony*, as the Greek. It is not 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

A. M. 4061. A. D. 57. A. U. C. 810. Anno Imp. Neronis Cæs. 4. 7 Have I committed an offence ^ain abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely?

8 I robbed other churches, taking wages of them, to do you service.

9 And when I was present with you, and wanted, ^bI was chargeable to no man: for that which was lacking to me ^cthe brethren which came from Macedonia supplied: and in all things I have kept myself ^dfrom being bur-

^a Acts 18. 3. 1 Cor. 9. 6. 12. ch. 10. 1. — ^b Acts 20. 33. ch. 12. 13. 1 Thes. 2. 9. 2 Thes. 3. 8, 9. — ^c Phil. 4. 10, 15, 16. — ^d ch. 12. 14. 16.

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 strongly 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 *σπυριον* 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*

densome unto you, and so will I keep myself.

10 ^aAs the truth of Christ is in me, ^b'no man shall stop me of this boasting' in the regions of Achaia.

11 Wherefore? ^c'because I love you not?' God knoweth.

12 But what I do, that I will do, ^d'that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

^a Rom. 9. 1. — ^b Gr. *this boasting shall not be stopped in me.* — ^c 1 Cor. 9. 15. — ^d ch. 6. 11. & 7. 3. & 12. 15. — 1 Cor. 9. 12.

at Thessalonica ye sent once and again to my necessity, Phil. iv. 15, 16. See the *Introduction*, sect. vi.

Verse 10. *As the truth of Christ is in me*] *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 *Peloponnemus* 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 apostle and his partizans; *who seek occasion*; who would be glad that I should become *chargeable* to you, that it might in some sort vindicate them, who exact much from you; *for they bring you into bondage, and devour you*, ver. 20.

Nothing could mortify these persons more than to find that the apostle did take nothing, and was 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, from exacting 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.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nerois Cæs. 4.

13 For such *are* false apostles, *deceitful workers*, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into *an angel of light*.

15 Therefore *it is* no great thing if his ministers also be transformed as the *ministers of righteousness*; *whose end shall be according to their works*.

16 *I say again*, Let no man think me a fool; if otherwise, yet as a fool *receive me*, that I may boast myself a little.

^a Acts 15. 24. Rom. 16. 18. Gal. 1. 7. & 6. 12. Phil. 1. 15. 2 Pet. 2. 1. 1 John 4. 1. Rev. 2. 2.—^b ch. 2. 17. Phil. 3. 2. Tit. 1. 10, 11.—^c Gal. 1. 8.

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 θαυμασον*, 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 ver. 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 whatever 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. 2. In the form of heathen persecution, like a lion he has ravaged the heritage of the Lord. And, 3. by means of our senses and passions, as the subtle serpent, he is frequently deceiving us, so that often the workings of corrupt nature are mistaken for the operations of the Spirit of God.

Verse 15. *Whose end shall be according to their works.*] A bad way leads to a bad end. The way of sin is the way to hell.

Verse 16. *Let no man think me a fool*] See the Note on

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nerois Cæs. 4.

17 That which I speak, *I speak it not after the Lord*, but as it were foolishly, *in this confidence of boasting*.

18 *Seeing that many glory after the flesh*, I will glory also.

19 For ye suffer fools gladly *seeing ye yourselves are wise*.

20 For ye suffer, *if a man bring you into bondage*, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

^a Ch. 3. 9.—^b Phil. 3. 19.—^c ver. 1. ch. 12. 6, 11.—^d Or, suffer.—^e 1 Cor. 7. 6, 12.—^f ch. 9. 4.—^g Phil. 3. 3, 4.—^h 1 Cor. 4. 10.—ⁱ Gal. 2. 4. & 4. 9.

ver. 1. As the apostle was now going to enter into a particular detail of his qualifications, natural, acquired, and spiritual; and particularly of his labours and sufferings, he thinks it necessary to introduce the discourse *once more*, as he did, ver. 1.

Verse 17. *I speak it not after the Lord*] Were it not for the necessity under which I am laid to 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 have 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 καταδουλι, bring you into bondage*, probably meaning to the Jewish rites and ceremonies, Gal. iv. 9. ver. 1. *If he devour you*—as the Pharisees did the patrimony of the widows; and for a pretence made long prayers;

A. M. 4061. A. D. 57. A. U. C. 810. Anno Imp. Neronis Cæs. 4. 21 I speak as concerning reproach, ^a as though we had been weak. Howbeit ^b whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? ^c so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

^a Ch. 10. 10. — ^b Phil. 3. 4. — ^c Acts 22. 3. Rom. 11. 1. Phil. 9. 5. ^d 1 Cor. 15. 10.

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 smile 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 shew 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.

A. M. 4061. A. D. 57. A. U. C. 810. Anno Imp. Neronis Cæs. 4. 23 Are they ministers of Christ? (I speak as a fool) I am more; ^d in labours more abundant, ^e in stripes above measure, in prisons more frequent, ^f in deaths oft.

24 Of the Jews, five times received I ^g forty stripes save one.

^a Acts 9. 16. & 20. 23. & 21. 11. ch. 6. 4, 5. — ^b 1 Cor. 15. 30, 31, 32. ch. 1. 9, 10. & 4. 11. & 6. 9. — ^c Deut. 25. 3.

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 Acts xvi. 22, 23. that they beat Paul unmercifully, with many stripes. See the Note on the above passage.

In prisons more frequent] See Acts xxi. 11. and the whole of the apostle's history; and his long imprisonment, of at least two years at Rome, Acts xxviii. It does not appear that there is any one instance of a false apostle having been imprisoned for the testimony of Christ; this was a badge of the true apostles.

In deaths oft.] That is, in the most imminent dangers. See 1 Cor. xv. 31. chap. iv. 11. And see the apostle's history in the Acts.

Verse 24. *Of the Jews five times received I forty stripes save one.*] That is, he was five times scourged by the Jews, whose law, Deut. xxv. 3. allowed forty stripes; but they, pretending to be lenient, and to act within the letter of the law, inflicted but thirty-nine.

To except one stripe from the forty, was a very ancient canon among the Jews, as we learn from Josephus, Antiq. lib. iv. ch. viii. sec. 21. who mentions the same thing, *πληγῶν μίας λειπύσης τεσσαράκοντα, forty stripes, excepting one.*

The Mishna gives this as a rule, MISH. Maccoth. fol. 22. 10. "How often shall he, the culprit, be smitten? Answer, *ארבעים חמשה* 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 de-

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nerois Cæs. 4.

25 Thrice was I ^abeaten with rods, ^bonce was I stoned, thrice I ^csuffered shipwreck, a night and a day I have been in the deep ;

26 In journeyings often, in perils of waters, in perils of robbers, ^din perils by mine own countrymen, ^ein perils by the heathen, in perils in the city, in perils in the wilderness, in perils in

^a Acts 16. 22.—^b Acts 14. 19.—^c Acts 27. 41.—^d Acts 9. 23. & 13. 50. & 14. 5. & 17. 5. & 20. 3. & 21. 31. & 23. 10, 11. & 25. 3.

scribed 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, Acts xvi. 22. See sect. 9. of the Introduction.

Once was I stoned] Namely, at *Lystra*, Acts xiv. 19, &c.

A night and a day have I 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 journies which he took to different places, for the purpose of propagating the gospel.

In perils of waters] Exposed to great dangers, in crossing rivers ; for of rivers, the original *ποταμων*, must be understood.

Of robbers] Judea itself, and perhaps every other country, was grievously infested by banditti of this kind : and no

the sea, in perils among false brethren ;

27 In weariness and painfulness, ^fin watchings often, ^gin hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, ^hthe care of all the churches.

^e Acts 14. 5. & 19. 23.—^f Acts 20. 31. ch. 6. 5.—^g 1 Cor. 4. 11.—^h See Acts 20. 18, &c. Rom. 1. 14.

doubt the apostle in his frequent peregrinations was often attacked ; but being poor, and having nothing to lose, he passed unhurt, though not without great danger.

In perils by mine own countrymen] The Jews had the most rooted antipathy to him, because they considered him an *apostate* from the true faith ; and also the means of perverting many others. There are several instances of this in the Acts ; and a remarkable conspiracy against his life is related, Acts xxiii. 12, &c.

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.

A. M. 4061. A. D. 57. A. U. C. 810. Anno Imp. Neronis Cæs. 4.
 29 ° Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, ° I will glory of the things which concern mine infirmities.

* 1 Cor. 8. 12. & 9. 22.—→ ch. 12. 5, 9, 10.—° Rom. 1. 9. & 9. 1.

Which cometh upon me] *Ἡ ἐπιγασκαρία*; 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. ii. 1. None but a conscientious minister, who has at heart the salvation of souls, can enter into the apostle's feelings in this place.

Verse 29. *Who is weak*] What church is there under persecution, with which I do not immediately sympathize? or who, from his weakness in the faith, and scrupulousness of conscience, is likely to be stumbled, or turned out of the way, to whom I do not condescend, and whose burden I do not bear?

Who is offended] Or likely to be turned out of the way, and I burn not with zeal to restore and confirm him? This seems to be the sense of these different questions.

Verse 30. *I will glory—which concern mine infirmities.*] I will not boast of my natural or acquired powers, neither in what God has done by me; but rather in what I have suffered for him.

Many persons have understood by *infirmities* what they call the indwelling sin of the apostle; and say that "he gloried in this, because the grace of Christ was the more magnified in his being preserved from ruin, notwithstanding this indwelling adversary." And to support this most unholy interpretation, they quote those other words of the apostle, ch. xii. 9. *Most gladly therefore will I rather glory in my infirmities, my indwelling corruptions, that the power of Christ in chaining the fierce lion, may rest upon me.* But it would be difficult to produce a single passage in the whole New Testament, where the word *ἀσθενεία*, which we translate *infirmity*, has the sense of sin or moral corruption. The verb *ἀσθενέω*, signifies to be weak, infirm, sick, poor, depreciable through poverty, &c. And in a few places, it is applied to weakness in the faith, to young converts, who are poor in religious knowledge; not yet fully instructed in the nature of the gospel, Rom. iv. 19. xix. 1, 2. And it is applied to the works of the law, to point out their inability to justify a sinner, Rom. viii. 3. But to inward sin and inward

A. M. 4061. A. D. 57. A. U. C. 810. Anno Imp. Neronis Cæs. 4.
 31 ° The God and Father of our Lord Jesus Christ, ° which is blessed for evermore, knoweth that I lie not.

32 ° In Damascus the governor under Aretas

Ch. 1. 23. Gal. 1. 2. 1 Thea. 2. 5.—° Rom. 9. 5.—° Acts 9. 24, 25.

corruption it is never applied. I am afraid 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 *sin*! 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 life, and often to reign in the heart? The doctrine is discreditable to the gospel: and wholly anti-christian.

Verse 31. *The God and Father of our Lord*] Here is a very solemn asseveration; an appeal to the ever-blessed God, for the truth of what he asserts. It is something similar to his asseveration or oath in ver. 10 of this chapter: see also Rom. ix. 5. and Gal. i. 20. And from these and several other places we learn that the apostle thought it right thus to confirm his assertions on these particular occasions. But here is nothing to countenance profane swearing, or taking the name of God in vain, as many do in explanations, 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 Acts ix. 2. And for the transaction to which the apostle refers, see Acts ix. 23. As to king Aretas, there were three of this name. The first is mentioned 2 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 Acts ix. 23, &c.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
nis Cæs. 4.

tas, the king, kept the city of the Damascuses with a garrison, desirous to apprehend me :

* John 7. 30, 44. Acts 9. 3.

But it is a question of some importance, How could Damascus, a city of Syria, be under the government of an Arabian king? It may be accounted for thus: Herod Antipas, who married the daughter of Aretas, divorced her, in order to marry Herodias, his brother Philip's wife. Aretas, on this indignity offered to his family, made war upon Herod. Herod applied to Tiberius for help, and the emperor sent Vitellius to reduce Aretas, and to bring him alive or dead to Rome. By some means or other, Vitellius delayed his operations, and in the mean time Tiberius died; and thus Aretas was snatched from ruin, Joseph. Antiq. lib. xviii. c. 5. What Aretas did in the interim, is not known; but it is conjectured that he availed himself of the then favourable state of things, made an irruption into Syria, and seized on Damascus. See Rosenmüller; and see the Introduction to this Epistle, sec. ii. pag. iii.

The governor] *Ἐθναρχῆς*; who this ethnarch was, we cannot tell. The word *ethnarch* signifies the governor of a province, under a king or emperor.

Desirous to apprehend me] The enemies of the apostle might have represented him to the governor, as a dangerous spy, employed by the Romans.

Verse 33. Through a window in a basket] Probably the house was situated on the wall of the city. See the Notes on this history, Acts ix. 23—25.

In ver. 2. of this chapter, the apostle most evidently alludes to the History of the Temptation and Fall of Adam and Eve, as related in Gen. iii. 1, &c. and which fall is there attributed to the agency of a being called *נָשָׁשׁ* *nashash*; here, and in other places translated *ἄφης* *serpent*. In my Notes on Genesis, I have given many, and as I judge, solid reasons, why the word cannot be understood *literally*, of a *serpent* of any kind: and that most probably a creature of the *simia* or *ape* genus, was employed by the devil on this occasion. The ar-

33 And through a window in a basket was I let down by the wall, and escaped his hands.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
nis Cæs. 4.

† Josh. 2. 15. Psal. 94. 19.

guments on this subject, appeared to me to be corroborated by innumerable probabilities; but I left the *conjecture* afloat, for I did not give it a more decisive name; and placed it in the hands of my Readers to adopt, reject, or amend, as their judgments might direct them. To several, this sentiment appeared a monstrous *heresy*! and speedily, the *old serpent* had a host of *defenders*. The very modest opinion, or *conjecture*, was controverted by some who were both *gentlemen* and *scholars*, and by several who were *neither*: by some who could not affect *candour*, because they had not even the *appearance* of it; but would affect *learning*, because they wished to be reputed *wise*. What *reason* and *argument* failed to produce, they would supply with *ridicule*; and as *monkey*, was a convenient term for this purpose, they attributed it to him, who had never used it. What is the result? They no doubt believe that they have established their system; and their arguments are to *them* conclusive. They have my full consent; but I think it right to state, that I have neither seen nor heard of any thing that has the *least tendency*, to *weaken my conjecture*, or produce the *slightest* wavering in my opinion. Indeed their arguments, and mode of managing them, have produced a very different effect on my mind, to what they designed:—I am now more firmly persuaded of the probability, of my *hypothesis* than ever. I shall, however, leave the subject as it is: I never proposed it as an *article of faith*; I press it on no man: I could fortify it with many additional arguments, if I judged it proper; for its *probability* appears to me as strong as the utter *improbability* of the common opinion, to defend which its abettors have descended to insupportable conjectures, of which infidels have availed themselves, to the discredit of the Sacred Writings. To those who chuse to be *wise* and *witty*, and wish to provoke a controversy, this is my answer:—*I am doing a great work, so that I cannot come down: Why should the work cease, while I leave it and come down to you?* Neh. vi. 3.

CHAPTER XII.

St. Paul mentions some wonderful revelations which he had received from the Lord, 1—5. He speaks of his sufferings in 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.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

It is not expedient for me doubt-
less to glory. * I will come to
visions and revelations of the Lord.

* Gr. For I will come.

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] *ὀπτασις*, 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] *ἀποκαλύψεις*; a manifestation of things not before known, and such as God alone can make known; because they are a part of his own inscrutable counsels.

Verse 2. *I knew a man in Christ*] I knew a Christian, or a Christian man; for to such alone, God now revealed himself; for vision and prophecy had been shut up from the Jews.

Fourteen years ago] On what occasion, or in what place, this transaction took place, we cannot tell: there are many conjectures among learned men concerning it, but of what utility can they be, when every thing is so palpably uncertain? Allowing this Epistle to have been written *some time* in the year 57, *fourteen* years counted backward, will lead this transaction to the year 42 or 43, which was *about* the time that Barnabas brought Paul from Tarsus to Antioch, Acts xi. 25, 26. and when he and Paul were sent by the church of Antioch, with alms to the poor Christians at Jerusalem. It is very possible that, on this journey, or while in Jerusalem, he had this vision; which was intended to be the means of establishing him in the faith, and supporting him in the many trials and difficulties through which he was to pass. This vision the apostle had kept secret for *fourteen years*.

Whether in the body, I cannot tell] That the apostle was in an *ecstasy*, or *trance*, something like that of Peter, Acts x. 9. there is reason to believe; but we know that,

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

I knew a man ^b in Christ about
fourteen years ago, (whether in the
body, I cannot tell; or whether out

^b Rom. 16. 7. ch. 5. 17. Gal. 1. 22.

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.] ^c He appeared to have been carried up to this place, but whether *bodily*, he could not tell; or whether the spirit were not separated for the time, and taken up to the third heaven, he could not tell.

The third heaven—The Jews talk of *seven* heavens; and Mohammed has received the same from them; but these are not only *fabulous*, but *absurd*. I shall enumerate those of the Jews.

1. The *VELUM* or *curtain*, וילן. "Which, in the morning, is folded up; and in the evening, stretched out." Isai. xl. 22. *He stretcheth out the heavens as a CURTAIN, and spreadeth them out as a tent to dwell in.*

2. The *firmament* or *EXPANSE*, רקיע. "In which the sun, moon, stars and constellations are fixed." Gen. i. 17. *And God placed them in the FIRMAMENT of heaven.*

3. The *CLOUDS* or *ÆTHER*, שחקים. "Where the mill-stones are which grind the manna for the righteous." Psal. lxxviii. 23, &c. *Though he had commanded the CLOUDS from above, and opened the doors of heaven; and had rained down manna, &c.*

4. The *HABITATION*, וכויל, "where Jerusalem and the temple, and the altar, were constructed; and where Michael the great Prince stands, and offers sacrifice." 1 Kings viii. 13. *I have surely built thee a HOUSE TO DWELL IN, a settled place for thee to abide in for ever.* "But where is heaven so called?" Ans. in Isai. lxiii. 15. *Look down from HEAVEN, and behold from the HABITATION וכויל of thy holiness.*

5. The *DWELLING PLACE*, מעון, "where the troops of angels sing throughout the night, but are silent in the day-time, because of the glory of the Israelites." Psal. xlii. 8. *The Lord will command his loving kindness in the day-time, and in the night his song shall be with me.* "But how is it proved that this means heaven?" Ans. from Deut. xvi. 15. *Look down from thy holy habitation מועון the DWELLING-PLACE of thy holiness; and from heaven, ושמעתי and bless thy people Israel.*

6. The *FIXED RESIDENCE*, סוכן, "where are the treasures of snow and hail; the repository of noxious dews, of drops and whirlwinds; the grotto of exhalations, &c." "But where are the heavens thus denominated?" Ans. in 1 Kings viii. 39, 49, &c. *Then hear thou in HEAVEN thy DWELLING PLACE סוכן שבתך thy FIXED RESIDENCE.*

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nerois Cæs. 4.
of the body, I cannot tell; God knoweth :) such an one ^a caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth :)

^a Acts 22. 17. A. D. 46. at Lystra, Acts 14. 6.

7. The *ARABOTH*, עֲרֹבוֹת, “where are justice, judgment, mercy, the treasures of life; peace and blessedness; the souls of the righteous; the souls and spirits which are reserved for the bodies yet to be formed; and the dew by which God is to vivify the dead.” Psal. lxxxix. 14. Isai. lix. 17. Psal. xxxvi. 9. Judges vi. 24. Psal. xxiv. 4. 1 Sam. xxv. 29. Isai. lvii. 20. Psal. lxvii. 9. “All of which are termed *Araboth*, Psal. lxviii. 4. *Extol him who rideth on the heavens*, עֲרֹבוֹת בְּעֲרֹבוֹת *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 רָקִיעַ *rakiá*, the firmament or expansion, Gen. i. 6. The second, the starry heaven; where are the sun, moon, planets, and stars; but these two are often expressed under the one term שָׁמַיִם *shamayim*, the two heavens, or expansions; and in Gen. i. 17. they appear to be both expressed by רָקִיעַ הַשָּׁמַיִם *rakiá hashamayim*; the firmament of heaven. And, Thirdly, the place of the blessed, or the throne of the Divine glory, probably expressed by the word שָׁמַיִם הַשָּׁמַיִם *shamayim hashamayim*; 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 shewn, 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*, ver. 4. are thus to be understood. He had the most sublime communications from God; such as would be improper to mention: though it is very likely that we have the substance of these in his Epistles. Indeed, the two Epistles before us, seem, in many places, to be the effect of most extraordinary revelations.

Verse 4. *Caught up into Paradise*] The Jewish writers have no less than four paradises; as they have seven heavens.

4 How that he was caught up into ^b paradise, and heard unspeakable words, which it is not ^c lawful for a man to utter.

5 Of such an one will I glory: ^d yet of myself I will not glory, but in mine infirmities.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nerois Cæs. 4.

^b Luke 23. 43.—^c Or, possible.—^d ch. 11. 30.

But it is needless to wade through their fables. On the word *paradise*, see the Note on Gen. ii. 8. The Mohammedians call it جنة الفردوس *jennet alferdoos*, the garden of Paradise; and say that God created it out of light, and that it is the habitation of the prophets and wise men.

Among Christian writers, it generally means the place of the blessed; or the state of separate spirits. Whether the third heaven and Paradise be the same place, we cannot absolutely say; they probably are not: and it is likely, that St. Paul, at the time 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 אדוני *Adonai*, Lord. It is probable that the apostle refers to some communication concerning the Divine nature, and the Divine economy, of which he was only to make a general use in his preaching and writing. No doubt, that what he learned at this time, formed the basis of all his doctrines.

Cicero terms God, *illud inexpressibile*; that inexpressible Being. And *Hermes* calls him ἀνεκλάλητος, ἀρητος, 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 an one will I glory*] Through modesty he does not mention himself; though the account can be understood of no other person: for, did he mean any other, the whole account would be completely irrelevant.

A. M. 4061. A. D. 57. A. U. C. 810. Anno Imp. Neronis Cæs. 4.
 6 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.

7 And lest I should be exalted above measure

* Ch. 10. 8. & 11. 15.— See Ezek. 28. 24. Gal. 4. 13, 14.

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-exaltation.

A thorn in the flesh] The word σκολοφ signifies a stake, and ανασκολοπιζεσθαι to be tied to a stake, by way of punishment: and it is used, says Schoettgen, to signify the most oppressive afflictions. Whatever it was, it was τῆ 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 κεφαλαλγία, the head-ache; Cyprian, carnis et corporis multa ac gravia tormenta, many and grievous bodily torments. I believe the apostle to refer simply to the distresses he had endured through the opposition he met with at Corinth; which were as painful and grievous to him as a thorn in his flesh, or his being bound to a stake; for, if he could have devoted himself to destruction, Rom. ix. 3. for his rebellious and unbelieving countrymen, what must he have suffered on account of an eminent church being perverted, and torn to pieces, by a false teacher? God permitted this to keep the apostle humble, and at last completely delivered the church

A. M. 4061. A. D. 57. A. U. C. 810. Anno Imp. Neronis Cæs. 4.
 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.

8 For this thing I besought the Lord thrice, that it might depart from me.

* Job 2. 7. Luke 13. 16.— See Deut. 3. 23—27. Matt. 26. 44.

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, ἀποστολος Ἰησοῦ Χριστοῦ, chap. i. 1. the apostle of Jesus Christ. The person in question is styled here ἀγγελος 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 shewn 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, or corporal 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

A. M. 4061. A. D. 57. A. U. C. 810. Anno Imp. Neronis Cæs. 4.

9 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.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in

* Ch. 11. 30.—† 1 Pet. 4. 14.—‡ Rom. 5. 3. ch. 7. 4.—§ ch. 13. 4. ¶ ch. 11. 1, 16, 17.

subjoins. It is worthy of remark, that our Lord, in his agony, acted in the same way: at three different times he applied to God that the cup might depart from him; and, in each application, he spoke the same words, Matt. xxvi. 39—44. There is therefore a manifest allusion to our Lord's conduct in these words of the apostle.

Verse 9. *My grace is sufficient for thee*] Thou shalt not be permitted to sink under these afflictions. Thy enemies shall not be able to prevail against thee.

My strength is made perfect in weakness] The more, and the more violently thou art afflicted and tried, being upheld by my power, and prospered in all thy labours, the more eminently will my power be seen and acknowledged. For the weaker the instrument I use, the more the power of my grace shall be manifested. See at the end of this chapter.

Will I rather glory in my infirmities] Therefore, his infirmities do not mean his corruptions, or sins, or sinfulness of any kind; for it would be blasphemous for any man to say, I will rather glory that God leaves my corruptions in me, than that he should take them away.

That the power of Christ may rest upon me.] *Ἐπισηνώσῃ ἐν ἐμοῖς*, that it may overshadow me as a tent, or tabernacle; affording me shelter, protection, safety, and rest. This expression is like that, John i. 14. *And the Word was made flesh, and ἐσκήνωσεν ἐν ἡμῖν, and made his tabernacle among us, full of grace and truth.* The same eternal word promised to make his tabernacle with the apostle; and gives him a proof that he was still the same, full of grace and truth; by assuring him that his grace should be sufficient for him. Paul, knowing that the promise of grace could not fail, because of the Divine truth, says, *Most gladly therefore will I rather glory in my afflictions, that such a power of Christ may overshadow and defend me.*

The words are also similar to those of the prophet Isaiah, iv. 5. *On all thy 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.

distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were

* Ch. 11. 5. Gal. 2. 6, 7, 8.—† 1 Cor. 3. 7. & 15. 8, 9. Eph. 3. 8.—‡ Rom. 15. 18, 19. 1 Cor. 9. 2. ch. 4. 2. & 6. 4. & 11. 6.

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 on chap. xi. 30.

Verse 10. *Therefore I take pleasure*] I not only endure them patiently, but am pleased when they occur: for, I do it for Christ's sake; on his account; for, on his account I suffer. For when I am weak, most oppressed with trials and afflictions, then am I strong; God supporting my mind with His most powerful influences; causing me to rejoice with joy unspeakable, and full of glory.

Verse 11. *I am become a fool in glorying*] It is not the part of a wise or gracious man to boast; but ye have compelled me: I have been obliged to do it, in order to vindicate the cause of God.

I ought to have been commended of you] You should have vindicated both myself and my ministry against the detractors that are among you.

The very chiefest apostles] See chap. xi. 1.

Though I be nothing.] Though I have been thus set at naught by your false apostle; and though, in consequence of what he has said, some of you have been ready to consider me as nothing. 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

A. M. 4061. wrought among you in all patience,
A. D. 57. in signs, and wonders, and mighty
A. U. C. 810. deeds.
Anno Imp. Ne-
ronis Cæs. 4.

13 ^a For what is it wherein ye were inferior to other churches, except *it be* that ^b I myself was not burdensome to you? forgive me ^c this wrong.

14 ^d Behold, the third time I am ready to come to you; and I will not be burdensome to you: for ^e I seek not your's, but you: ^f for

^a 1 Cor. 1. 7.—^b 1 Cor. 9. 12. ch. 11. 9.—^c ch. 11. 7.—^d ch. 13. 1.
^e Acts 20. 33. 1 Cor. 10. 33.—^f 1 Cor. 4. 14, 15.

manifested towards you; though I had power from God to inflict punishment on the transgressors: I have in every case forbore to do it. Is the man *nothing* who wrought such *miracles* among you?

Verse 13. *For what is it wherein ye 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 1 Cor. xvi. 5. and 2 Cor. i. 15, 16. He now formed it a *third time*, having more probability of seeing them now than he had before.—See chap. xiii. 2.

I seek not yours, but you] I seek your *salvation*; I desire not your *property*: others have sought your *property*, but not your *salvation*.—See chap. xi. 20.

For the children ought not to lay up for the parents] You may have *many teachers*, but you have but one *FATHER*; *for in Christ Jesus I have begotten you through the gospel*: see 1 Cor. iv. 15. Ye are my *children*, and I am your father. You have not contributed to *my* support; but I have been labouring for your life. I will act towards you as the loving father who works hard, and lays up what is necessary to enable his children to get their bread.

Verse 15. *And I will very gladly spend and be spent for you*] I will continue to act as a loving father, who spends all he has upon his children; and expends his own strength and life in providing for them the things necessary for their preservation and comfort.

the children ought not to lay up for the parents, but the parents for the children.

15 And ^g I will very gladly spend and be spent ^h for ⁱ you; though ^k the more abundantly I love you, the less I be loved.

16 But be it so, ^l I did not burden you: nevertheless, being crafty, I caught you with guile.

^g 1 Thess. 2. 8. Phil. 2. 17.—^h John 10. 11. ch. 1. 6. Col. 1. 24.
ⁱ 2 Tim. 2. 10.—^j Gr. *your souls*.—^k ch. 6. 12, 13.—^l ch. 11. 9.

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 shews, 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 burthen you; that I took nothing from you, but preached to you the gospel freely: but you say that, *BEING CRAFTY, I caught you with guile*; i. e. getting from you, by means of *others*, what I pretended to be unwilling to receive immediately from yourselves.

Many persons suppose that the words, *being crafty I caught you with guile*, are the words of the apostle, and not of his slanderers; and therefore have concluded that it is lawful to use guile, deceit, &c. in order to serve a good and religious

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

17 'Did I make a gain of you by any of them whom I sent unto you?

18 'I desired Titus, and with him I sent a 'brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we not in the same steps?*

19 'Again, think ye that we excuse ourselves unto you? 'we speak before God in Christ: but 'we do all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not

* Ch. 7. 2.— ch 8. 6, 16, 22.—^c ch. 8. 18.—^d ch. 5. 12.— Rom. 9. 1. ch. 11. 31.—^f 1 Cor. 10. 33.

purpose. This doctrine is abominable; and the words are most evidently those of the apostle's detractors, against which he defends his conduct in the two following verses.

Verse 17. *Did I make a gain of you?* Did any person I ever sent to preach the gospel to you, or help you in your Christian course, ever get any thing from you for me? Produce the proof if you can?

Verse 18. *I desired Titus*] I never sent any to you but Titus and another brother, chap. viii. 6, 18. And did Titus make a gain of you? Did he get any thing from you, either for himself or for me?—You know he did not. He was actuated by the same spirit, and he walked in the same steps?

Verse 19. *Think ye that we excuse ourselves?*] Απολογουµεθα; that we make an apology for our conduct: or, that I have sent Titus and that brother to you, because I was ashamed or afraid to come myself?

We speak before God in Christ] I have not done so; I speak the truth before God; He is judge whether I was actuated in this 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 be-

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

find you such as I would; and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

* 1 Cor. 4. 21. ch. 10. 2. & 13. 2, 10.—^b ch. 2. 1, 4.—^c ch. 13. 2. ^d 1 Cor. 5. 1.

wail them who had sinned so abominably, and had not repented for their crimes. If this verse be understood in this way, all difficulty will vanish; otherwise, what is here said does seem to contradict what is said, chap. vii. 6, 16, &c. as well as many things, both in the eighth and ninth chapters.

Debates, envyings] From these different expressions, which are too plain to need interpretation, we see what a distracted and divided state the church at Corinth must have been in. Brotherly love and charity seem to have been driven out of this once heavenly assembly. These debates, &c. are precisely the opposites to that love which the apostle recommends and explains by its different properties, in the 13th chapter of his first Epistle.

Mr. Wakefield translates the original thus: *strifes, rivalries, passions, provocations, slanders, whisperings, swellings, quarrels.*

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 ταπεινωσις has certainly that meaning.

Have sinned already] Προημαρτηστων, who have sinned before; who were some of the first offenders; and have not yet repented.

Of the uncleanness, &c.] There must have been a total relaxation of discipline, else such abominations could not have been tolerated in the Christian church. And although what is here spoken, could only be the case of a few; yet the many were ill-disciplined, else these must have been cast out. On the whole, this church seems to have been a composition of excellencies 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 Acts xx. 35. *I have shewed you the words of the Lord Jesus, how he said, IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.* Every liberal heart feels this in bestowing its bounty: and every poor man, who is obliged to receive help, and whose independency of spirit is still whole in him, feels this too. To the *genuine* poor, it is more *burthensome* to receive a kindness, than it is to the *generous* man who gives it. The *second* is recorded in the *ninth* verse of this chapter; *He said unto me, MY GRACE IS SUFFICIENT FOR THEE; FOR MY STRENGTH IS MADE PERFECT IN WEAKNESS.* Of these two most blessed sayings, St Paul is the only *evangelist*. This last is of *general* application. In all *states* and *conditions* of life, God's grace is sufficient for us. If, in any case, we *miscarry*, it is because we have not *sought God earnestly*. Let no man say that he is overcome by sin, through want of grace; God's grace was sufficient for him, but he did not apply for it *as did* St. Paul; and therefore he did not receive it. Men often lay the issue of their own in-

fidelity 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 was 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 *peace* 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 have the world, (and he does love it, who makes a fortune by the offerings of the poor,) the love of the Father is not in him.

CHAPTER XIII.

The apostle again says that this is the third time he has purposed to come and see them: and threatens that he will, by the power of Christ, punish every incorrigible sinner, 1—4. Exhorts them to examine themselves, whether they be in the faith, 5, 6. Prays that they may do no evil, 7. And shews 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.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
nis Cæs. 4.

THIS is ^a the third time I am coming to you. ^b In the mouth of two or three witnesses shall every word be established.

^a Ch. 12. 14.—^b Numb. 35. 30. Deut. 17. 6. & 19. 15. Matt. 18. 16.

NOTES ON CHAP. XIII.

Verse 1. *This is the third time I am coming to you.*] These words are nearly the same with those chap. xii. 14. and probably refer to the *purpose* which he had *twice* before formed of seeing them. But the latter clause seems to attach a different meaning to the passage; at least so it has been understood by some learned men.

Schoettgen thus interprets the whole: the *first* coming of the apostle to Corinth, was when he *personally* visited them, and there founded the Christian church.

² I told you before, and foretel you, as if I were present, the second time; and being absent now I write to them ^d which heretofore have sinned,

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
nis Cæs. 4.

John 8. 17. Heb. 10. 28.—^c ch. 10. 2.—^d ch. 12. 21.

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.

Calmat contends that the apostle had been *twice* before at Corinth, and that he now purposed to go a *third* time; and

A. M. 4061. and to all other, that, if I come again,
 A. D. 57. ' I will not spare ;
 A. U. C. 810. ' I will not spare ;
 Anno Imp. Ne- 3 Since ye seek a proof of Christ
 rois Cas. 4. speaking in me, which to you-ward is not weak,
 but is mighty ° in you.
 4 ° For though he was crucified through weak-
 ness, yet ° he liveth by the power of God. For

A. M. 4061. ' we also are weak ° in him, but we
 A. D. 57. shall live with him by the power of
 A. U. C. 810. God toward you.
 Anno Imp. Ne- 5 ° Examine yourselves, whether ye be in the
 rois Cas. 4. faith ; prove your own selves. Know ye not
 your own selves, ' how that Jesus Christ is in
 you, except ye be ° reprobates ?

° Ch. 1. 23.—° Matt. 10. 20. 1 Cor. 5. 4. ch. 2. 10.—° 1 Cor. 9. 2.
 ° Phil. 2. 7, 8. 1 Pet. 3. 18.

° Rom. 6. 4.—° See ch. 10. 3, 4.—° Or, with him.—° 1 Cor. 11. 28.
 ° Rom. 8. 10. Gal. 4. 19.—° 1 Cor. 9. 27.

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 Deut. xix. 15. rather than from Matt. xviii. 16. it being rare to find this apostle citing any thing from the New Testament, without calling it an ordinance of the Lord ; yet it is probable that he here alludes to the practice there prescribed, for the reclaiming of offenders. And then his first Epistle being written with this introduction, Paul an apostle, and Sothenes ; his second thus, Paul and Timotheus, may pass for two or three witnesses : and his presence the third time in person, to exercise his censures on those offenders, before the body of the church, may bear a fair resemblance to our Lord's prescription in the above case, If thy brother offend, &c."—So far Whitby. See my Notes on Matt. xviii. 16.

Verse 2. I told you before, &c.] As Calmet maintains that Paul had already been twice at Corinth, it is well to hear his reasons : " St. Paul came to Corinth the latter end of the year of our Lord 52. and remained there eighteen months, Acts xviii. 1, &c. He came there a second time in the year 55, but staid only a short time, as he had to return speedily to Ephesus, 1 Cor. xvi. 7. hence it is that St. Luke makes no mention of this second journey in the Acts. Finally, he determined to visit them a third time ; as, in effect, he did, about the year 57. Of his second voyage to Corinth, which is not mentioned in the Acts, he speaks expressly in this verse."

I do not see sufficient evidence to induce me to subscribe to this opinion of Calmet. I believe the apostle had been but once before at Corinth ; and this matter is set in a clear point of view by Dr. Palsey.—See the Introduction, sect. xi.

I will not spare] I will inflict the proper punishment on every incorrigible offender. It does appear from all the apostle's threatenings, that he was possessed of a miraculous power, by which he could inflict punishment on offenders ; that he could deliver the body to Satan for the destruction of

the flesh, that the spirit might be saved in the day of the Lord Jesus, 1 Cor. iv. 21. v. 5. What he says he told them before, probably relates to 1 Cor. iv. 21. Shall I come with a rod, &c.

Verse 3. Since ye seek a proof of Christ] The conversion of the Corinthians was to themselves a solid proof that Christ spoke by the apostle ; and therefore he could, with great propriety, say that this power of Christ, far from being weak, was mighty among them.

Verse 4. For though he was crucified through weakness] It is true Christ was crucified, and his crucifixion appeared to be the effect of his weakness ; yet even this was not so : he gave up his life ; none could take it away from him ; and, in his last struggle, had he even been deficient in power, he could have had more than twelve legions of angels to support him against the high-priest's mob, Matt. xxvi. 53. but how then could the Scripture be fulfilled ? And had he not died, how could the human race have been saved ?

Yet he liveth by the power of God.] Though he appeared to be crucified through his own weakness, yet he now liveth by the power of God ; exerting an almighty energy by which all things are subject to him.

We also are weak in him] Because we are on 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] Εαυτους περιαζετε 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.] Εαυτους 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 adulterate metals.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is

* Ch. 6. 9.—> 1 Cor. 4. 10.

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 *touch-stone* 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 *judaic-christian* doctrine, and were what the prophet said of some of the Israelites in his time; *reprobate silver*, adulterated coin; *shall men call them*, Jer. vi. 30. And thus, when they were brought to the *test*, they were found reprobate; that is, adulterated with this mixture of bad doctrine. There is no other kind of reprobation mentioned here than that which refers to the trial and 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 shewn 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

honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Ne-
ronis Cæs. 4.

ch. 11. 30. & 12. 5, 9, 10.

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 ye 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*. *Καταρτις*, 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. ii. 20—22.

The *perfection* or *rejointing* which the apostle wishes, is that which he 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

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
nis Cæs. 4.

ye are strong: and this also we wish,
even your perfection.

10 ^bTherefore I write these things being absent, lest being present ^cI should use sharpness, ^daccording to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, ^ebe of one mind, live in peace; and the God of love ^fand peace shall be with you.

^a 1 Thes. 3. 10. — ^b 1 Cor. 4. 21. chap. 2. 3. & 10. 2. & 12. 20, 21. —
^c Tit. 1. 13. — ^d ch. 10. 8. — ^e Rom. 12. 16, 18. & 15. 5. 1 Cor. 1. 10.

implies its purification, and placing every *faculty, passion, and appetite*, in its proper place; so that the original order, harmony, unity, and purity of the soul may be restored: and the whole builded up to be a habitation of God through the Spirit, Eph. ii. 22.

Verse 10. *Therefore I write these things*] I only threaten you now, by this Epistle, to put you on your guard, and lead you to reformation before I visit you; that I may not then have to use *sharpness* *ακροαμία*, a *cutting off*, employing thus my apostolical authority to inflict punishment; a *power* which God has *given* me, rather to be employed in your *edification*, than in your *destruction*.

Verse 11. *Finally*] *λοιπον*, all that *remains* for me now to write, is to wish you all manner of happiness, and so to take my leave.

Farewell] A good wish, from our old mother tongue, compounded of *γαναν* *to go*, and *πει* *fairly, properly, or yela* with *felicity*; *go on prosperously!* This is the spirit of this good wish.

The Greek *χαίρει* signifies nearly the same thing. *Χαίρω* means, to be *very joyous*; *χαίρει* *be joyous and happy*; *be ever prosperous*, this was among the last words which Cyrus, when dying, spoke to his friends.

Be perfect] *καταρτισθε*, *be compact*; *get into joint again*; let *unity* and *harmony* be restored! See the Note on ver. 9.

Be of good comfort] *παρακαλισθε*, *receive admonition*; for, *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 *woe*.

Be of one mind] *τα αυτα φρονειτε*, *think the same*; let there be no dissensions among you. Be of the same creed, and let disputes about that religion, which should be the *bond of peace*, for ever subside.

Live in peace] *ειρηνευετε*; *cultivate peace*; or, as he says elsewhere, *follow peace, and pursue it*, Heb. xii. 14. Cul-

12 ^aGreet one another with a holy kiss.

13 All the saints salute you.

14 ^bThe grace of the Lord Jesus Christ, and the love of God, and ^cthe communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, a *city* of Macedonia, by Titus and Lucas.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
nis Cæs. 4.

Phil. 2. 2. & 3. 16. 1 Pet. 3. 8. — ^c Rom. 15. 33. — ^d Rom. 16. 16. 1 Cor. 16. 20. 1 Thes. 5. 26. 1 Pet. 5. 14. — ^e Rom. 16. 24. — ^f Phil. 2. 1.

tivate 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 the Note on Rom. xvi. 16.

Verse 13. *All the saints*] The *Christians* of Macedonia or Philippi, from which he wrote this Epistle. In the primitive church, a *saint* and a *Christian* were the same thing; for the Christian religion calls every man to be *holy*.

Verse 14. *The grace of the Lord Jesus Christ*] All the *favour* and *beneficence* that come from 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!

Koinonia 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, making the most gracious and safe state consistent with innumerable doubts and fears, and general uncertainty, is not of God. It is a spurious gospel, which, under the show of a voluntary humility, not only lowers, but almost annihilates, the standard of Christianity.

This text, as well as that, Matt. iii. 16, 17. and that other, Matt. xxviii. 19. strongly mark 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 copyers, 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.

END OF THE SECOND EPISTLE TO THE CORINTHIANS.

