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A

PARAPHRASE

AND

NOTES

ON THE

EPISTLES OF ST. PAUL

TO THE

GALATIANS, CORINTHIANS,
ROMANS, EPHESIANS.

TO WHICH IS PREFIXED, AN

ESSAY

FOR THE

UNDERSTANDING OF ST. PAUL'S EPISTLES,

BY CONSULTING ST. PAUL HIMSELF.

AN ESSAY

FOR THE UNDERSTANDING OF

ST. PAUL'S EPISTLES,

BY CONSULTING ST. PAUL HIMSELF.

THE PREFACE.

TO go about to explain any of St. Paul's epiſtles, after ſo great a train of expoſitors and commentators, might ſeem an attempt of vanity, cenſurable for its needleſſneſs, did not the daily and approved examples of pious and learned men juſtify it. This may be ſome excuſe for me to the public, if ever theſe following papers ſhould chance to come abroad: but to myſelf, for whoſe uſe this work was undertaken, I need make no apology. Though I had been converſant in theſe epiſtles, as well as in other parts of ſacred ſcripture, yet I found that I underſtood them not; I mean the doctrinal and diſcurſive parts of them: though the practical

directions, which are usually dropped in the latter part of each epistle, appeared to me very plain, intelligible, and instructive.

I did not, when I reflected on it, very much wonder, that this part of sacred scripture had difficulties in it: many causes of obscurity did readily occur to me. The nature of epistolary writings in general, disposes the writer to pass by the mentioning of many things, as well known to him, to whom his letter is addressed, which are necessary to be laid open to a stranger, to make him comprehend what is said: and it not seldom falls out, that a well-penned letter, which is very easy and intelligible to the receiver, is very obscure to a stranger, who hardly knows what to make of it. The matters that St. Paul writ about, were certainly things well known to those he writ to, and which they had some peculiar concern in; which made them easily apprehend his meaning, and see the tendency and force of his discourse. But we having now, at this distance, no information of the occasion of his writing, little or no knowledge of the temper and circumstances those he writ to were in, but what is to be gathered out of the epistles themselves; it is not strange, that many things in them lie concealed to us, which, no doubt, they who were concerned in the letter, understood at first sight. Add to this, that in many places it is manifest he answers letters sent, and questions proposed to him, which, if we had, would much better clear those passages that relate to them, than all the learned notes of critics and commentators, who in after-times fill us with their conjectures; for very often, as to the matter in hand, they are nothing else.

The language wherein these epistles are writ, is another, and that no small occasion of their obscurity to us now: the words are Greek; a language dead many ages since; a language of a very witty, volatile people, seekers after novelty, and abounding with variety of notions and sects, to which they applied the terms of their common tongue, with great liberty and variety: and yet this makes but one small part of the difficulty in the language of these epistles; there is a peculiarity in it, that much

much more obſcures and perplexes the meaning of theſe writings, than what can be occaſioned by the looſeneſs and variety of the Greek tongue. The terms are Greek, but the idiom, or turn of the phraſes, may be truly ſaid to be Hebrew or Syriack. The cuſtom and familiarity of which tongues do ſometimes ſo far influence the expreſſions in theſe epiſtles, that one may obſerve the force of the Hebrew conjugations, particularly that of Hiphil, given to Greek verbs, in a way unknown to the Grecians themſelves. Nor is this all; the ſubject treated of in theſe epiſtles is ſo wholly new, and the doctrines contained in them ſo perfectly remote from the notions that mankind were acquainted with, that moſt of the important terms in it have quite another ſignification from what they have in other diſcourſes. So that putting all together, we may truly ſay, that the new teſtament is a book written in a language peculiar to itſelf.

To theſe cauſes of obſcurity, common to St. Paul, with moſt of the other penmen of the ſeveral books of the new teſtament, we may add thoſe that are peculiarly his, and owing to his ſtyle and temper. He was, as it is viſible, a man of quick thought, and warm temper, mighty well verſed in the writings of the old teſtament, and full of the doctrine of the new. All this put together, ſuggeſted matter to him in abundance, on thoſe ſubjects which came in his way: ſo that one may conſider him, when he was writing, as beſet with a croud of thoughts, all ſtriving for utterance. In this poſture of mind it was almoſt impoſſible for him to keep that ſlow pace, and obſerve minutely that order and method of ranging all he ſaid, from which reſults an eaſy and obvious perſpicuity. To this plenty and vehemence of his, may be imputed thoſe many large parentheſes, which a careful reader may obſerve in his epiſtles. Upon this account alſo it is, that he often breaks off in the middle of an argument, to let in ſome new thought ſuggeſted by his own words; which having purſued and explained, as far as conduced to his preſent purpoſe, he re-aſſumes again the thread of his diſcourſe, and goes on with it, without taking any notice, that he returns again to what he had been before ſaying; though ſome-

times it be ſo far off, that it may well have ſlipt out of his mind, and requires a very attentive reader to obſerve, and ſo bring the disjointed members together, as to make up the connexion, and ſee how the ſcattered parts of the diſcourſe hang together in a coherent, well-agreeing ſenſe, that makes it all of a piece.

Beſides the diſturbance in peruſing St. Paul's epiſtles, from the plenty and vivacity of his thoughts, which may obſcure his method, and often hide his ſenſe from an unwary, or over-haſty reader; the frequent changing of the perſonage he ſpeaks in, renders the ſenſe very uncertain, and is apt to miſlead one that has not ſome clue to guide him; ſometimes by the pronoun, I, he means himſelf; ſometimes any chriſtian; ſometimes a Jew, and ſometimes any man, &c. If ſpeaking of himſelf, in the firſt perſon ſingular, has ſo various meanings; his uſe of the firſt perſon plural is with a far greater latitude, ſometimes deſigning himſelf alone, ſometimes thoſe with himſelf, whom he makes partners to the epiſtles; ſometimes with himſelf, comprehending the other apoſtles, or preachers of the goſpel, or chriſtians: nay, ſometimes he in that way ſpeaks of the converted Jews, other times of the converted Gentiles, and ſometimes of others, in a more or leſs extended ſenſe, every one of which varies the meaning of the place, and makes it to be differently underſtood. I have forborne to trouble the reader with examples of them here. If his own obſervation hath not already furniſhed him with them, the following paraphraſe and notes, I ſuppoſe, will ſatisfy him in the point.

In the current alſo of his diſcourſe, he ſometimes drops in the objections of others, and his anſwers to them, without any change in the ſcheme of his language, that might give notice of any other ſpeaking, beſides himſelf. This requires great attention to obſerve; and yet, if it be neglected or overlooked, will make the reader very much miſtake and miſunderſtand his meaning, and render the ſenſe very perplexed.

Theſe are intrinſic difficulties ariſing from the text itſelf, whereof there might be a great many other named, as the uncertainty, ſometimes, who are the perſons he

ſpeaks

ſpeaks to, or the opinions, or practices, which he has in his eye, ſometimes in alluding to them, ſometimes in his exhortations and reproofs. But, thoſe above-mentioned being the chief, it may ſuffice to have opened our eyes a little upon them, which, well examined, may contribute towards our diſcovery of the reſt.

To theſe we may ſubjoin two external cauſes, that have made no ſmall increaſe of the native and original difficulties, that keep us from an eaſy and aſſured diſcovery of St. Paul's ſenſe, in many parts of his epiſtles; and thoſe are,

Firſt, The dividing of them into chapters and verſes, as we have done; whereby they are ſo chopped and minced, and, as they are now printed, ſtand ſo broken and divided, that not only the common people take the verſes uſually for diſtinct aphoriſms; but even men of more advanced knowledge, in reading them, loſe very much of the ſtrength and force of the coherence, and the light that depends on it. Our minds are ſo weak and narrow, that they have need of all the helps and aſſiſtances that can be procured, to lay before them undiſturbedly the thread and coherence of any diſcourſe; by which alone they are truly improved, and led into the genuine ſenſe of the author. When the eye is conſtantly diſturbed in looſe ſentences, that by their ſtanding and ſeparation appear as ſo many diſtinct fragments: the mind will have much ado to take in, and carry on in its memory, an uniform diſcourſe of dependent reaſonings; eſpecially having from the cradle been uſed to wrong impreſſions concerning them, and conſtantly accuſtomed to hear them quoted as diſtinct ſentences, without any limitation or explication of their preciſe meaning, from the place they ſtand in, and the relation they bear to what goes before, or follows. Theſe diviſions alſo have given occaſion to the reading theſe epiſtles by parcels, and in ſcraps, which has farther confirmed the evil ariſing from ſuch partitions. And I doubt not but every one will confeſs it to be a very unlikely way, to come to the underſtanding of any other letters, to read them piece-meal, a bit to-day, and another ſcrap to-morrow, and ſo on by broken intervals;

eſpecially if the pauſe and ceſſation ſhould be made, as the chapters the apoſtle's epiſtles are divided into, do end ſometimes in the middle of a diſcourſe, and ſometimes in the middle of a ſentence. It cannot therefore but be wondered, that that ſhould be permitted to be done to holy writ, which would viſibly diſturb the ſenſe, and hinder the underſtanding of any other book whatſoever. If Tully's epiſtles were ſo printed, and ſo uſed, I aſk, Whether they would not be much harder to be underſtood, leſs eaſy, and leſs pleaſant to be read, by much, than now they are?

How plain ſoever this abuſe is, and what prejudice ſoever it does to the underſtanding of the ſacred ſcripture, yet if a bible was printed as it ſhould be, and as the ſeveral parts of it were writ, in continued diſcourſes, where the argument is continued, I doubt not but the ſeveral parties would complain of it, as an innovation, and a dangerous change in the publiſhing thoſe holy books. And indeed, thoſe who are for maintaining their opinions, and the ſyſtems of parties, by ſound of words, with a neglect of the true ſenſe of ſcripture, would have reaſon to make and foment the outcry. They would moſt of them be immediately diſarmed of their great magazine of artillery, wherewith they defend themſelves and fall upon others. If the holy ſcriptures were but laid before the eyes of chriſtians, in its connexion and conſiſtency, it would not then be ſo eaſy to ſnatch out a few words, as if they were ſeparate from the reſt, to ſerve a purpoſe, to which they do not at all belong, and with which they have nothing to do. But, as the matter now ſtands, he that has a mind to it, may at a cheap rate be a notable champion for the truth, that is, for the doctrines of the ſect, that chance or intereſt has caſt him into. He need but be furniſhed with verſes of ſacred ſcripture, containing words and expreſſions that are but flexible, (as all general obſcure and doubtful ones are) and his ſyſtem, that has appropriated them to the orthodoxy of his church, makes them immediately ſtrong and irrefragable arguments for his opinion. This is the benefit of looſe ſentences, and ſcripture crumbled into verſes, which quickly turn into inde-

independent aphorifms. But if the quotation in the verfe produced were confidered as a part of a continued coherent difcourfe, and fo its fenfe were limited by the tenour of the context, moft of thefe forward and warm difputants would be quite ftripped of thofe, which they doubt not now to call fpiritual weapons; and they would have often nothing to fay, that would not fhow their weaknefs, and manifeftly fly in their faces. I crave leave to fet down a faying of the learned and judicious Mr. Selden: "In interpreting the fcripture, fays he, many "do as if a man fhould fee one have ten pounds, which "he reckoned by 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. meaning "four was but four units, and five five units, &c. and "that he had in all but ten pounds: the other that fees "him, takes not the figures together as he doth, but "picks here and there; and thereupon reports that he "had five pounds in one bag, and fix pounds in an-"other bag, and nine pounds in another bag, &c. "when as, in truth, he has but ten pounds in all. "So we pick out a text here and there, to make it ferve "our turn; whereas if we take it altogether, and "confider what went before, and what followed after, "we fhould find it meant no fuch thing."

I have heard fober chriftians very much admire, why ordinary illiterate people, who were profeffors, that fhowed a concern for religion, feemed much more converfant in St. Paul's epiftles, than in the plainer, and (as it feemed to them) much more intelligible parts of the new teftament; they confeffed, that, though they read St. Paul's epiftles with their beft attention, yet they generally found them too hard to be maftered, and they laboured in vain fo far to reach the apoftle's meaning, all along in the train of what he faid, as to read them with that fatisfaction that arifes from a feeling, that we underftand and fully comprehend the force and reafoning of an author; and therefore they could not imagine what thofe faw in them, whofe eyes they thought not much better than their own. But the cafe was plain, thefe fober inquifitive readers had a mind to fee nothing in St. Paul's epiftles, but juft what he meant; whereas thofe others, of a quicker and gayer

fight,

ſight, could ſee in them what they pleaſed. Nothing is more acceptable to fancy, than pliant terms, and expreſſions that are not obſtinate; in ſuch it can find its account with delight, and with them be illuminated, orthodox, infallible at pleaſure, and in its own way. But where the ſenſe of the author goes viſibly in its own train, and the words, receiving a determined ſenſe from their companions and adjacents, will not conſent to give countenance and colour to what is agreed to be right, and muſt be ſupported at any rate, there men of eſtabliſhed orthodoxy do not ſo well find their ſatisfaction. And perhaps, if it were well examined, it would be no very extravagant paradox to ſay, that there are fewer that bring their opinions to the ſacred ſcripture, to be tried by that infallible rule, than bring the ſacred ſcripture to their opinions, to bend it to them, to make it, as they can, a cover and guard to them. And to this purpoſe, its being divided into verſes, and brought, as much as may be, into looſe and general aphoriſms, makes it moſt uſeful and ſerviceable. And in this lies the other great cauſe of obſcurity and perplexedneſs, which has been caſt upon St. Paul's epiſtles from without.

St. Paul's epiſtles, as they ſtand tranſlated in our Engliſh Bibles, are now, by long and conſtant uſe, become a part of the Engliſh language, and common phraſeology, eſpecially in matters of religion: this every one uſes familiarly, and thinks he underſtands; but it muſt be obſerved, that if he has a diſtinct meaning, when he uſes thoſe words and phraſes, and knows himſelf, what he intends by them, it is always according to the ſenſe of his own ſyſtem, and the articles, or interpretations, of the ſociety he is engaged in. So that all this knowledge and underſtanding, which he has in the uſe of theſe paſſages of ſacred ſcripture, reaches no farther than this, that he knows (and that is very well) what he himſelf ſays, but thereby knows nothing at all what St. Paul ſaid in them. The apoſtle writ not by that man's ſyſtem, and ſo his meaning cannot be known by it. This being the ordinary way of underſtanding the epiſtles, and every ſect being perfectly orthodox in

his

his own judgment; what a great and invincible darkness must this cast upon St. Paul's meaning, to all those of that way, in all those places, where his thoughts and sense run counter to what any party has espoused for orthodox; as it must, unavoidably, to all but one of the different systems, in all those passages that any way relate to the points in controversy between them?

This is a mischief, which however frequent, and almost natural, reaches so far, that it would justly make all those who depend upon them wholly diffident of commentators, and let them see how little help was to be expected from them, in relying on them for the true sense of the sacred scripture, did they not take care to help to cozen themselves, by choosing to use, and pin their faith on, such expositors as explain the sacred scripture, in favour of those opinions, that they beforehand have voted orthodox, and bring to the sacred scripture, not for trial but confirmation. No-body can think that any text of St. Paul's epistles has two contrary meanings; and yet so it must have, to two different men, who taking two commentators of different sects, for their respective guides into the sense of any one of the epistles, shall build upon their respective expositions. We need go no further for a proof of it, than the notes of the two celebrated commentators on the new testament, Dr. Hammond and Beza, both men of parts and learning, and both thought, by their followers, men mighty in the sacred scriptures. So that here we see the hopes of great benefit and light, from expositors and commentators, is in a great part abated; and those, who have most need of their help, can receive but little from them, and can have very little assurance of reaching the apostle's sense, by what they find in them, whilst matters remain in the same state they are in at present. For those who find they need help, and would borrow light from expositors, either consult only those who have the good luck to be thought sound and orthodox, avoiding those of different sentiments from themselves, in the great and approved points of their systems, as dangerous and not fit to be meddled with; or else with indifferency look into the notes of all commentators promiscuously.

mifcuoufly. The firft of thefe take pains only to confirm themfelves in the opinions and tenets they have already, which whether it be the way to get the true meaning of what St. Paul delivered, is eafy to determine. The others, with much more fairnefs to themfelves, though with reaping little more advantage, (unlefs they have fomething elfe to guide them into the apoftle's meaning, than the comments themfelves) feek help on all hands, and refufe not to be taught by any one, who offers to enlighten them in any of the dark paffages. But here, though they avoid the mifchief, which the others fall into, of being confined in their fenfe, and feeing nothing but that in St. Paul's writings, be it right or wrong; yet they run into as great on the other fide, and inftead of being confirmed in the meaning, that they thought they faw in the text, are diftracted with an hundred, fuggefted by thofe they advifed with; and fo, inftead of that one fenfe of the fcripture, which they carried with them to their commentators, return from them with none at all.

This, indeed, feems to make the cafe defperate: for if the comments and expofitions of pious and learned men cannot be depended on, whither fhall we go for help? To which I anfwer, I would not be miftaken, as if I thought the labours of the learned in this cafe wholly loft and fruitlefs. There is great ufe and benefit to be made of them, when we have once got a rule, to know which of their expofitions, in the great variety there is of them, explains the words and phrafes according to the apoftle's meaning. Until then it is evident, from what is abovefaid, they ferve for the moft part to no other ufe, but either to make us find our own fenfe, and not his, in St. Paul's words; or elfe to find in them no fettled fenfe at all.

Here it will be afked, "How fhall we come by this "rule you mention? Where is that touchftone to be "had, that will fhow us, whether the meaning we "ourfelves put, or take as put by others, upon St. "Paul's words, in his epiftles, be truly his meaning or "no?" I will not fay the way which I propofe, and have in the following paraphrafe followed, will make

us infallible in our interpretations of the apoſtle's text: but this I will own, that till I took this way, St. Paul's epiſtles, to me, in the ordinary way of reading and ſtudying them, were very obſcure parts of ſcripture, that left me almoſt every-where at a loſs; and I was at a great uncertainty, in which of the contrary ſenſes, that were to be found in his commentators, he was to be taken. Whether what I have done has made it any clearer, and more viſible, now, I muſt leave others to judge. This I beg leave to ſay for myſelf, that if ſome very ſober, judicious chriſtians, no ſtrangers to the ſacred ſcriptures, nay, learned divines of the church of England, had not profeſſed, that by the peruſal of theſe following papers, they underſtood the epiſtles much better than they did before, and had not, with repeated inſtances, preſſed me to publiſh them, I ſhould not have conſented they ſhould have gone beyond my own private uſe, for which they were at firſt deſigned, and where they made me not repent my pains.

If any one be ſo far pleaſed with my endeavours, as to think it worth while to be informed, what was the clue I guided myſelf by, through all the dark paſſages of theſe epiſtles, I ſhall minutely tell him the ſteps by which I was brought into this way, that he may judge whether I proceed rationally, upon right grounds, or no; if ſo be any thing, in ſo mean an example as mine, may be worth his notice.

After I had found by long experience, that the reading of the text and comments in the ordinary way, proved not ſo ſucceſsful as I wiſhed, to the end propoſed, I began to ſuſpect, that in reading a chapter as was uſual, and thereupon ſometimes conſulting expoſitors upon ſome hard places of it, which at that time moſt affected me, as relating to points then under conſideration in my own mind, or in debate amongſt others, was not a right method to get into the true ſenſe of theſe epiſtles. I ſaw plainly, after I began once to reflect on it, that if any one now ſhould write me a letter, as long as St. Paul's to the Romans, concerning ſuch a matter as that is, in a ſtyle as foreign, and expreſſions as dubious, as his ſeem to be, if I ſhould divide it into

fifteen

fifteen or ſixteen chapters, and read of them one to-day, and another to-morrow, &c. it was ten to one, I ſhould never come to a full and clear comprehenſion of it. The way to underſtand the mind of him that writ it, every one would agree, was to read the whole letter through, from one end to the other, all at once, to ſee what was the main ſubject and tendency of it: or if it had ſeveral views and purpoſes in it, not dependent one of another, nor in a ſubordination to one chief aim and end, to diſcover what thoſe different matters were, and where the author concluded one, and began another; and if there were any neceſſity of dividing the epiſtle into parts, to make theſe the boundaries of them.

In proſecution of this thought, I concluded it neceſſary, for the underſtanding of any one of St. Paul's epiſtles, to read it all through at one ſitting; and to obſerve, as well as I could, the drift and deſign of his writing it. If the firſt reading gave me ſome light, the ſecond gave me more; and ſo I perſiſted on, reading conſtantly the whole epiſtle over at once, till I came to have a good general view of the apoſtle's main purpoſe in writing the epiſtle, the chief branches of his diſcourſe wherein he proſecuted it, the arguments he uſed, and the diſpoſition of the whole.

This, I confeſs, is not to be obtained by one or two haſty readings; it muſt be repeated again and again, with a cloſe attention to the tenour of the diſcourſe, and a perfect neglect of the diviſions into chapters and verſes. On the contrary, the ſafeſt way is to ſuppoſe, that the epiſtle has but one buſineſs, and one aim, until, by a frequent peruſal of it, you are forced to ſee there are diſtinct independent matters in it, which will forwardly enough ſhow themſelves.

It requires ſo much more pains, judgment and application, to find the coherence of obſcure and abſtruſe writings, and makes them ſo much the more unfit to ſerve prejudice and pre-occupation, when found; that it is not to be wondered, that St. Paul's epiſtles have, with many, paſſed rather for disjointed, looſe, pious diſcourſes, full of warmth and zeal and overflows of light, rather than for calm, ſtrong, coherent reaſonings,

that

that carried a thread of argument and consistency all through them.

But this muttering of lazy or ill-disposed readers hindered me not from persisting in the course I had begun: I continued to read the same epistle over and over, and over again, until I came to discover as appeared to me, what was the drift and aim of it, and by what steps and arguments St. Paul prosecuted his purpose. I remembered that St. Paul was miraculously called to the ministry of the gospel, and declared to be a chosen vessel; that he had the whole doctrine of the gospel from God, by immediate revelation; and was appointed to be the apostle of the Gentiles, for the propagating of it in the heathen world. This was enough to persuade me, that he was not a man of loose and shattered parts, incapable to argue, and unfit to convince those he had to deal with. God knows how to choose fit instruments for the business he employs them in. A large stock of jewish learning he had taken in, at the feet of Gamaliel; and for his information in christian knowledge, and the mysteries and depths of the dispensation of grace by Jesus Christ, God himself had condescended to be his instructor and teacher. The light of the gospel he had received from the Fountain and Father of light himself, who, I concluded, had not furnished him in this extraordinary manner, if all this plentiful stock of learning and illumination had been in danger to have been lost, or proved useless, in a jumbled and confused head; nor have laid up such a store of admirable and useful knowledge in a man, who, for want of method and order, clearness of conception, or pertinency in discourse, could not draw it out into use with the greatest advantages of force and coherence. That he knew how to prosecute this purpose with strength of argument, and close reasoning, without incoherent sallies, or the intermixing of things foreign to his business, was evident to me, from several speeches of his, recorded in the Acts: and it was hard to think, that a man, that could talk with so much consistency, and clearness of conviction, should not be able to write without confusion, inextricable obscurity, and

and perpetual rambling. The force, order, and perſpicuity of thoſe diſcourſes, could not be denied to be very viſible. How then came it, that the like was thought much wanting in his epiſtles? And of this there appeared to me this plain reaſon: the particularities of the hiſtory, in which theſe ſpeeches are inſerted, ſhow St. Paul's end in ſpeaking; which, being ſeen, caſts a light on the whole, and ſhows the pertineney of all that he ſays. But his epiſtles not being ſo circumſtantiated; there being no concurring hiſtory, that plainly declares the diſpoſition St. Paul was in; what the actions, expectations, or demands of thoſe to whom he writ, required him to ſpeak to, we are nowhere told. All this, and a great deal more, neceſſary to guide us into the true meaning of the epiſtles, is to be had only from the epiſtles themſelves, and to be gathered from thence with ſtubborn attention, and more than common application.

This being the only ſafe guide (under the Spirit of God, that dictated theſe ſacred writings) that can be relied on, I hope I may be excuſed, if I venture to ſay, that the utmoſt ought to be done to obſerve and trace out St. Paul's reaſonings; to follow the thread of his diſcourſe in each of his epiſtles; to ſhow how it goes on, ſtill directed with the ſame view, and pertinently drawing the ſeveral incidents towards the ſame point. To underſtand him right, his inferences ſhould be ſtrictly obſerved; and it ſhould be carefully examined, from what they are drawn, and what they tend to. He is certainly a coherent, argumentative, pertinent writer; and care, I think, ſhould be taken, in expounding of him, to ſhow that he is ſo. But though I ſay, he has weighty aims in his epiſtles, which he ſteadily keeps in his eye, and drives at, in all he ſays; yet I do not ſay, that he puts his diſcourſes into an artificial method, or leads his reader into a diſtinction of his arguments, or gives them notice of new matter, by rhetorical or ſtudied tranſitions. He has no ornaments borrowed from the Greek eloquence; no notions of their philoſophy mixed with his doctrine, to ſet it off. The enticing words of man's wiſdom, whereby he means all the

the ſtudied rules of the Grecian ſchools, which made them ſuch maſters in the art of ſpeaking, he, as he ſays himſelf, 1 Cor. ii. 4, wholly neglected. The reaſon whereof he gives in the next verſe, and in other places. But though politeneſs of language, delicacy of ſtyle, fineneſs of expreſſion, laboured periods, artificial tranſitions, and a very methodical ranging of the parts, with ſuch other embelliſhments as make a diſcourſe enter the mind ſmoothly, and ſtrike the fancy at firſt hearing, have little or no place in his ſtyle; yet coherence of diſcourſe, and a direct tendency of all the parts of it to the argument in hand, are moſt eminently to be found in him. This I take to be his character, and doubt not but it will be found to be ſo upon diligent examination. And in this, if it be ſo, we have a clue, if we will take the pains to find it, that will conduct us with ſurety, through thoſe ſeemingly dark places, and imagined intricacies, in which chriſtians have wandered ſo far one from another, as to find quite contrary ſenſes.

Whether a ſuperficial reading, accompanied with the common opinion of his invincible obſcurity, has kept off ſome from ſeeking, in him, the coherence of a diſcourſe, tending with cloſe, ſtrong reaſoning to a point; or a ſeemingly more honourable opinion of one that had been rapped up into the third heaven, as if from a man ſo warmed and illuminated as he had been, nothing could be expected but flaſhes of light, and raptures of zeal, hindered others to look for a train of reaſoning, proceeding on regular and cogent argumentation, from a man raiſed above the ordinary pitch of humanity, to a higher and brighter way of illumination; or elſe, whether others were loth to beat their heads about the tenour and coherence in St. Paul's diſcourſes; which, if found out, poſſibly might ſet them at a manifeſt and irreconcileable difference with their ſyſtems; it is certain that, whatever hath been the cauſe, this way of getting the true ſenſe of St. Paul's epiſtles, ſeems not to have been much made uſe of, or at leaſt ſo thoroughly purſued, as I am apt to think it deſerves.

For, granting that he was full ſtored with the knowledge of the things he treated of; for he had light from

heaven, it was God himſelf furniſhed him, and he could not want: allowing alſo that he had ability to make uſe of the knowledge had been given him, for the end for which it was given him, viz. the information, conviction, and converſion of others; and accordingly, that he knew how to direct his diſcourſe to the point in hand: we cannot widely miſtake the parts of his diſcourſe employed about it, when we have any where found out the point he drives at: wherever we have got a view of his deſign, aad the aim he propoſed to himſelf in writing, we may be ſure, that ſuch or ſuch an interpretation does not give us his genuine ſenſe, it being nothing at all to his preſent purpoſe. Nay, among various meanings given a text, it fails not to direct us to the beſt, and very often to aſſure us of the true. For it is no preſumption, when one ſees a man arguing for this or that propoſition, if he be a ſober man, maſter of reaſon, or common ſenſe, and takes any care of what he ſays, to pronounce with confidence, in ſeveral caſes, that he could not talk thus or thus.

I do not yet ſo magnify this method of ſtudying St. Paul's epiſtles, as well as other parts of ſacred ſcripture, as to think it will perfectly clear every hard place, and leave no doubt unreſolved. I know, expreſſions now out of uſe, opinions of thoſe times not heard of in our days, alluſions to cuſtoms loſt to us, and various circumſtances and particularities of the parties, which we cannot come at, &c. muſt needs continue ſeveral paſſages in the dark, now to us, at this diſtance, which ſhone with full light to thoſe they were directed to. But for all that, the ſtudying of St. Paul's epiſtles, in the way I have propoſed, will, I humbly conceive, carry us a great length in the right underſtanding of them, and make us rejoice in the light we receive from thoſe moſt uſeful parts of divine revelation, by furniſhing us with viſible grounds, that we are not miſtaken, whilſt the conſiſtency of the diſcourſe, and the pertinency of it to the deſign he is upon, vouches it worthy of our great apoſtle. At leaſt I hope it may be my excuſe, for having endeavoured to make St. Paul an interpreter to me of his own epiſtles.

To

To this may be added another help, which St. Paul himself affords us, towards the attaining the true meaning contained in his epistles. He that reads him with the attention I propose, will easily observe, that as he was full of the doctrine of the gospel; so it lay all clear and in order, open to his view. When he gave his thoughts utterance upon any point, the matter flowed like a torrent; but it is plain, it was a matter he was perfectly master of: he fully possessed the intire revelation he had received from God; had thoroughly digested it; all the parts were formed together in his mind, into one well-contracted harmonious body. So that he was no way at an uncertainty, nor ever, in the least, at a loss concerning any branch of it. One may see his thoughts were all of a piece in all his epistles, his notions were at all times uniform, and constantly the same; though his expressions very various. In them he seems to take great liberty. This at least is certain, that no one seems less tied up to a form of words. If then, having, by the method before proposed, got into the sense of the several epistles, we will but compare what he says, in the places where he treats of the same subject, we can hardly be mistaken in his sense, nor doubt what it was that he believed and taught, concerning those points of the christian religion. I know it is not unusual to find a multitude of texts heaped up, for the maintaining of an espoused proposition; but in a sense often so remote from their true meaning, that one can hardly avoid thinking, that those, who so used them, either sought not, or valued not the sense; and were satisfied with the sound, where they could but get that to favour them. But a verbal concordance leads not always to texts of the same meaning; trusting too much thereto will furnish us but with slight proofs in many cases, and any one may observe, how apt that is to jumble together passages of scripture, not relating to the same matter, and thereby to disturb and unsettle the true meaning of holy scripture. I have therefore said, that we should compare together places of scripture treating of the same point. Thus, indeed, one part of the sacred text could not fail to give light unto another. And since

the providence of God hath ſo ordered it, that St. Paul has writ a great number of epiſtles; which, though upon different occaſions, and to ſeveral purpoſes, yet all confined within the buſineſs of his apoſtleſhip, and ſo contain nothing but points of chriſtian inſtruction, amongſt which he ſeldom fails to drop in, and often to enlarge on, the great and diſtinguiſhing doctrines of our holy religion; which, if quitting our own infallibility in that analogy of faith, which we have made to ourſelves, or have implicitly adopted from ſome other, we would carefully lay together, and diligently compare and ſtudy, I am apt to think, would give us St. Paul's ſyſtem in a clear and indiſputable ſenſe; which every one muſt acknowledge to be a better ſtandard to interpret his meaning by, in any obſcure and doubtful parts of his epiſtles, if any ſuch ſhould ſtill remain, than the ſyſtem, confeſſion, or articles of any church, or ſociety of chriſtians, yet known; which, however pretended to be founded on ſcripture, are viſibly the contrivances of men, fallible both in their opinions and interpretations; and, as is viſible in moſt of them, made with partial views, and adapted to what the occaſions of that time, and the preſent circumſtances they were then in, were thought to require, for the ſupport or juſtification of themſelves. Their philoſophy, alſo, has its part in miſleading men from the true ſenſe of the ſacred ſcripture. He that ſhall attentively read the chriſtian writers, after the age of the apoſtles, will eaſily find how much the philoſophy, they were tinctured with, influenced them in their underſtanding of the books of the old and new teſtament. In the ages wherein Platoniſm prevailed, the converts to chriſtianity of that ſchool, on all occaſions, interpreted holy writ, according to the notions they had imbibed from that philoſophy. Ariſtotle's doctrine had the ſame effect in its turn, and when it degenerated into the peripateticiſm of the ſchools, that, too, brought its notions and diſtinctions into divinity, and affixed them to the terms of the ſacred ſcripture. And we may ſee ſtill how, at this day, every one's philoſophy regulates every one's interpretation of the word of God. Thoſe who are poſſeſſed with the doctrine of

aerial and æthereal vehicles, have thence borrowed an interpretation of the four first verses of 2 Cor. v. without having any ground to think, that St. Paul had the least notion of any such vehicle. It is plain, that the teaching of men philosophy, was no part of the design of divine revelation; but that the expressions of scripture are commonly suited, in those matters, to the vulgar apprehensions and conceptions of the place and people, where they were delivered. And, as to the doctrine therein directly taught by the apostles, that tends wholly to the setting up the kingdom of Jesus Christ in this world, and the salvation of men's souls: and in this it is plain their expressions were conformed to the ideas and notions which they had received from revelation, or were consequent from it. We shall, therefore, in vain go about to interpret their words by the notions of our philosophy, and the doctrines of men delivered in our schools. This is to explain the apostles meaning, by what they never thought of, whilst they were writing; which is not the way to find their sense, in what they delivered, but our own, and to take up, from their writings, not what they left there for us, but what we bring along with us in ourselves. He that would understand St. Paul right, must understand his terms, in the sense he uses them, and not as they are appropriated by each man's particular philosophy to conceptions that never entered the mind of the apostle. For example, he that shall bring the philosophy now taught and received, to the explaining of spirit, soul, and body, mentioned 1 Thess. v. 23, will, I fear, hardly reach St. Paul's sense, or represent to himself the notions St. Paul then had in his mind. That is what we should aim at, in reading him, or any other author; and until we, from his words, paint his very ideas and thoughts in our minds, we do not understand him.

In the divisions I have made, I have endeavoured, the best I could, to govern myself by the diversity of matter. But in a writer like St. Paul, it is not so easy always to find precisely, where one subject ends, and another begins. He is full of the matter he treats, and writes with warmth, which usually neglects method, and those par-

titions and pauſes, which men, educated in the ſchools of rhetoricians, uſually obſerve. Thoſe arts of writing St. Paul, as well out of deſign as temper, wholly laid by: the ſubject he had in hand, and the grounds upon which it ſtood firm, and by which he enforced it, were what alone he minded; and without ſolemnly winding up one argument, and intimating any way, that he began another, let his thoughts, which were fully poſſeſſed of the matter, run in one continued train, wherein the parts of his diſcourſe were wove, one into another: ſo that it is ſeldom that the ſcheme of his diſcourſe makes any gap; and therefore, without breaking in upon the connexion of his language, it is hardly poſſible to ſeparate his diſcourſe, and give a diſtinct view of his ſeveral arguments, in diſtinct ſections.

I am far from pretending infallibility, in the ſenſe I have any where given in my paraphraſe, or notes: that would be to erect myſelf into an apoſtle; a preſumption of the higheſt nature in any one, that cannot confirm what he ſays by miracles. I have, for my own information, ſought the true meaning, as far as my poor abilities would reach. And I have unbiaſſedly embraced, what, upon a fair inquiry, appeared ſo to me. This I thought my duty and intereſt, in a matter of ſo great concernment to me. If I muſt believe for myſelf, it is unavoidable, that I muſt underſtand for myſelf. For if I blindly, and with an implicit faith, take the pope's interpretation of the ſacred ſcripture, without examining whether it be Chriſt's meaning; it is the pope I believe in, and not in Chriſt; it is his authority I reſt upon; it is what he ſays, I embrace: for what it is Chriſt ſays, I neither know nor concern myſelf. It is the ſame thing, when I ſet up any other man in Chriſt's place, and make him the authentic interpreter of ſacred ſcripture to myſelf. He may poſſibly underſtand the ſacred ſcripture as right as any man: but I ſhall do well to examine myſelf, whether that, which I do not know, nay, which (in the way I take) I can never know, can juſtify me, in making myſelf his diſciple, inſtead of Jeſus Chriſt's, who of right is alone, and ought to be, my only Lord and Maſter: and it will be no leſs ſacrilege in me,

to

to ſubſtitute to myſelf any other in his room, to be a prophet to me, than to be my king, or prieſt.

The ſame reaſons that put me upon doing what I have in theſe papers done, will exempt me from all ſuſpicion of impoſing my interpretation on others. The reaſons that led me into the meaning, which prevailed on my mind, are ſet down with it: as far as they carry light and conviction to any other man's underſtanding, ſo far, I hope, my labour may be of ſome uſe to him; beyond the evidence it carries with it, I adviſe him not to follow mine, nor any man's interpretation. We are all men, liable to errours, and infected with them; but have this ſure way to preſerve ourſelves, every one, from danger by them, if, laying aſide ſloth, careleſſneſs, prejudice, party, and a reverence of men, we betake ourſelves, in earneſt, to the ſtudy of the way to ſalvation, in thoſe holy writings, wherein God has revealed it from heaven, and propoſed it to the world, ſeeking our religion, where we are ſure it is in truth to be found, comparing ſpiritual things with ſpiritual things.

A PARAPHRASE AND NOTES ON THE EPISTLE OF ST. PAUL TO THE GALATIANS.

THE PUBLISHER TO THE READER.

THERE is nothing, certainly, of greater encouragement to the peace of the church in general, nor to the direction and edification of all chriſtians in particular, than a right underſtanding of the holy ſcripture. This conſideration has ſet ſo many learned and pious men amongſt us, of late years, upon expoſitions, paraphraſes, and notes on the ſacred writings, that the author of theſe hopes the faſhion may excuſe him for endeavouring to add his mite; believing, that after all that has been done by thoſe great labourers in the harveſt, there may be ſome gleanings left, whereof he preſumes he has an inſtance, chap. iii. ver. 20. and ſome other places of this epiſtle to the Galatians, which he looks upon not to be the hardeſt of St. Paul's. If he has given a light to any obſcure paſſage, he ſhall think his pains well employed; if there be nothing elſe worth notice in him, accept of his good intention.

THE EPISTLE OF ST. PAUL TO THE GALATIANS;

Writ from Ephesus, the Year of our Lord 57, of Nero III.

SYNOPSIS.

THE subject and design of this epistle of St. Paul is much the same with that of his epistle to the Romans, but treated in somewhat a different manner. The business of it is to dehort and hinder the Galatians from bringing themselves under the bondage of the Mosaical law.

St. Paul himself had planted the churches of Galatia, and therefore referring (as he does, chap. i. 8, 9.) to what he had before taught them, does not, in this epistle, lay down at large to them the doctrine of the gospel, as he does in that to the Romans, who having been converted to the christian faith by others, he did not know how far they were instructed in all those particulars, which, on the occasion whereon he writ to them, it might be necessary for them to understand: and therefore, writing to the Romans, he sets before them a large and comprehensive view of the chief heads of the christian religion.

He

He alſo deals more roundly with his diſciples the Galatians, than, we may obſerve, he does with the Romans, to whom he, being a ſtranger, writes not in ſo familiar a ſtyle, nor in his reproofs and exhortations uſes ſo much the tone of a maſter, as he does to the Galatians.

St. Paul had converted the Galatians to the faith, and erected ſeveral churches among them in the year of our Lord 51; between which, and the year 57, wherein this epiſtle was writ, the diſorders following were got into thoſe churches:

Firſt, Some zealots for the jewiſh conſtitution had very near perſuaded them out of their chriſtian liberty, and made them willing to ſubmit to circumciſion, and all the ritual obſervances of the jewiſh church, as neceſſary under the goſpel, chap. i. 7. iii. 3. iv. 9, 10, 21. v. 1, 2, 6, 9, 10.

Secondly, Their diſſenſions and diſputes in this matter had raiſed great animoſities amongſt them, to the diſturbance of their peace, and the ſetting them at ſtrife with one another, chap. v. 6, 13—15.

The reforming them in theſe two points ſeems to be the main buſineſs of this epiſtle, wherein he endeavours to eſtabliſh them in a reſolution to ſtand firm in the freedom of the goſpel, which exempts them from the bondage of the moſaical law: and labours to reduce them to a ſincere love and affection one to another; which he concludes with an exhortation to liberality, and general beneficence, eſpecially to their teachers, chap. vi. 6, 10. Theſe being the matters he had in his mind to write to them about, he ſeems here as if he had done. But, upon mentioning, ver. 11, what a long letter he had writ to them with his own hand, the former argument concerning circumciſion, which filled and warmed his mind, broke out again into what we find, ver. 12—17, of the ſixth chapter.

SECT.

SECT. I.

CHAP. I. 1—5.

INTRODUCTION.

CONTENTS.

THE general view of this epiſtle plainly ſhows St. Paul's chief deſign in it to be, to keep the Galatians from hearkening to thoſe judaizing ſeducers, who had almoſt perſuaded them to be circumciſed. Theſe perverters of the goſpel of Chriſt, as St. Paul himſelf calls them, ver. 7, had, as may be gathered from ver. 8. and 10. and from chap. v. 11. and other paſſages of this epiſtle, made the Galatians believe, that St. Paul himſelf was for circumciſion. Until St. Paul himſelf had ſet them right in this matter, and convinced them of the falſhood of this aſperſion, it was in vain for him, by other arguments, to attempt the re-eſtabliſhing the Galatians in the chriſtian liberty, and in that truth which he had preached to them. The removing therefore of this calumny, was his firſt endeavour: and to that purpoſe, this introduction, different from what we find in any other of his epiſtles, is marvelloſly well adapted. He declares, here at the entrance, very expreſly and emphatically, that he was not ſent by men on their errands; nay, that Chriſt, in ſending him, did not ſo much as convey his apoſtolic power to him by the miniſtry, or intervention of any man; but that his commiſſion and inſtructions were all intirely from God, and Chriſt himſelf, by immediate revelation. This, of itſelf, was an argument ſufficient to induce them to believe, 1. That what he taught them, when he firſt preached the goſpel to them, was the truth, and that they ought to ſtick firm to that. 2. That he changed not his doctrine, whatever might be reported of him. He was Chriſt's choſen officer, and had no dependence on men's opinions, nor regard to their authority or favour, in what he preached; and therefore it was not likely he ſhould preach one thing at one time, and another thing at another.

Thus this preface is very proper in this place, to introduce what he is going to ſay concerning himſelf, and adds force to his diſcourſe, and the account he gives of himſelf in the next ſection.

TEXT.

TEXT.

1 PAUL an apostle (not of men, neither by man, but by Jesus Christ; and God the Father, who raised him from the dead.)
2 And all the brethren, which are with me; unto the churches of Galatia:
3 Grace be to you; and peace, from God the Father, and from our Lord Jesus Christ,
4 Who gave himself for our sins; that he might deliver us from this present evil world, according to the will of God and our Father:
5 To whom be glory for ever and ever. Amen.

PARAPHRASE.

1 PAUL (an apostle not of men [a], to serve their ends, or carry on their designs, nor receiving his call, or commission, by the intervention of any man [b]; to whom he might be thought to owe any respect or deference upon that account; but immediately from Jesus Christ, and from God the Father, who raised
2 him up from the dead); And all the brethren that are with me,
3 unto the churches [c] of Galatia: Favour be to you, and peace [d]
4 from God the Father, and from our Lord Jesus Christ, Who gave himself for our sins, that he might take us out of this present evil world [e], according to the will and good pleasure of God
5 and our Father, To whom be glory for ever and ever. Amen.

SECT.

NOTES.

1 a Οὐκ ἀπ' ἀνθρώπων; "not of men," i. e. not sent by men at their pleasure, or by their authority; not instructed by men what to say, or do, as we see Timothy and Titus were, when sent by St. Paul; and Judas and Silas, sent by the church of Jerusalem.

b Οὐδὲ δι' ἀνθρώπου; "nor by man," i. e. his choice and separation to his ministry and apostleship was so wholly an act of God and Christ, that there was no intervention of any thing done by any man in the case, as there was in the election of Matthias. All this we may see explained at large, ver. 10—12, and ver. 16, 17. and chap. ii. 6—9.

2 c "Churches of Galatia." This was an evident seal of his apostleship to the Gentiles; since, in no bigger a country than Galatia, a small province of the lesser Asia, he had, in no long stay among them, planted several distinct churches.

3 d "Peace." The wishing of peace, in the scripture-language, is the wishing of all manner of good.

4 e Ὅπως ἐξέλησαι ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ. "That he might take us out of this present evil world," or age; so the Greek words signify. Whereby it cannot be thought, that St. Paul meant, that christians were to be immediately removed into the other world. Therefore ἐνεστὼς αἰὼν must signify something else, than present world, in the ordinary import of those words in English. Αἰὼν οὗτος, 1 Cor. ii. 6, 8. and in other places, plainly signifies the Jewish nation, under the Mosaical constitution; and it suits very well with the apostle's design in this epistle, that it should do so here. God has, in this world, but one kingdom, and one people. The nation of the Jews were the kingdom and people of God, whilst the law stood. And this kingdom of God, under the Mosaical constitution, was called αἰὼν οὗτος, this age, or as it is commonly translated, this world, to which αἰὼν ἐνεστὼς, the present world, or age, here answers

NOTES.

anſwers. But the kingdom of God, which was to be under the Meſſiah, wherein the economy and conſtitution of the Jewiſh church, and the nation itſelf, that, in oppoſition to Chriſt, adhered to it, was to be laid aſide, is in the new teſtament called αἰὼν μέλλων, the world, or age to come; ſo that "Chriſt's taking them out of the preſent world" may, without any violence to the words, be underſtood to ſignify his ſetting them free from the Moſaical conſtitution. This is ſuitable to the deſign of this epiſtle, and what St. Paul has declared in many other places. See Col. ii. 14—17, and 20, which agrees to this place, and Rom. vii. 4, 6. This law is ſaid to be contrary to us, Col. ii. 14. and to "work wrath," Rom. iv. 15. and St. Paul ſpeaks very diminiſhingly of the ritual parts of it in many places: but yet if all this may not be thought ſufficient to juſtify the applying of the epithet πονηρῷ, evil, to it; that ſcruple will be removed if we take ἐνεστὼς αἰὼν, "this preſent world," here, for the Jewiſh conſtitution and nation together; in which ſenſe it may very well be called "evil;" though the apoſtle, out of his wonted tenderneſs to his nation, forbears to name them openly, and uſes a doubtful expreſſion, which might comprehend the heathen world alſo; though he chiefly pointed at the Jews.

SECT. II.

CHAP. I. 6.——II. 21.

CONTENTS.

WE have obſerved, that St. Paul's firſt endeavour, in this epiſtle, was to ſatisfy the Galatians, that the report ſpread of him, that he preached circumciſion, was falſe. Until this obſtruction, that lay in his way was removed, it was to no purpoſe for him to go about to diſſuade them from circumciſion, though that be what he principally aims, in this epiſtle. To ſhow them, that he promoted not circumciſion, he calls their hearkening to thoſe who perſuaded them to be circumciſed, their being removed from him; and thoſe that ſo perſuaded them, "perverters of the goſpel of "Chriſt," ver. 6, 7. He farther aſſures them, that the goſpel which he preached every-where was that, and that only, which he had received by immediate revelation from Chriſt, and no contrivance of man, nor did he vary it to pleaſe men: that would not conſiſt with his being a ſervant of Chriſt, ver. 10. And he expreſſes ſuch a firm adherence to what he had received from Chriſt, and had preached to them, that he pronounces an anathema upon himſelf, ver. 8, 9. or any other man, or angel that ſhould preach any thing elſe to them. To make out this to have been all along his conduct, he gives an account of himſelf, for many years backwards, even from the time before his converſion. Wherein he

 ſhows,

ſhows, that from a zealous perſecuting jew, he was made a chriſtian, and an apoſtle, by immediate revelation; and that, having no communication with the apoſtles, or with the churches of Judea, or any man, for ſome years, he had nothing to preach, but what he had received by immediate revelation. Nay, when, fourteen years after, he went up to Jeruſalem, it was by revelation; and when he there communicated the goſpel, which he preached among the gentiles, Peter, James, and John, approved of it, without adding any thing, but admitted him, as their fellow-apoſtle. So that, in all this, he was guided by nothing but divine revelation, which he inflexibly ſtuck to ſo far, that he openly oppoſed St. Peter, for his judaizing at Antioch. All which account of himſelf tends clearly to ſhow, that St. Paul made not the leaſt ſtep towards complying with the jews, in favour of the law, nor did, out of regard to man, deviate from the doctrine he had received by revelation from God.

All the parts of this ſection, and the narrative contained in it, manifeſtly concenter in this, as will more fully appear, as we go through them, and take a cloſer view of them; which will ſhow us, that the whole is ſo ſkilfully managed, and the parts ſo gently ſlid into, that it is a ſtrong, but not ſeemingly laboured juſtification of himſelf, from the imputation of preaching up circumciſion.

TEXT.

6 I Marvel that ye are ſo ſoon removed from him, that called you into the grace of Chriſt, unto another goſpel:

PARAPHRASE.

6 I CANNOT but wonder that you are ſo ſoon [a] removed from me [b], (who called you into the covenant of grace, which is in

NOTES.

6 a "So ſoon." The firſt place we find Galatia mentioned, is Acts xvi. 6. And therefore St. Paul may be ſuppoſed to have planted theſe churches there, in his journey mentioned, Acts xvi. which was anno Domini 51. He viſited them again, after he had been at Jeruſalem, Acts xviii. 21—23. A.D. 54. From thence he returned to Epheſus, and ſtaid there about two years, during which time this epiſtle was writ; ſo that, counting from his laſt viſit, this letter was writ to them within two or three years from the time he was laſt with them, and had left them confirmed in the doctrine he had taught them; and therefore he might with reaſon wonder at their forſaking him ſo ſoon, and that goſpel he had converted them to.

b "From him that called you." Theſe words plainly point out himſelf; but then one might wonder how St. Paul came to uſe them; ſince it would have ſounded better to have ſaid, "Removed from the goſpel I preached to you, "to another goſpel, than removed from me that preached to you, to another "goſpel." But if it be remembered, that St. Paul's deſign here, is to vindicate himſelf from the aſperſion caſt on him, that he preached circumciſion, nothing could be more ſuitable to that purpoſe, than this way of expreſſing himſelf.

TEXT.

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.
8 But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.
9 As we said before, so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be accursed.
10 For do I now persuade men, or God? Or do I seek to please men? For, if I yet pleased men, I should not be the servant of Christ.

PARAPHRASE.

7 in Christ) unto another sort of gospel; Which is not owing to any thing else[a], but only this, that ye are troubled by a certain sort of men, who would overturn the gospel of Christ, by making circumcision, and the keeping of the law, necessary[b] under
8 the gospel. But if even I myself, or an angel from heaven, should preach any thing to you for gospel, different from the
9 gospel I have preached unto you, let him be accursed. I say it again to you, if any one, under pretence of the gospel, preach any other thing to you, than what ye have received from me,
10 let him be accursed[c]. For can it be doubted of me, after having done and suffered so much for the gospel of Christ, whether I do now[d], at this time of day, make my court to men,

NOTES.

7 [a] Ὃ οὐκ ἔστιν ἄλλο I take to signify "which is not any thing else." The words themselves, the context, and the business the apostle is upon here, do all concur to give these words the sense I have taken them in. For, 1, If ὃ had referred to εὐαγγέλιον, it would have been more natural to have kept to the word ἕτερον, and not have changed it into ἄλλο. 2. It can scarce be supposed, by any one who reads what St. Paul says, in the following words of this verse, and the two adjoining; and also chap. iii. 4. and ver. 2—4. and 7, that St. Paul should tell them, that what he would keep them from, "is not another gospel." 3. It is suitable to St. Paul's design here, to tell them, that to their being removed to "another gospel," nobody else had contributed, but it was wholly owing to those judaizing seducers.

[b] See Acts xv. 1, 5, 23, 24.

9 [c] "Accursed." Though we may look upon the repetition of the anathema here, to be for the adding of force to what he says, yet we may observe, that by joining himself with an angel, in the foregoing verse, he does as good as tell them, that he is not guilty of what deserves it, by skilfully insinuating to the galatians, that they might as well suspect an angel might preach to them a gospel different from his, i. e. a false gospel, as that he himself should: and then, in this verse, lays the anathema, wholly and solely, upon the judaizing seducers.

10 [d] Ἄρτι, "now," and ἔτι, "yet," cannot be understood without a reference to something in St. Paul's past life; what that was, which he had particularly then in his mind, we may see by the account he gives of himself, in what immediately follows, viz. that before his conversion he was employed by men, in their designs, and made it his business to please them, as may be seen, Acts ix. 1, 2. But when God called him, he received his commission and instructions from him alone, and set immediately about it, without consulting any man whatsoever,

TEXT.

11 But I certify to you, brethren, that the gospel which was preached of me, is not after man.
12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.
13 For ye have heard of my conversation in time past, in the jews religion, how that beyond measure I persecuted the church of God, and wasted it:
14 And profited in the jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

PARAPHRASE.

men, or seek the favour [a] of God? If I had hitherto made it my business to please men, I should not have been the servant
11 of Christ, nor taken up the profession of the gospel. But I certify you, brethren, that the gospel, which has been every where [b] preached by me, is not such as is pliant to human in-
12 terest, or can be accommodated to the pleasing of men (For I neither received it from man, nor was I taught it by any one, as his scholar;) but it is the pure and unmixed, immediate re-
13 velation of Jesus Christ to me. To satisfy you of this, my behaviour whilst I was of the jewish religion is so well known, that I need not tell you, how excessive violent I was in persecuting the church of God, and destroying it all I could;
14 And that being carried on by an extraordinary zeal for the traditions of my forefathers, I out-stripped many students of my

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whatsoever, preaching that, and that only, which he had received from Christ. So that it would be senseless folly in him, and no less than the forsaking his Master, Jesus Christ, if he should now, as was reported of him, mix any thing of men's with the pure doctrine of the Gospel, which he had received immediately by revelation from Jesus Christ, to please the jews, after he had so long preached only that; and had, to avoid all appearance or pretence to the contrary, so carefully shunned all communication with the churches of Judea; and had not, until a good while after, and that very sparingly, conversed with any, and those but a few, of the apostles themselves, some of whom he openly reproved for their judaizing. Thus the narrative, subjoined to this verse, explains the "now," and "yet," in it, and all tends to the same purpose.

[a] Πείθω, translated "persuade," is sometimes used for making application to any one to obtain his good will, or friendship; and hence, Acts xii. 20, πείσαντες Βλάστον is translated "having made Blastus their friend:" the sense is here the same which, 1 Thess. ii. 4, he expresses in these words, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ τῷ Θεῷ, "not as pleasing men, but God."

11 [b] Τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, "which has been preached by me:" this, being spoken indefinitely, must be understood in general, every where, and so is the import of the foregoing verse.

TEXT.

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,
16 To reveal his son in me, that I might preach him among the heathen: immediately I conferred not with flesh and blood:
17 Neither went I up to Jerusalem, to them which were apostles before me, but I went into Arabia, and returned again unto Damascus.
18 Then after three years, I went up to Jerusalem, to see Peter, and abode with him fifteen days.
19 But other of the apostles saw I none, save James the Lord's brother.
20 Now the things which I write unto you, behold, before God, I lye not.
21 Afterwards I came into the regions of Syria and Cilicia:

PARAPHRASE.

15 my own age and nation, in judaism. But when it pleased God (who separated[a] me from my mother's womb, and by his especial favour called[b] me to be a christian, and a preacher of
16 the gospel). To reveal his son to me, that I might preach him among the gentiles, I thereupon applied not myself to any
17 man[c], for advice what to do[d]. Neither went I up to Jerusalem to those who were apostles before me, to see whether they approved my doctrine, or to have farther instructions from them: but I went immediately[e] unto Arabia, and from
18 thence returned again to Damascus. Then after three years[f], I went up to Jerusalem, to see Peter, and abode with him
19 fifteen days. But other of the apostles saw I none, but James,
20 the brother of our Lord. These things, that I write to you, I call God to witness, are all true; there is no falshood in
21 them. Afterwards I came into the regions of Syria and Cilicia.

NOTES.

15 a "Separated." This may be understood by Jer. i. 5.
b "Called." The history of this call, see Acts ix. 1, &c.
16 c "Flesh and blood," is used for man, see Eph. vi. 12.
d "For advice:" this, and what he says in the following verse, is to evidence to the galatians the full assurance he had of the truth and perfection of the gospel, which he had received from Christ, by immediate revelation; and how little he was disposed to have any regard to the pleasing of men in preaching it, that he did not so much as communicate, or advise, with any of the apostles about it, to see whether they approved of it.
17 e Εὐθέως, immediately, though placed just before ἐ and προσανεθέμην, "I conferred not;" yet it is plain, by the sense and design of St. Paul here, that it principally relates to, "I went into Arabia;" his departure into Arabia, presently upon his conversion, before he had consulted with any body, being made use of, to show that the gospel he had received by immediate revelation from Jesus Christ, was complete, and sufficiently instructed and enabled him to be a preacher and an apostle to the gentiles, without borrowing any thing from any man, in order thereunto; no not with any of the apostles, no one of whom he saw, until three years after.
18 f "Three years," i. e. from his conversion.

TEXT.

22 And was unknown by face unto the churches of Judea, which were in Christ.
23 But they had heard only, that he, which persecuted us in times past, now preacheth the faith which once he destroyed.
24 And they glorified God in me.

PARAPHRASE.

22 licia. But with the churches of Christ [g] in Judea, I had had no communication: they had not so much as seen my face [h];
23 Only they had heard, that I, who formerly persecuted the churches of Christ, did now preach the gospel, which I once
24 endeavoured to suppress and extirpate. And they glorified God upon my account.

NOTES.

22 g "In Christ," i. e. believing in Christ, see Rom. xvi. 7.

h This, which he so particularly takes notice of, does nothing to the proving, that he was a true apostle; but serves very well to show, that, in what he preached, he had no communication with those of his own nation, nor took any care to please the Jews.

CHAP. II.

TEXT.

1 THEN fourteen years after, I went up again to Jerusalem, with Barnabas, and took Titus with me also.
2 And I went up by revelation, and communicated unto them that gospel, which I preach among the gentiles, but privately to them which were of reputation, lest by any means I should run or had run in vain.

PARAPHRASE.

1 THEN fourteen years after, I went up again to Jerusalem,
2 with Barnabas, and took Titus also with me. And I went up by revelation, and there laid before them the gospel which I [a] preached to the gentiles, but privately, to those who were

NOTES.

2 a "I communicated." The conference he had in private with the chief of the church of Jerusalem, concerning the gospel which he preached among the Gentiles, seems not to have been barely concerning the doctrine of their being free from the law of Moses, that had been openly and hotly disputed at Antioch, and was known to be the business they came about to Jerusalem; but it is probable,

TEXT.

3 But neither Titus, who was with me, being a greek, was compelled to be circumcised:

PARAPHRASE.

were of note and reputation amongst them; lest the pains that I have already taken [a], or should take in the gospel, should be
3 in vain [b]. But though I communicated the gospel, which I preached to the gentiles, to the eminent men of the church at Jerusalem, yet neither [c] Titus who was with me, being a greek, was

NOTES.

bable, it was to explain to them the whole doctrine he had received by revelation, by the fulness and perfection whereof, (for it is said, ver. 6, that, in that conference, they added nothing to it) and by the miracles he had done in confirmation of it, (see ver. 8.) they might see and own what he preached, to be the truth, and him to be one of themselves, both by commission and doctrine, as indeed they did; αὐτοῖς, "them," signifies those at Jerusalem; κατ' ἰδίαν δὲ τοῖς δοκοῦσι, are exegetical, and show the particular manner and persons, import "nempe privatim, eminentioribus." It was enough to his purpose to be owned by those of greatest authority, and so we see he was, by James, Peter, and John, ver. 9. and therefore it was safest and best to give an account of the gospel he preached, in private to them, and not publicly to the whole church.

a "Running," St. Paul uses for taking pains in the gospel. See Phil. ii. 16. A metaphor, I suppose, taken from the Olympic games, to express his utmost endeavours to prevail in the propagating the gospel.

b "In vain:" He seems here to give two reasons why, at last, after 14 years, he communicated to the chief of the apostles at Jerusalem, the gospel that he preached to the gentiles, when, as he shows to the galatians, he had formerly declined all communication with the convert jews. 1. He seems to intimate, that he did it by revelation. 2. He gives another reason, viz. That, if he had not communicated, as he did, with the leading men there, and satisfied them of his doctrine and mission, his opposers might unsettle the churches he had, or should plant, by urging, that the apostles knew not what it was that he preached, nor had ever owned it for the gospel, or him for an apostle. Of the readiness of the judaizing seducers, to take any such advantage against him, he had lately an example in the church of Corinth.

3 c οὐκ ἠναγκάσθη is rightly translated, "was not compelled," a plain evidence to the galatians, that the circumcising of the convert gentiles, was no part of the gospel which he laid before these men of note, as what he preached to the gentiles. For if it had, Titus must have been circumcised; for no part of his gospel was blamed, or altered by them, ver. 6. Of what other use his mentioning this, of Titus, here can be, but to show to the galatians, that what he preached, contained nothing of circumcising the convert gentiles, it is hard to find. If it were to show that the other apostles, and church at Jerusalem, dispensed with circumcision, and other ritual observances of the Mosaical law, that was needless; for that was sufficiently declared by their decree, Acts xv. which was made and communicated to the churches before this epistle was writ, as may be seen, Acts xvi. 4. much less was this of Titus of any force, to prove that St. Paul was a true apostle, if that were what he was here labouring to justify. But considering his aim here, to be the clearing himself from a report, that he preached up circumcision, there could be nothing more to his purpose, than this instance of Titus, whom, uncircumcised as he was, he took with him to Jerusa-

TEXT.

4 And that, becauſe of falſe brethren, unawares brought in, who came in privily to ſpy out our liberty, which we have in Chriſt Jeſus, that they might bring us into bondage.
5 To whom we gave place by ſubjection, no not for an hour; that the truth of the goſpel might continue with you.
6 But of theſe, who ſeemed to be ſomewhat (whatſoever they were, it

PARAPHRASE.

4 was forced to be circumciſed: Nor [b] did I yield any thing, one moment, by way of ſubjection [c] to the law, to thoſe falſe brethren, who, by an unwary admittance, were ſlily crept in, to ſpy out our liberty from the law, which we have under the goſpel: that they might bring us into bondage [d] to the law.
5 But I ſtood my ground againſt it, that the truth [e] of the goſpel
6 might remain [f] among you. But as for thoſe [a], who were really men

NOTES.

lem; uncircumciſed he kept with him there, and uncircumciſed he took back with him, when he returned. This was a ſtrong and pertinent inſtance to perſuade the galatians, that the report of his preaching circumciſion was a mere aſperſion.

4 [b] Οὐδὲ, "Neither," in the third verſe, according to propriety of ſpeech, ought to have a "nor," to anſwer it, which is the οὐδὲ, "nor," here; which, ſo taken, anſwers the propriety of the Greek, and very much clears the ſenſe; οὐδὲ Τίτος ἠναγκάσθη, οὐδὲ πρὸς ὥραν εἴξαμεν, "Neither was Titus compelled, nor "did we yield to them a moment."

[c] Τῇ ὑποταγῇ, "by ſubjection." The point thoſe falſe brethren contended for, was, That the law of Moſes was to be kept, ſee Acts xv. 5. St. Paul, who, on other occaſions, was ſo complaiſant, that to the jews he became as a jew, to thoſe under the law, as under the law (ſee 1 Cor. ix. 19—22.) yet when ſubjection to the law was claimed, as due in any caſe, he would not yield the leaſt matter; this I take to be his meaning of οὐδὲ εἴξαμεν τῇ ὑποταγῇ; for, where compliance was deſired of him, upon the account of expedience, and not of ſubjection to the law, we do not find him ſtiff and inflexible, as may be ſeen, Acts xxi. 18—26. which was after the writing of this epiſtle.

[d] "Bondage." What this bondage was, ſee Acts xv. 1, 5, 10.

5 [e] "The truth of the goſpel." By it he means here, the doctrine of freedom from the law; and ſo he calls it again, ver. 14. and chap. iii. 1. and iv. 16.

[f] "Might remain among you." Here he tells the reaſon himſelf, why he yielded not to thoſe judaizing falſe brethren: it was, that the true doctrine, which he had preached to the gentiles, of their freedom from the law, might ſtand firm. A convincing argument to the galatians, that he preached not circumciſion.

4, 5, "And that,—to whom." There appears a manifeſt difficulty in theſe two verſes, which has been obſerved by moſt interpreters, and is by ſeveral aſcribed to a redundancy, which ſome place in δὲ, in the beginning of ver. 4. and others to οἷς in the beginning of ver. 5. The relation between οὐδὲ, ver. 3. and οὐδὲ, ver. 5. methinks puts an eaſy end to the doubt, by the ſhowing St. Paul's ſenſe to be, that he neither circumciſed Titus, nor yielded in the leaſt to the falſe brethren; he having told the galatians, That, upon his laying, before the men of moſt authority in the church at Jeruſalem, the doctrine which he preached, Titus was not circumciſed; he, as a further proof of his not preaching circumci-

TEXT.

maketh no matter to me; God accepteth no man's person;) for they, who seemed to be somewhat, in conference added nothing to me.

PARAPHRASE.

men [b] of eminency and value, what they were heretofore, it matters not at all to me: God accepts not the person of any man, but communicates the gospel to whom he pleases [c], as he has done to me by revelation, without their help; for, in their conference with me, they added nothing to me, they taught me nothing new, nor that Christ had not taught me before, nor had they any thing to object against what I preached to the gentiles. But

NOTES.

sion, tells them how he carried it toward the false brethren, whose design it was, to bring the convert gentiles into subjection to the law. "And," or "more-"over," (for so δὲ often signifies, says he, "in regard to the false brethren,"&c. Which way of entrance on the matter, would not admit of ἐδὲ after it, to answer ἐδὲ, ver. 3. which was already writ, but without οὗς the negation must have been expressed by ἐκ, as any one will perceive, who attentively reads the Greek original. And thus οὗς may be allowed for an Hebrew pleonasm, and the reason of it to be the preventing the former ἐδὲ to stand alone, to the disturbance of the sense.

6 [a] He that considers the beginning of this verse, ἀπὸ δὲ τῶν δοκούντων, with regard to the Διὰ δὲ τοὺς ψευδαδέλφους, in the beginning of the fourth verse, will easily be induced, by the Greek idiom, to conclude, that the author, by these beginnings, intimates a plain distinction of the matter separately treated of, in what follows each of them, viz. what passed between the false brethren and him, contained in ver. 4, and 5. and what passed between the chief of the brethren and him, contained ver. 6—10. And therefore, some (and I think with reason) introduce this verse with these words: "Thus we have behaved our-"selves towards the false brethren: but," &c.

[b] Τῶν δοκούντων εἶναί τι, our translation renders, "who seemed to be some-"what," which however it may answer the words, yet to an English ear it carries a diminishing and ironical sense, contrary to the meaning of the apostle, who speaks here of those, for whom he had a real esteem, and were truly of the first rank; for it is plain, by what follows, that he means Peter, James, and John. Besides, οἱ δοκοῦντες, being taken in a good sense, ver. 2, and translated, "those "of reputation," the same expression should have been kept in rendering ver. 6. and 9. where the same term occurs again three times, and may be presumed in the same sense that it was at first used in ver. 2.

[c] Every body sees that there is something to be supplied to make up the sense; most commentators, that I have seen, add these words, "I learned nothing:" but then, that enervates the reason that follows, "for in conference they added "nothing to me," giving the same thing as a reason for itself, and making St. Paul talk thus; "I learnt nothing of them, for they taught me nothing." But it is very good reasoning, and suited to his purpose, that it was nothing at all to him, how much those great men were formerly in Christ's favour: this hindered not but that God, who was no respecter of persons, might reveal the gospel to him also, as it was evident he had done, and that in its full perfection; for those great men, the most eminent of the apostles, had nothing to add to it, or except against it. This was proper to persuade the galatians, that he had no-where, in

TEXT.

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter, to the apostleship of the circumcision, the same was mighty in me, towards the Gentiles)

9 And when James, Cephas, and John, who seemed to be pillars, per-

PARAPHRASE.

7 But on the contrary, [a] James, Peter, and John, who were of reputation, and justly esteemed to be pillars, perceiving that the gospel which was to be preached to the gentiles, was committed to me; as that which was to be preached to the Jews, was com-
8 mitted to Peter; (For he that had wrought powerfully [b] in Peter, to his executing the office of an apostle to the Jews, had also wrought powerfully in me, in my application and apostle-
9 ship, to the gentiles:) And, knowing [c] the favour that was bestowed

NOTES.

his preaching, receded from that doctrine of freedom from the law, which he had preached to them, and was satisfied it was the truth, even before he had conferred with these apostles. The bare supplying of οἱ, in the beginning of the verse, takes away the necessity of any such addition. Examples of the like ellipses we have, Matt. xxvii. 9, where we read ἀπὸ υἱῶν, for οἱ ἀπὸ υἱῶν; and John xvi. 17. ἐκ τῶν μαθητῶν, for οἱ ἐκ τῶν μαθητῶν; and so here, taking ἀπὸ τῶν δοκούντων, to be for οἱ ἀπὸ τῶν δοκούντων, all the difficulty is removed; and St. Paul having in the foregoing verse ended the narrative of his deportment towards the false brethren, he here begins an account of what passed between him and the chief of the apostles.

7 [a] Peter, James, and John, who, it is manifest, by ver. 9, are the persons here spoken of, seem, of all the apostles, to have been most in esteem and favour with their master, during his conversation with them on earth. See Mark v. 37. and ix. 2. and xiv. 33. "But yet that, says St. Paul, is of no "moment now to me. The gospel, which I preach, and which God, who is no "respecter of persons, has been pleased to commit to me by immediate reve-"lation, is not the less true, nor is there any reason for me to recede from it, "in a tittle; for these men of the first rank could find nothing to add, alter, "or gainsay in it." This is suitable to St. Paul's design here, to let the galatians see, that as he, in his carriage, had never favoured circumcision; so neither had he any reason, by preaching circumcision, to forsake the doctrine of liberty from the law, which he had preached to them as a part of that gospel, which he had received by revelation.

8 [b] Ἐνεργήσας, "working in," may be understood here to signify, both the operation of the spirit upon the mind of St. Peter and St. Paul, in sending them, the one to the jews, the other to the gentiles: and also the Holy Ghost bestowed on them, whereby they were enabled to do miracles for the confirmation of their doctrine. In neither of which St. Paul, as he shows, was inferior, and so had as authentic a seal of his mission and doctrine.

9 [c] Καὶ, "and," copulates γνόντες, "knowing," in this verse, with ἰδόντες, "seeing," ver. 7. and makes both of them to agree with the nominative case to the verb ἔδωκαν, "gave," which is no other but James, Cephas, and John, and so justifies my transferring those names to ver. 7. for the more easy construction

TEXT.

ceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For, before that certain came from James, he did eat with the gentiles:

PARAPHRASE.

stowed on me, gave me and Barnabas the right hand [a] of fellowship, that we should preach the gospel to the gentiles, and
10 they to the children of Israel. All that they proposed, was, that we should remember to make collections among the gentiles, for the poor christians of Judea, which was a thing
11 that of myself I was forward to do. But when Peter came to Antioch, I openly opposed [b] him to his face: for, indeed, he
12 was to be blamed. For he conversed there familiarly with the gentiles, and eat with them, until some jews came thither from

NOTES.

struction and understanding of the text, though St. Paul defers the naming of them, until he is, as it were against his will, forced to it, before the end of his discourse.

[a] The giving "the right hand," was a symbol amongst the jews, as well as other nations, of accord, admitting men into fellowship.

11 [b] "I opposed him." From this opposition to St. Peter, which they suppose to be before the council at Jerusalem, some would have it, that this epistle to the galatians was writ before that council; as if what was done before the council, could not be mentioned in a letter writ after the council. They also contend, that this journey, mentioned here by St. Paul, was not that wherein he and Barnabas went up to that council to Jerusalem, but that mentioned Acts xi 30. but this, with as little ground as the former. The strongest reason they bring is, that if this journey had been to the council, and this letter after that council, St. Paul would not certainly have omitted to have mentioned to the galatians that decree. To which I answer, 1. The mention of it was superfluous; for they had it already, see Acts xvi. 4. 2. The mention of it was impertinent to the design of St. Paul's narrative here. For it is plain, that his aim, in what he relates here of himself, and his past actions, is to show, that having received the gospel from Christ, by immediate revelation, he had all along preached that, and nothing but that, every-where; so that he could not be supposed to have preached circumcision, or by his carriage, to have shown any subjection to the law; all the whole narrative following, being to make good what he says, ch. i. 11, "That the gospel "which he preached, was not accommodated to the humouring of men; nor "did he seek to please the jews (who were the men here meant) in what he "taught." Taking this to be his aim, we shall find the whole account he gives of himself, from that ver. 11. of ch. i. to the end of this second, to be very clear and easy, and very proper to invalidate the report of his preaching circumcision.

TEXT.

but, when they were come, he withdrew and ſeparated himſelf, fearing them which were of the circumciſion.

13 And the other jews diſſembled likewiſe with him; inſomuch that Barnabas alſo was carried away with their diſſimulation.

14 But when I ſaw that they walked not uprightly, according to the truth of the goſpel, I ſaid unto Peter before them all: If thou, being a jew, liveſt after the manner of gentiles, and not as do the jews, why compelleſt thou the gentiles to live as do the jews?

15 We who are jews by nature, and not ſinners of the gentiles,

16 Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.

17 But if, while we ſeek to be juſtified by Chriſt, we ourſelves alſo are found ſinners, is therefore Chriſt the miniſter of ſin? God forbid.

PARAPHRASE.

from James: then he withdrew, and ſeparated from the gen-
13 tiles, for fear of thoſe who were of the circumciſion: And the reſt of the jews joined alſo with him in this hypocriſy, inſomuch that Barnabas himſelf was carried away with the ſtream,
14 and diſſembled as they did. But when I ſaw they conformed not their conduct to the truth [a] of the goſpel, I ſaid unto Peter before them all: If thou, being a jew, takeſt the liberty ſometimes to live after the manner of the gentiles, not keeping to thoſe rules which the jews obſerve, why doſt thou conſtrain the gentiles to conform themſelves to the rites and
15 manner of living of the jews? We, who are by [b] nature jews, born under the inſtruction and guidance of the law, God's peculiar people, and not of the unclean and profligate race of
16 the gentiles, abandoned to ſin and death, Knowing that a man cannot be juſtified by the deeds of the law, but ſolely by faith in Jeſus Chriſt, even we have put ourſelves upon believing on him, and embraced the profeſſion of the goſpel, for the attainment of juſtification by faith in Chriſt, and not by the works
17 of the law: But if we ſeek to be juſtified in Chriſt, even we ourſelves

NOTES.

14 [a] Ἀλήθεια τοῦ εὐαγγελίου, "the truth of the goſpel," is put here for that freedom from the law of Moſes, which was a part of the true doctrine of the goſpel. For it was in nothing elſe, but their undue and timorous obſerving ſome of the moſaical rites, that St. Paul here blames St. Peter, and the other judaizing converts at Antioch. In this ſenſe he uſes the word "truth," all along through this epiſtle, as ch. ii. 5, 14. and iii. 1. and v. 7. inſiſting on it, that this doctrine of freedom from the law, was the true goſpel.

15 [b] Φύσει Ἰουδαῖοι, "jews by nature." What the jews thought of themſelves in contradiſtinction to the gentiles, ſee Rom. ii. 17, 23.

TEXT.

18 For if I build again the things which I destroyed, I make myself a transgressor.
19 For I, through the law, am dead to the law, that I might live unto God.

PARAPHRASE.

ourselves also are found unjustified sinners [a] (for such are all those who are under the law, which admits of no remission nor justification:) is Christ, therefore, the minister of sin? Is the dispensation by him, a dispensation of sin, and not of righteousness? Did he come into the world, that those who believe in him, should still remain sinners, i. e. under the guilt of their sins, without the benefit of justification? By no means.
18 And yet certain it is, if I, [b] who quitted the law, to put myself under the gospel, put myself again under the law, I make myself a transgressor; I re-assume again the guilt of all my transgressions; which, by the terms of that covenant of works,
19 I cannot be justified from. For by the tenour [c] of the law itself, I, by faith in Christ, am discharged [d] from the law, that I might be appropriated [e] to God, and live acceptably to him in his kingdom, which he has now set up under his Son.

I, a

NOTES.

17 [a] "Sinners." Those who are under the law, having once transgressed, remain always sinners, unalterably so, in the eye of the law, which excludes all from justification. The apostle, in this place, argues thus: "We jews, "who are by birth God's holy people, and not as the profligate gentiles, aban-"doned to all manner of pollution and uncleanness, not being nevertheless "able to attain righteousness by the deeds of the law, have believed in Christ, "that we might be justified by faith in him. But if even we, who have be-"taken ourselves to Christ for justification, are ourselves found to be unjusti-"fied sinners, liable still to wrath, as also under the law, to which we subject "ourselves; what deliverance have we from sin by Christ? None at all: we "are as much concluded under sin and guilt, as if we did not believe in him. "So that by joining him and the law together for justification, we shut our-"selves out from justification, which cannot be had under the law, and make "Christ the minister of sin, and not of justification, which God forbid."

18 [b] Whether this be a part of what St. Paul said to St. Peter, or whether it be addressed to the galatians, St. Paul, by speaking in his own name, plainly declares, that if he sets up the law again, he must necessarily be an offender: whereby he strongly insinuates to the galatians, that he was no promoter of circumcision, especially when what he says, chap. v. 2—4, is added to it.

19 [c] "By the tenour of the law itself." See Rom. iii. 21. Gal. iii. 24, 25. and iv. 21, &c.

[d] Being discharged from the law, St. Paul expresses by "dead to the law;" compare Rom. vi. 14. with vii. 4.

[e] "Live to God." What St. Paul says here, seems to imply, that living under the law, was to live not acceptably to God; a strange doctrine certainly to the jews, and yet it was true now, under the gospel, for God having put his kingdom in this world wholly under his Son, when he raised him from the

TEXT.

20 I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain.

PARAPHRASE.

20 I, a member of Christ's body, am crucified [a] with him; but though I am thereby dead to the law, I nevertheless live; yet not I, but Christ liveth in me, i. e. the life which I now live in the flesh, is upon no other principle, nor under any other law, but that of faith in the Son of God [b], who loved me, and
21 gave himself for me. And in so doing, I avoid frustrating the grace of God, I accept of the grace [c] and forgiveness of God, as it is offered through faith in Christ, in the gospel: but if I subject myself to the law as still in force under the gospel, I do in effect frustrate grace. For if righteousness be to be had by the law, then Christ died to no purpose, there was no need of it [d].

NOTES.

the dead, all who, after that, would be his people in his kingdom, were to live by no other law, but the gospel, which was now the law of his kingdom. And hence we see God cast off the jews; because sticking to their old constitution, they would not have this man reign over them: so that what St. Paul says here, is in effect this: "By believing in Christ, I am discharged from the "mosaical law, that I may wholly conform myself to the rule of the gospel, "which is now the law, which must be owned and observed by all those, "who, as God's people, will live acceptably to him." This, I think, is visibly his meaning, though the accustoming himself to antitheses, may possibly be the reason why, after having said, "I am dead to the law," he expresses his putting himself under the gospel, by living to God.

20 a "Crucified with Christ;" see this explained, Rom. vii. 4. and vi. 2—14.

b i. e. The whole management of myself is conformable to the doctrine of the gospel, of justification in Christ alone, and not by the deeds of the law. This, and the former verse, seem to be spoken in opposition to St. Peter's owning a subjection to the law of Moses, by his walking, mentioned, ver. 14.

21 c "Grace of God;" see chap. i. 6, 7. to which this seems here opposed.

d "In vain;" read this explained in St. Paul's own words, chap. v. 3—6.

SECT.

SECT. III.

CHAP. III. 1—5.

CONTENTS.

BY the account St. Paul has given of himself, in the foregoing section, the galatians being furnished with evidence, sufficient to clear him, in their minds, from the report of his preaching circumcision, he comes now, the way being thus opened, directly to oppose their being circumcised, and subjecting themselves to the law. The first argument he uses, is, that they received the Holy Ghost, and the gifts of miracles, by the gospel, and not by the law.

TEXT.

1 O Foolish galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?
2 This only would I learn of you: Received ye the spirit by the works of the law, or by the hearing of faith?
3 Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?

PARAPHRASE.

1 O YE foolish galatians, who hath cast a mist before your eyes, that you should not keep to the truth [a] of the gospel, you to whom the sufferings and death of Christ [b] upon the cross, hath been by me so lively represented, as if it had been
2 actually done in your sight? This is one thing I desire to know of you: Did you receive the miraculous gifts of the Spirit, by
3 the works of the law, or by the gospel preached to you? Have you

NOTES.

1 a "Obey the truth," i. e. stand fast in the liberty of the gospel; truth being used in this epistle, as we have already noted, chap. ii. 14, for the doctrine of being free from the law, which St. Paul had delivered to them. The reason whereof he gives, chap. v. 3—5.

b St. Paul mentions nothing to them here but Christ crucified, as knowing that, when formerly he had preached Christ crucified to them, he had shown them, that, by Christ's death on the cross, believers were set free from the law, and the covenant of works was removed, to make way for that of grace. This we may find him inculcating to his other gentile converts. See Eph. ii. 15, 16. Col. ii. 14, 20. And accordingly he tells the galatians, chap. v. 2, 4, that if, by circumcision, they put themselves under the law, they were fallen from grace, and Christ should profit them nothing at all; things, which they are supposed to understand, at his writing to them.

TEXT.

4 Have ye suffered so many things in vain? if it be yet in vain.
5 He, therefore, that ministreth to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith?

PARAPHRASE.

you so little understanding, that, having begun in the reception of the spiritual doctrine of the gospel, you hope to be advanced to higher degrees of perfection, and to be completed by the law[c]?
4 Have you suffered so many things in vain, if at least you will render it in vain, by falling off from the profession of the pure and uncorrupted doctrine of the gospel, and apostatizing to
5 judaism? The gifts of the Holy Ghost, that have been conferred upon you, have they not been conferred on you as Christians, professing faith in Jesus Christ, and not as observers of the law? And hath not he[d], who hath conveyed these gifts to you, and done miracles amongst you, done it as a preacher and professor of the gospel, the jews, who stick in the law of Moses, being not able, by virtue of that, to do any such thing?

NOTES.

3 [c] It is a way of writing very familiar to St. Paul, in opposing the law and the gospel, to call the law Flesh, and the gospel Spirit. The reason whereof is very plain to any one conversant in his epistles.

5 [d] "He." The person meant here by ὁ ἐπιχορηγῶν, "he that ministreth," and chap. i. 6. by ὁ καλέσας, "he that called," is plainly St. Paul himself, though, out of modesty, he declines naming himself.

SECT. IV.

CHAP. III. 6—17.

CONTENTS.

HIS next argument against circumcision, and subjection to the law, is, that the children of Abraham, intitled to the inheritance and blessing promised to Abraham and his seed, are so by faith, and not by being under the law, which brings a curse upon those who are under it.

TEXT.

TEXT.

6 Even as Abraham believed God, and it was accounted to him for righteoufnefs:
7 Know ye, therefore, that they which are of faith, the fame are the children of Abraham.
8 And the fcripture, forefeeing that God would juftify the heathen through faith, preached before the gofpel unto Abraham, faying, "In "thee fhall all nations be blefled."
9 So then they which be of faith, are blefled with faithful Abraham.
10 For as many as are of the works of the law, are under the curfe; for it is written, "Curfed is every one that continueth not in all things, "which are written in the book of the law, to do them."
11 But that no man is juftified by the law in the fight of God, it is evident: for the "juft fhall live by faith."
12 And the law is not of faith: but, "The man that doth them, fhall "live in them."

PARAPHRASE.

6 But to proceed: As Abraham believed in God, and it was ac-
7 counted to him for righteoufnefs; So know ye, that thofe who are of faith, i. e. who rely upon God, and his promifes of grace, and not upon their own performances, they are the children of Abraham, who fhall inherit; and this is plain in the
8 fcripture. For it being in the purpofe of God, to juftify the gentiles by faith, he gave Abraham a fore-knowledge of the gofpel in thefe words: "[a] In thee all the nations of the earth
9 "fhall be blefled." So that they who are of [b] faith, are blef-
10 fed with Abraham, who believed. But as many as are of the works of the law, are under the [c] curfe: for it is written [d], "Curfed is every one, who remaineth not in all things, which
11 "are written in the book of the law, to do them." But that no man is juftified by the law, in the fight of God, is evident;
12 "for the juft fhall live by faith [e]." But the law fays not fo, the law gives not life to thofe who believe [f]: but the rule of the law is, "He that doth them, fhall live in them [g]."

Chrift

NOTES.

8 [a] Gen. xiii. 3.

9, 10 [b] "Of faith," and "of the works of the law;" fpoken of two races of men, the one as the genuine poftcrity of Abraham, heirs of the promife, the other not.

[c] "Blefled," and "under the curfe." Here again there is another divifion, viz. into the blefled, and thofe under the curfe, whereby is meant fuch as are in a ftate of life, or acceptance with God; or fuch as are expofed to his wrath, and to death, fee Deut. xxx. 19.

10 [d] "Written," Deut. xxvii. 26.

11 [e] Hab. ii. 4.

12 [f] See Acts xiii. 39.

[g] Lev. xviii. 5.

TEXT.

13 Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, "Cursed is every one that hangeth on a "tree."

14 That the blessing of Abraham might come on the gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith

PARAPHRASE.

13 Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written[h], "Cursed is every one that
14 "hangeth on a tree:" That the blessing[i], promised to Abraham, might come on the gentiles, through Jesus Christ; that we who are Christians might, believing, receive the Spirit that
15 was promised[k]. Brethren, this is a known and allowed rule in human affairs, that a promise, or compact, though it be barely a man's covenant, yet if it be once ratified, so it must stand, nobody can render it void, or make any alteration in it.
16 Now to Abraham and his seed were the promises made. God doth not say, "and to seeds[l]," as if he spoke of more seeds than one, that were intitled to the promise upon different accounts;

NOTES.

13 h Deut. xxi. 23.

14 i "Blessing:" "That blessing," ver. 8, 9, 14. "Justification," ver. 11. "Righteousness," ver. 21. "Life," ver. 11, 12, 21. "Inheritance," ver. 18. "Being the children of God," ver. 26. are in effect all the same, on the one side: And the "curse," ver. 13, the direct contrary, on the other side; so plain is St. Paul's discourse here, that no-body, who reads it with the least attention, will be in any doubt about it.

k "Promised." St. Paul's argument to convince the galatians, that they ought not to be circumcised, or submit to the law, from their having received the spirit from him, upon their having received the gospel, which he preached to them, ver. 2. and 5, stands thus: The blessing promised to Abraham, and to his seed, was wholly upon the account of faith, ver. 7. There were not different seeds, who should inherit the promise; the one by the works of the law, and the other by faith. For there was but "one seed, which was "Christ," ver. 16. and those who should claim in, and under him, by faith. Among those there was no distinction of jew and gentile. They, and they only, who believed, were all one and the same true seed of Abraham, and "heirs according to the promise," ver. 28, 29. And therefore the promise, made to the people of God, of giving them the spirit under the gospel, was performed only to those who believed in Christ: a clear evidence, that it was not by putting themselves under the law, but by faith in Jesus Christ, that "they were the people of God, and heirs of the promise."

16 l "And to seeds:" By seeds, St. Paul here visibly means the οἱ ἐκ πίστεως, "those of faith," and the οἱ ἐξ ἔργων νόμου, "those of the works of the law," spoken of above, ver. 9, 10, as two distinct seeds, or descendants claiming from Abraham.

TEXT.

not, "and to feeds," as of many; but as of one, "and to thy feed," which is Chrift.

17 And this I fay, that the covenant that was confirmed before of God in Chrift, the law, which was four hundred and thirty years after, cannot difannul, that it fhould make the promife of none effect.

PARAPHRASE.

counts; but only of one fort of men, who, upon one fole account, were that feed of Abraham, which was alone meant and concerned in the promife; fo that "unto thy feed[m]," defigned Chrift, and his myftical body[n], i. e. thofe, that become mem-
17 bers of him by faith. This therefore, I fay, that the law, which was not till 430 years after, cannot difannul the covenant that was long before made, and ratified to Chrift by God, fo as to fet afide the promife. For if the right to the inheritance be from the works of the law, it is plain that it is not founded in the promife of Abraham, as certainly it is. For the inheritance was a donation and free gift of God, fettled on Abraham and his feed, by promife.

NOTES.

[m] "And to thy feed;" See Gen. xii. 7. repeated again in the following chapters.

[n] "Myftical body;" fee ver. 27.

SECT. V.

CHAP. III. 18—25.

CONTENTS.

IN anfwer to this objection, "To what, then, ferveth the law?" He fhows, that the law was not contrary to the promife: but fince all men were guilty of tranfgreffion, ver. 22, the law was added, to fhow the Ifraelites the fruit and inevitable confequence of their fin, and thereby the neceffity of betaking themfelves to Chrift: but as foon as men have received Chrift, they have attained the end of the law, and fo are no longer under it. This is a farther argument againft circumcifion.

TEXT.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.
19 Wherefore, then, serveth the law? It was added because of transgressions, until the seed should come to whom the promise was made; and it was ordained by angels, in the hand of a mediator.
20 Now a mediator is not a mediator of one; but God is one.

PARAPHRASE.

18 If the blessing and inheritance be settled on Abraham and believers, as a free gift by promise, and was not to be obtained by
19 the deeds of the law; To what purpose then, was the law? It was added, because the Israelites, the posterity of Abraham, were transgressors [a], as well as other men, to show them their sins, and the punishment and death they incurred by them, until Christ should come, who was the seed, into whom both jews and gentiles, ingrafted by believing, become the people of God, and children of Abraham, that seed to which the promise was made. And the law was ordained by angels, in the hand of a mediator [b], whereby it is manifest, that the law could not
20 disannul the promise; Because a mediator is a mediator between two parties concerned, but God is but one [c] of those concerned

NOTES.

19 [a] That this is the meaning of, "because of transgressions," the following part of this section shows, wherein St. Paul argues to this purpose: The jews were sinners, as well as other men, ver. 22. The law denouncing death to all sinners, could save none, ver. 21. but was thereby useful to bring men to Christ, that they might be justified by faith, ver. 24. See ch. ii. 15, 16.

[b] Mediator. See Deut v. 5. Lev. xxvi. 46. Where it is said, the law was made between God and the children of Israel, by the hand of Moses.

20 [c] But God is one: To understand this verse, we must carry in our minds what St Paul is here doing, and that from ver. 17. is manifest, that he is proving that the law could not disannul the promise; and he does it upon this known rule, that a covenant, or promise, once ratified, cannot be altered, or disannulled, by any other, but by both the parties concerned. Now, says he, God is but one of the parties concerned in the promise; the gentiles and israelites together made up the other, ver. 14. But Moses, at the giving of the law, was a mediator only between the israelites and God; and, therefore, could not transact any thing to the disannulling the promise, which was between God, and the israelites and gentiles together, because God was but one of the parties to that covenant; the other, which was the gentiles, as well as israelites, Moses appeared, or transacted, not for. And so what was done at mount Sinai, by the mediation of Moses, could not affect a covenant made between parties, whereof only one was there. How necessary it was for St. Paul to add this, we shall see, if we consider, that without it his argument of 430 years distance would have been deficient, and hardly conclusive. For if both the parties concerned in the promise had transacted by Moses the mediator, (as they might if none but the nation of the israelites had been concerned in the promise made by God to Abraham) they might, by mutual consent, have altered, or set aside, the former promise, as well four hundred years, as four days after. That

TEXT.

21 Is the law, then, against the promises of God? God forbid! for if there had been a law given, which could have given life, verily righteousness should have been by the law.
22 But the scripture hath concluded all under sin, that the promise, by faith of Jesus Christ, might be given to them that believe.
23 But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed.

PARAPHRASE.

21 concerned in the promise. If, then, the promised inheritance come not to the seed of Abraham, by the law, is the law opposite, by the curse it denounces against transgressors, to the promises that God made of the blessing to Abraham? No, by no means! For if there had been a law given, which could have put us in a state of life[d], certainly righteousness should
22 have been by law[e]. But we find the quite contrary by the scripture, which makes no distinction betwixt jew and gentile, in this respect, but has shut up together all mankind[f], jews and gentiles, under sin[g] and guilt, that the blessing[h] which was promised, to that which is Abraham's true and intended seed,
23 by faith in Christ, might be given to those who believe. But, before

NOTES.

That which hindered it, was, that at Moses's mediation, on mount Sinai, God, who was but one of the parties to the promise, was present: but the other party, Abraham's seed, consisting of israelites and gentiles together, was not there; Moses transacted for the nation of the israelites alone: the other nations were not concerned in the covenant made at mount Sinai, as they were in the promise made to Abraham and his seed; which, therefore, could not be disannulled without their consent. For that both the promise to Abraham and his seed, and the covenant with Israel at mount Sinai, was national, is in itself evident.

21 [d] Ζωοποιῆσαι, "Put into a state of life." The Greek word signifies to make alive. St. Paul considers all men here, as in a mortal state; and to be put out of that mortal state, into a state of life, he calls, being made alive. This, he says, the law could not do, because it could not confer righteousness.

[e] Ἐκ νόμου, by law, i. e. by works, or obedience to that law, which tended towards righteousness, as well as the promise, but was not able to reach, or confer it. See Rom. viii. 3. i. e. frail men were not able to attain righteousness by an exact conformity of their actions to the law of righteousness.

22 [f] Τὰ πάντα, All, is used here for all men. The apostle, Rom. iii. 9. and 19, expresses the same thing by πάντας, all men; and πᾶς ὁ κόσμος, all the world. But speaking in the text here of the jews, in particular, he says, We, meaning those of his own nation, as is evident from ver. 24, 25.

[g] Under sin, i. e. rank them all together, as one guilty race of sinners: see this proved, Rom. iii. 9. i. 18, &c. To the same purpose of putting both jews and gentiles into one state, St. Paul uses συνέκλεισε πάντας, "hath shut them "up all together," Rom. xi. 32.

[h] The thing promised in this chapter, sometimes called Blessing, ver. 9, 14. sometimes Inheritance, ver. 18. sometimes Justification, ver. 11, 24. sometimes Righteousness, ver. 21. and sometimes Life, ver. 11, 21.

TEXT.

24 Wherefore the law was our ſchoolmaſter, to bring us unto Chriſt, that we might be juſtified by faith.
25 But, after that faith is come, we are no longer under a ſchool-maſter.

PARAPHRASE.

before Chriſt, and the doctrine of juſtification by faith [i] in him, came, we jews were ſhut up as a company of priſoners together, under the cuſtody and inflexible rigour of the law, unto the coming of the Meſſiah, when the doctrine of juſtification
24 by faith [k] in him ſhould be revealed. So that the law, by its ſeverity, ſerved as a ſchool-maſter to bring us to Chriſt, that
25 we might be juſtified by faith. But Chriſt being come, and with him the doctrine of juſtification by faith, we are ſet free from this ſchool-maſter, there is no longer any need of him.

NOTES.

23 [i] By faith, ſee ver. 14.
[k] Juſtification by faith, ſee ver. 24.

SECT. VI.

CHAP. III. 26—29.

CONTENTS.

AS a further argument to diſſuade them from circumciſion, he tells the galatians, that, by faith in Chriſt, all, whether jews or gentiles, are made the children of God; and ſo they ſtood in no need of circumciſion.

TEXT.

26 For ye are all the children of God, by faith in Chriſt Jeſus.

PARAPHRASE.

26 For ye are [a] all the children of God, by faith in Chriſt Jeſus. For

NOTE.

26 [a] All, i. e. both jews and gentiles.

TEXT.

27 For as many of you, as have been baptized into Christ, have put on Christ.
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.
29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

PARAPHRASE.

27 For as many of you, as have been baptized in Christ, have
28 put on [b] Christ. There is no distinction of jew or gentile, of bond or free, of male or female. For ye are all one body,
29 making up one person in Christ Jesus. And if ye are all one in Christ Jesus [c], ye are the true ones, seed of Abraham, and heirs according to the promise.

NOTES.

27 b Put on Christ. This, which, at first sight, may seem a very bold metaphor, if we consider what St. Paul has said, ver. 16. and 26, is admirably adapted to express his thoughts in few words, and has a great grace in it. He says, ver. 16, that "the seed, to which the promise was made, was but one, and "that one was Christ." And ver. 26, he declares, "that by Faith in Christ, "they all became the sons of God." To lead them into an easy conception how this is done, he here tells them, that, by taking on them the profession of the gospel, they have, as it were, put on Christ; so that to God, now looking on them, there appears nothing but Christ. They are, as it were, covered all over with him, as a man is with the cloaths he hath put on. And hence he says, in the next verse, that "they are all one in Christ Jesus," as if there were but that one person.

29 c The Clermont copy reads εἰ δὲ ὑμεῖς εἷς ἐστὲ ἐν Χριστῷ Ἰησοῦ, "And if ye "are one in Christ Jesus," more suitable, as it seems, to the apostle's argument. For, ver. 28, he says, "They are all one in Christ Jesus;" from whence the inference in the following words, of the Clermont copy, is natural: "And if "ye be one in Christ Jesus, then are ye Abraham's seed, and heirs according to "promise."

SECT. VII.

CHAP. IV. 1—11.

CONTENTS.

IN the first part of this section he further shows, that the law was not against the promise, in that the child is not disinherited, by being under tutors. But the chief design of this section is to show, that though both jews and gentiles were intended to be the

the children of God, and heirs of the promise by faith in Christ, yet they both of them were left in bondage, the jews to the law, ver. 3. and the gentiles to false gods, ver. 8. until Christ in due time came to redeem them both; and, therefore, it was folly in the galatians, being redeemed from one bondage, to go backwards, and put themselves again in a state of bondage, though under a new master.

TEXT.

1 NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all;
2 But is under tutors and governors, until the time appointed of the father.
3 Even so we, when we were children, were in bondage under the elements of the world:
4 But when the fulness of the time was come, God sent forth his son made of a woman, made under the law;
5 To redeem them that were under the law, that we might receive the adoption of sons.
6 And, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

PARAPHRASE.

1 NOW I say, that the heir, as long as he is a child, differeth nothing from a bondman[a], though he be lord of all;
2 But is under tutors and guardians, until the time prefixed by
3 his father. So we[b] jews, whilst we were children, were in
4 bondage under the law[c]. But when the time appointed for the coming of the Messias was accomplished, God sent forth his
5 Son, made of a woman, and subjected to the law; That he might redeem those who were under the law, and set them free from it, that we, who believe, might be put out of the state of
6 bondmen, into that of sons. Into which state of sons, it is evident that you, galatians, who were heretofore gentiles, are put;

NOTES.

1 a Bondman; so δοῦλος signifies; and unless it be so translated, ver. 7, 8. Bondage, ver. 3, 7. will scarce be understood by an English reader: but St. Paul's sense will be lost to one, who, by Servant, understands not one in a state of bondage.

3 b We. It is plain, St. Paul speaks here in the name of the jews, or jewish church, which, though God's peculiar people, yet was to pass its nonage (so St. Paul calls it) under the restraint and tutorage of the law, and not to receive the possession of the promised inheritance until Christ came.

c The law, he calls here στοιχεῖα τοῦ κόσμου, "Elements, or rudiments of the "world." Because the observances and discipline of the law, which had restraint and bondage enough in it, led them not beyond the things of this world, into the possession, or taste, of their spiritual and heavenly inheritance.

TEXT.

7 Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God, through Chriſt.
8 Howbeit, then, when ye knew not God, ye did ſervice unto them, which by nature are no gods.
9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye deſire again to be in bondage?

PARAPHRASE.

put; foraſmuch as God hath ſent forth his Spirit [d] into your
7 hearts, which enables you to cry, Abba, Father. So that thou art no longer a bondman, but a ſon: and if a ſon, then an
8 heir [e] of God, or of the promiſe of God through Chriſt. But then, i. e. before ye were made the ſons of God, by faith in Chriſt, now under the goſpel, ye, not knowing God, were in
9 bondage to thoſe, who were in truth no gods. But now, that ye know God, yea rather, that ye are known [f] and taken into favour by him, how can it be that you, who have been put out of a ſtate of bondage, into the freedom of ſons, ſhould go back-

NOTES.

6 [d] The ſame argument, of proving their ſonſhip from their having the Spirit, St. Paul uſes to the Romans, Rom. viii. 16. And he that will read 2 Cor. iv. 17.——v. 6. and Eph. i. 11—14. will find, that the Spirit is looked on, as the ſeal and aſſurance of the inheritance of life, to thoſe "who have received the "adoption of ſons," as St. Paul ſpeaks here, ver. 5. The force of the argument ſeems to lie in this, that as he, that has the ſpirit of a man in him, has an evidence that he is the ſon of a man, ſo he, that hath the Spirit of God, has thereby an aſſurance that he is the Son of God. Conformable hereunto, the opinion of the jews was, that the Spirit of God was given to none but themſelves, they alone being the people or children of God; for God calls the people of Iſrael his ſons, Exod. iv. 22, 23. And hence, we ſee, that when, to the aſtoniſhment of the jews, the Spirit was given to the gentiles, the jews no longer doubted that the inheritance of eternal life was alſo conferred on the gentiles. Compare Acts x. 44—48. with Acts xi. 15—18.

7 [e] St. Paul, from the galatians having received the Spirit, (as appears chap. iii. 2.) argues, that they are the ſons of God, without the law; and conſequently heirs of the promiſe, without the law; for, ſays he, ver. 1—6 the jews themſelves were fain to be redeemed from the bondage of the law, by Jeſus Chriſt, that, as ſons, they might attain to the inheritance. But you, galatians, ſays he, have, by the Spirit that is given you by the miniſtry of the goſpel, an evidence that God is your Father; and, being ſons, are free from the bondage of the law, and heirs without it. The ſame ſort of reaſoning St. Paul uſes to the Romans, ch. viii. 14—17.

9 [f] Known. It has been before obſerved, how apt St. Paul is to repeat his words, though ſomething varied in their ſignification. We have here another inſtance of it: having ſaid "Ye have known God," he ſubjoins, "or rather "are known of him," in the Hebrew latitude of the word known; in which language, it ſometimes ſignifies knowing, with choice and approbation. See Amos iii. 2. 1 Cor. viii. 3.

TEXT.

10 Ye obſerve days and months, and times, and years.
11 I am afraid of you, leſt I have beſtowed upon you labour in vain.

PARAPHRASE.

backwards, and be willing to put yourſelves under the [g] weak and beggarly elements [h] of the world into a ſtate of bondage
10 again? Ye obſerve days, and months, and times, and years,
11 in compliance with the Moſaical inſtitution. I begin to be afraid of you, and to be in doubt, whether all the pains I have taken about you, to ſet you at liberty, in the freedom of the goſpel, will not prove loſt labour.

NOTES.

g The law is here called weak, becauſe it was not able to deliver a man from bondage and death, into the glorious liberty of the ſons of God, Rom. viii. 1—3. And it is called beggarly, becauſe it kept men in the poor eſtate of pupils, from the full poſſeſſion and enjoyment of the inhe itance, ver. 1—3.

h The apoſtle makes it matter of aſtoniſhment, how they, who had been in bondage to falſe gods, having been once ſet free, could endure the thoughts of parting with their liberty, and of returning into any ſort of bondage again, even under the mean and beggarly rudiments of the Moſaical inſtitution, which was not able to make them ſons, and inſtal them in the inheritance. For St. Paul, ver. 7, expreſly oppoſes bondage to ſonſhip; ſo that all, who are not in the ſtate of ſons, are in the ſtate of bondage. Παλιν, again, cannot here refer to στοιχεια, elements, which the galatians had never been under hitherto, but to bondage, which he tells them, ver. 8, they had been in to falſe gods.

SECT. VIII.

CHAP. IV. 12—20.

CONTENTS.

HE preſſes them with the remembrance of the great kindneſs they had for him, when he was amongſt them; and aſſures them that they have no reaſon to be alienated from him, though that be it, which the judaizing ſeducers aim at.

TEXT.

TEXT.

12 Brethren, I beſeech you, be as I am; for I am as ye are: ye have not injured me at all.
13 Ye know how, through infirmity of the fleſh, I preached the goſpel unto you at the firſt.
14 And my temptation, which was in my fleſh, ye deſpiſed not, nor rejected; but received me, as an angel of God, even as Chriſt Jeſus.
15 Where then is the bleſſedneſs you ſpake of; for I bear you record, that if it had been poſſible, ye would have plucked out your own eyes, and given them to me.
16 Am I therefore become your enemy, becauſe I tell you the truth?
17 They zealouſly affect you, but not well; yea, they would exclude you, that you might affect them.
18 But it is good to be zealouſly affected always in a good thing, and not only when I am preſent with you.

PARAPHRASE.

12 I beſeech you, brethren, let you and I be as if we were all one. Think yourſelves to be very me; as I, in my own mind, put no difference at all between you and myſelf; you
13 have done me no manner of injury: On the contrary, ye know, that through infirmity of the fleſh, I heretofore
14 preached the goſpel to you. And yet ye deſpiſed me not, for the trial I underwent in the fleſh [a], you treated me not with contempt and ſcorn: but you received me, as an angel of God,
15 yea, as Jeſus Chriſt himſelf. What benedictions [b] did you then pour out upon me? For I bear you witneſs, had it been practicable, you would have pulled out your very eyes, and
16 given them me. But is it ſo, that I am become your enemy [c]
17 in continuing to tell you the truth? They, who would make you of that mind, ſhow a warmth of affection to you; but it is not well: for their buſineſs is to exclude me, that they may
18 get into your affection. It is good to be well and warmly affected towards a good man [d], at all times, and not barely when

NOTES.

14 [a] What this weakneſs, and trial in the fleſh, was, ſince it has not pleaſed the apoſtle to mention it, is impoſſible for us to know: but may be remarked here, as an inſtance, once for all, of that unavoidable obſcurity of ſome paſſages, in epiſtolary writings, without any fault in the author. For ſome things neceſſary to the underſtanding of what is writ, are uſually of courſe and juſtly omitted, becauſe already known to him the letter is writ to, and it would be ſometimes ungraceful, oftentimes ſuperfluous, particularly to mention them.

15 [b] The context makes this ſenſe of the words ſo neceſſary and viſible, that it is to be wondered how any one could overlook it.

16 [c] Your enemy. See chap. i. 6.

18 [d] That by καλῷ here, he means a perſon and himſelf, the ſcope of the context evinces. In the ſix preceding verſes he ſpeaks only of himſelf, and the change of their affection to him, ſince he left them. There is no other thing mentioned,

TEXT.

19 My little children, of whom I travail in birth again, until Christ be formed in you.

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

PARAPHRASE.

19 when I am present with you, My little children, for whom I have again the pains of a woman in child-birth, until Christ be formed in you [e], i. e. till the true doctrine of christianity be

20 settled in your minds. But I would willingly be this very moment with you, and change [f] my discourse, as I should find occasion; for I am at a stand about you, and know not what to think of you.

NOTES.

mentioned, as peculiarly deserving their affection, to which the rule given in this verse could refer. He had said, ver. 17, ζηλοῦσιν ὑμᾶς, "they affect you;" and ἵνα αὐτοὺς ζηλοῦτε, "that you might affect them;" this is only of persons, and therefore ζηλοῦσθαι ἐν καλῷ, which immediately follows, may be best understood of a person; else the following part of the verse, though joined by the copulative καὶ, and, will make but a disjointed sense with the preceding. But there can be nothing plainer, nor more coherent than this, which seems to be St. Paul's sense here: "You were very affectionate to me, when I was with you. "You are since estranged from me; it is the artifice of the seducers, that have "cooled you to me. But if I am the good man, you took me to be, you will "do well to continue the warmth of your affection to me, when I am absent, "and not to be well affected towards me, only when I am present among you." Though this be his meaning, yet the way he has taken to express it, is much more elegant, modest, and graceful. Let any one read the original, and see whether it be not so.

19 [e] If this verse be taken for an intire sentence by itself, it will be a parenthesis, and that not the most necessary, or congruous, that is to be found in St. Paul's epistles; or δὲ, but, must be left out, as we see it is in our translation. But if τεκνία μου, "my little children," be joined, by apposition, to ὑμᾶς, you, the last word of the foregoing verse, and so the two verses, 18. and 19, be read as one sentence, ver. 20, with δὲ, but, in it, follows very naturally. But, as we now read it in our English bible, δὲ, but, is forced to be left out, and ver. 20. stands alone by itself, without any connexion with what goes before, or follows.

20 [f] Ἀλλάξαι φωνὴν, "to change the voice," seems to signify the speaking higher or lower; changing the tone of the voice, suitably to the matter one delivers, v. g. whether it be advice, or commendation, or reproof, &c. For each of these have their distinct voices. St. Paul wishes himself with them, that he might accommodate himself to their present condition and circumstances, which he confesses himself to be ignorant of, and in doubt about.

SECT.

SECT. IX.

CHAP. IV. 21.——V. 1.

CONTENTS.

HE exhorts them to ſtand faſt in the liberty, with which Chriſt hath made them free, ſhowing thoſe, who are ſo zealous for the law, that, if they mind what they read in the law, they will there find, that the children of the promiſe, or of the new Jeruſalem, were to be free; but the children after the fleſh, of the earthly Jeruſalem, were to be in bondage, and to be caſt out, and not to have the inheritance.

TEXT.

21 Tell me, ye that deſire to be under the law, do ye not hear the law?
22 For it is written, that Abraham had two ſons; the one by a bond-maid, the other by a free woman.
23 But he, who was of the bond-woman, was born after the fleſh: but he of the free woman was by promiſe.
24 Which things are an allegory; for theſe are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.
25 For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem, which now is, and is in bondage with her children.

PARAPHRASE.

21 Tell me, you that would ſo fain be under the law, do you not acquaint yourſelves with what is in the law, either by
22 reading [a] it, or having it read in your aſſemblies? For it is there written [b], Abraham had two ſons, one by a bond-maid,
23 the other by a free woman. But he that was of the bond-woman, was born according to the fleſh, in the ordinary courſe of nature; but he that was of the free-woman, Abraham had by virtue of the promiſe, after he and his wife were
24 paſt the hopes of another child. Theſe things have an allegorical meaning: for the two women are the two covenants, the one of them delivered from mount Sinai, and is repreſented
25 by Agar, who produces her iſſue into bondage. (For Agar is mount Sinai in Arabia, and anſwers to Jeruſalem, that now is,

NOTES.

21 a The vulgar has, after ſome greek manuſcripts, Read.
22 b Written there, viz. Gen. xvi. 15. and xxi. 1. The term, Law, in the foregoing verſe, comprehends the five books of Moſes.

TEXT.

26 But Jerusalem which is above, is free, which is the mother of us all.
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 an husband.
28 Now we, brethren, as Isaac was, are the children of promise.
29 But as, then, he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now.
30 Nevertheless, what saith the scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.
31 So then, brethren, we are not children of the bond-woman, but of the free.
V. 1. Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

PARAPHRASE.

26 is, and is in bondage with her children.) But the heavenly Jerusalem, which is above, and answers to Sarah, the mother of the promised seed, is free, the mother of us all, both jews
27 and gentiles, who believe. For it was of her, that it is written [c], "Rejoice, thou barren, that bearest not; break out into "loud acclamations of joy, thou that hast not the travails of "child-birth; for more are the children of the desolate, than
28 "of her that hath an husband." And it is we, my brethren,
29 who, as Isaac was, are the children of promise. But as, then, Ishmael, who was born in the ordinary course of nature [d], persecuted Isaac, who was born by an extraordinary power
30 from heaven, working miraculously; so is it now. But what saith the scripture [e]? "Cast out the bond-woman and her son: "for the son of the bond-woman shall not share the inherit-
31 "ance with the son of the free-woman." So then, brethren, we, who believe in Christ, are not the children of the bond-
V. 1. woman, but of the free [f]. Stand fast, therefore, in the liberty, wherewith Christ hath made you free, and do not put on again a yoke of bondage, by putting yourselves under the law.

NOTES.

27 [c] Written, viz. Isaiah liv. 1.

29 [d] Ὁ κατὰ σάρκα γεννηθεὶς, "born after the flesh;" and τὸν κατὰ πνεῦμα, "born after the Spirit." These expressions have, in their original brevity, with regard to the whole view, wherein St Paul uses them, an admirable beauty and force, which cannot be retained in a paraphrase.

30 [e] Scripture, viz. Gen. xxi. 10.

31 [f] The apostle, by this allegorical history, shows the galatians, that they who are sons of Agar, i. e under the law given at mount Sinai, are in bondage, and intended to be cast out, the inheritance being designed for those only, who are the free born sons of God, under the spiritual covenant of the gospel. And thereupon he exhorts them, in the following words, to preserve themselves in that state of freedom.

SECT.

SECT. X.

CHAP. V. 2—13.

CONTENTS.

IT is evident from verſe 11. that, the better to prevail with the galatians to be circumciſed, it had been reported, that St. Paul himſelf preached up circumciſion. St. Paul, without taking expreſs notice of this calumny, chap. i. 6. and ii. 21, gives an account of his paſt life, in a large train of particulars, which all concur to make ſuch a character of him, as renders it very incredible, that he ſhould ever declare for the circumciſion of the gentile converts, or for their ſubmiſſion to the law. Having thus prepared the minds of the galatians to give him a fair hearing, as a fair man, ζηλοῦσθαι ἐν καλῷ, he goes on to argue againſt their ſubjecting themſelves to the law. And having eſtabliſhed their freedom from the law, by many ſtrong arguments, he comes here at laſt openly to take notice of the report had been raiſed of him, [that he preached circumciſion] and directly confutes it.

1. By poſitively denouncing to them, himſelf, very ſolemnly, that they, who ſuffer themſelves to be circumciſed, put themſelves into a perfect legal ſtate, out of the covenant of grace, and could receive no benefit by Jeſus Chriſt, ver. 2—4.

2. By aſſuring them, that he, and thoſe that followed him, expected juſtification only by faith, ver. 5, 6.

3. By telling them, that he had put them in the right way, and that this new perſuaſion came not from him, that converted them to chriſtianity, ver. 7, 8.

4. By inſinuating to them, that they ſhould agree to paſs judgment on him, that troubled them with this doctrine, ver. 9, 10.

5. By his being perſecuted, for oppoſing the circumciſion of the chriſtians. For this was the great offence, which ſtuck with the jews, even after their converſion, ver. 11.

6. By wiſhing thoſe cut off, that trouble them with this doctrine, ver. 12.

This will, I doubt not, by whoever weighs it, be found a very ſkilful management of the argumentative part of this epiſtle, which ends here. For, though he begins with ſapping the foundation, on which the judaizing ſeducers ſeemed to have laid their main ſtreſs, viz. the report of his preaching circumciſion; yet he reſerves the direct and open confutation of it to the end, and ſo leaves it with them, that it may have the more forcible and laſting impreſſion on their minds.

TEXT.

TEXT.

2 Behold; I, Paul, ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing.
3 For I teſtify, again, to every man that is circumciſed, that he is a debtor to do the whole law.
4 Chriſt is become of no effect unto you; whoſoever of you are juſtified by the law, ye are fallen from grace.
5 For we, through the Spirit, wait for the hope of righteouſneſs by faith.
6 For in Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion; but faith, which worketh by love.
7 Ye did run well: who did hinder you, that ye ſhould not obey the truth?

PARAPHRASE.

2 Take notice that I, Paul [a], who am falſly reported to preach up circumciſion in other places, ſay unto you, that if you are cir-
3 cumciſed, Chriſt ſhall be of no advantage to you. For I repeat, here again, what I have always preached, and ſolemnly teſtify to every one, who yields to be circumciſed, in compliance with thoſe who ſay, That now, under the goſpel, he cannot be ſaved [b] without it, that he is under an obligation to the whole law, and
4 bound to obſerve and perform every tittle of it. Chriſt is of no uſe to you, who ſeek juſtification by the law: whoſoever do ſo, be ye what ye will, ye are fallen from the covenant of grace.
5 But I [c], and thoſe, who with me are true chriſtians, we, who follow the truth of the goſpel, and the doctrine of the Spirit [d] of God, have no other hope of juſtification, but by faith in
6 Chriſt. For in the ſtate of the goſpel, under Jeſus, the Meſſiah, it is neither circumciſion nor uncircumciſion, that is of any moment; all that is available is faith alone, working by
7 love [e]. When you firſt entered into the profeſſion of the goſpel, you were in a good way, and went on well: who has put

NOTES.

2 [a] Ἰδὲ, ἐγὼ Παῦλος, "Behold, I Paul," I the ſame Paul, who am reported to preach circumciſion, μαρτύρομαι δὲ πάλιν πανὶ ἀνθρώπῳ, v. 3. witneſs again, continue my teſtimony, to every man, to you and all men. This ſo emphatical way of ſpeaking may very well be underſtood to have regard to what he takes notice, ver. 11, to be caſt upon him, viz. his preaching circumciſion, and is a very ſignificant vindication of himſelf.

3 [b] "Cannot be ſaved." This was the ground, upon which the jews and judaizing chriſtians urged circumciſion. See Acts xv. 1.

5 [c] "We." It is evident from the context, that St. Paul here means himſelf. But We is a more graceful way of ſpeaking than I; though he be vindicating himſelf alone from the imputation of ſetting up circumciſion.

[d] "Spirit." The law and the goſpel oppoſed, under the titles of Fleſh and Spirit, we may ſee, chap. iii. 3. of this epiſtle. The ſame oppoſition it ſtands in here to the law, in the foregoing verſe, points out the ſame ſignification.

6 [e] "Which worketh by love." This is added to expreſs the animoſities which were amongſt them, probably raiſed by this queſtion about circumciſion. See ver. 11—15.

TEXT.

8 This perſuaſion cometh not of him that calleth you.
9 A little leaven leaveneth the whole lump.
10 I have confidence in you, through the Lord, that you will be none otherwiſe minded: but he that troubleth you, ſhall bear his judgment, whoſoever he be.
11 And I, brethren, if I yet preach circumciſion, why do I yet ſuffer perſecution? then is the offence of the croſs ceaſed.

PARAPHRASE.

put a ſtop to you, and hindered you, that you keep no longer
8 to the truth of the chriſtian doctrine? This perſuaſion, that it is neceſſary for you to be circumciſed, cometh not from him[f], by whoſe preaching you were called to the profeſſion of
9 the goſpel. Remember that a little leaven leaveneth the whole lump; the influence of one man[g] entertained among
10 you, may miſlead you all. I have confidence in you, that, by the help of the Lord, you will be all of this ſame mind[h] with me; and conſequently he, that troubles you, ſhall fall under the
11 cenſure he deſerves for it[i], whoever he be. But as for me, brethren, if I, at laſt, am become a preacher of circumciſion, why am I yet perſecuted[k]? If it be ſo, that the gentile converts

NOTES.

8 f This expreſſion of "him that calleth, or calleth you," he uſed before, chap. i. 6. and, in both places, means himſelf, and here declares, that this πεισμονὴ (whether taken for perſuaſion, or for ſubjection, as it may be in St. Paul's ſtyle, conſidering πείθεσθαι, in the end of the foregoing verſe) came not from him, for he called them to liberty from the law, and not ſubjection to it; ſee ver. 13. "You were going on well, in the liberty of the goſpel; who ſtopped "you? I, you may be ſure, had no hand in it; I, you know, called you to "liberty, and not to ſubjection to the law, and therefore you can, by no means, "ſuppoſe that I ſhould preach up circumciſion." Thus St. Paul argues here.

9 g By this and the next verſe, it looks as if all this diſorder aroſe from one man.

10 h "Will not be otherwiſe minded," will beware of this leaven, ſo as not to be put into a ferment, nor ſhaken in your liberty, which you ought to ſtand faſt in; and to ſecure it, I doubt not, (ſuch confidence I have in you) will with one accord caſt out him that troubles you. For, as for me, you may be ſure I am not for circumciſion, in that the jews continue to perſecute me. This is evidently his meaning, though not ſpoken out, but managed warily, with a very ſkilful and moving inſinuation. For, as he ſays of himſelf, chap. iv. 20, he knew not, at that diſtance, what temper they were in.

i Κρῖμα. Judgment, ſeems here to mean expulſion by a church-cenſure; ſee ver. 12. We ſhall be the more inclined to this, if we conſider, that the apoſtle uſes the ſame argument of "a little leaven leaveneth the whole lump," 1 Cor. v. 6. where he would perſuade the corinthians to purge out the fornicator.

11 k Perſecution. The perſecution St. Paul was ſtill under, was a convincing argument, that he was not for circumciſion, and ſubjection to the law; for it was from the jews, upon that account, that, at this time, roſe all the perſecution, which the chriſtians ſuffered; as may be ſeen through all the hiſtory of the Acts. Nor are there wanting clear footſteps of it, in ſeveral places of this epiſtle, beſides this here, as chap. iii. 4. and vi. 12.

TEXT.

12 I would they were even cut off, which trouble you.
13 For, brethren, ye have been called unto liberty.

PARAPHRASE.

verts are to be circumcised, and so subjected to the law, the great offence of the gospel[1], in relying solely on a crucified
12 Saviour for salvation, is removed. But I am of another mind, and wish that they may be cut off, who trouble you about this
13 matter, and they shall be cut off. For, brethren, ye have been called by me unto liberty.

NOTE.

Offence of the cross, see chap. vi. 12—14.

SECT. XI.

CHAP. V. 13—26.

CONTENTS.

FROM the mention of liberty, which he tells them they are called to, under the gospel, he takes a rise to caution them in the use of it, and so exhorts them to a spiritual, or true christian life, showing the difference and contrariety between that and a carnal life, or a life after the flesh.

TEXT.

Only use not liberty for an occasion to the flesh, but by love serve one another.

PARAPHRASE.

Though the gospel, to which you are called, be a state of liberty from the bondage of the law, yet pray take great care you do not mistake that liberty, nor think it affords you an opportunity, in the abuse of it, to satisfy the lust of the flesh,
14 but serve[a] one another in love. For the whole law, concerning

NOTE.

13 [a] Δουλεύετε, serve, has a greater force in the greek, than our english word, serve, does in the common acceptation of it express. For it signifies the opposite to

TEXT.

14 For all the law is fulfilled in one word: even in this; thou shalt love thy neighbour as thyself.
15 But if ye bite and devour one another, take heed that ye be not consumed one of another.
16 This I say then, Walk in the spirit, and ye shall not fulfil the lust of the flesh.
17 For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

PARAPHRASE.

14 ing our duty to others, is fulfilled in observing this one pre-
15 cept[b]; "Thou shalt love thy neighbour as thyself." But, if you bite and tear one another, take heed that you be not de-
16 stroyed and consumed by one another. This I say to you, conduct yourselves by the light that is in your minds[c], and do not give yourselves up to the lusts of the flesh, to obey them,
17 in what they put upon you. For the inclinations and desires of the flesh are contrary to those of the spirit: and the dictates and inclinations of the spirit are contrary to those of the flesh; so that, under these contrary impulses, you do not do the
18 things that you purpose to yourselves[d]. But if you give yourselves

NOTES.

to ἐλευθερία, freedom. And so the apostle elegantly informs them, that though, by the gospel, they are called to a state of liberty from the law; yet they were still as much bound and subjected to their brethren, in all the offices and duties of love and good-will, as if, in that respect, they were their vassals and bondmen.

14 [b] Lev. xix. 18.

16 [c] That which he here, and in the next verse, calls spirit, he calls, Rom. vii. 22, the inward man; ver. 23, the law of the mind; ver. 25, the mind.

17 [d] Do not; so it is in the greek, and ours is the only translation that I know, which renders it cannot.

16, 17 There can be nothing plainer, than that the state St. Paul describes here, in these two verses, he points out more at large, Rom. vii. 17. &c. speaking there in the person of a jew. This is evident, that St. Paul supposes two principles in every man, which draw him different ways; the one he calls Flesh, the other Spirit. These, though there be other appellations given them, are the most common and usual names given them in the New Testament: by flesh, is meant all those vicious and irregular appetites, inclinations, and habitudes, whereby a man is turned from his obedience to that eternal law of right, the observance whereof God always requires, and is pleased with. This is very properly called flesh, this bodily state being the source, from which all our deviations from the straight rule of rectitude do for the most part take their rise, or else do ultimately terminate in: on the other side, spirit is the part of a man, which is endowed with light from God, to know and see what is righteous, just and good, and which, being consulted and hearkened to, is always ready to direct and prompt us to that which is good. The flesh then, in the gospel language, is that principle, which inclines and carries men to ill; the spirit, that principle which dictates what is right, and inclines to good. But because, by prevailing

TEXT.

18 But if ye be led by the ſpirit, ye are not under the law.
19 Now the works of the fleſh are manifeſt, which are theſe; adultery, fornication, uncleanneſs, laſciviouſneſs,
20 Idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies,
21 Envyings, murders, drunkenneſs, revellings, and ſuch-like: of the which I tell you before, as I have alſo told you in time paſt, that they,

PARAPHRASE.

yourſelves up to the conduct of the goſpel[e], by faith in Chriſt,
19 ye are not under the law[f]. Now the works of the fleſh, as is manifeſt, are theſe; adultery, fornication, uncleanneſs, laſci-
20 viouſneſs, Idolatry, witchcraft[g], enmities, quarrels, emula-
21 tions, animoſities, ſtrife, ſeditions, ſects, Envyings, murders, drunkenneſs, revellings[h], and ſuch like: concerning which I forewarn you now, as heretofore I have done, that they, who do

NOTES.

cuſtom, and contrary habits, this principle was very much weakened, and almoſt extinct in the gentiles, ſee Eph. iv. 17—21. he exhorts them to "be renewed "in the ſpirit of their minds," ver. 23. and to "put off the old man," i. e. fleſhly corrupt habits, and to "put on the new man," which, he tells them, ver. 24, "is created in righteouſneſs and true holineſs." This is called "re-"newing of the mind," Rom. xii. 2. "Renewing of the inward man," 2 Cor. iv. 16. Which is done by the aſſiſtance of the Spirit of God, Eph. iii. 16.

18 e The reaſon of this aſſertion we may find, Rom. viii. 14. viz. Becauſe, "they who are led by the Spirit of God, are the ſons of God," and ſo heirs, and free without the law, as he argues here, chap. iii. and iv.

f This is plainly the ſenſe of the apoſtle, who teaches all along in the former part of this epiſtle, and alſo that to the Romans, that thoſe, who put themſelves under the goſpel, are not under the law: the queſtion, then, that remains, is only about the phraſe, "led by the Spirit." And as to that, it is eaſy to obſerve how natural it is for St. Paul, having in the foregoing verſes more than once mentioned the Spirit, to continue the ſame word, though ſomewhat varied in the ſenſe. In St. Paul's phraſeology, as the irregularities of appetite, and the dictates of right reaſon, are oppoſed under the titles of Fleſh and Spirit, as we have ſeen: ſo the covenant of works, and the covenant of grace, law, and goſpel, are oppoſed under the titles of Fleſh and Spirit. 2 Cor. iii. 6, 8, he calls the goſpel Spirit; and Rom. vii. 5, in the fleſh, ſignifies in the legal ſtate. But we need go no further than chap. iii. 3. of this very epiſtle, to ſee the law and the goſpel oppoſed by St. Paul, under the titles of Fleſh and Spirit. The reaſon of thus uſing the word Spirit, is very apparent in the doctrine of the New Teſtament, which teaches, that thoſe who receive Chriſt by faith, with him receive his Spirit, and its aſſiſtance againſt the fleſh; ſee Rom. viii. 9—11. Accordingly, for the attaining ſalvation, St. Paul joins together belief of the truth, and ſanctification of the Spirit, 2 Theſſ. ii. 13. And ſo Spirit, here, may be taken for "the Spirit of their minds," but renewed and ſtrengthened by the Spirit of God; ſee Eph. iii. 16. and iv. 23.

20 g Φαρμακεία ſignifies witchcraft, or poiſoning.

21 h Κῶμοι, Revellings, were, amongſt the greeks, diſorderly ſpending of the night in feaſting, with a licentious indulging to wine, good cheer, muſic, dancing, &c.

TEXT.

which do ſuch things, ſhall not inherit the kingdom of God.
22 But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith,
23 Meekneſs, temperance: againſt ſuch there is no law.
24 And they that are Chriſt's, have crucified the fleſh, with the affections and luſts.
25 If we live in the Spirit, let us alſo walk in the Spirit.
26 Let us not be deſirous of vain-glory, provoking one another, envying one another.

PARAPHRASE.

22 do ſuch things, ſhall not inherit the kingdom of God. But, on the other ſide, the fruit of the Spirit is love, joy, peace, long-ſuffering, ſweetneſs of diſpoſition, beneficence, faithful-
23 neſs, Meekneſs, temperance: againſt theſe and the like there
24 is no law. Now they who belong [i] to Chriſt, and are his members, have [k] crucified the fleſh, with the affections and luſts
25 thereof. If our life then (our fleſh having been crucified) be, as we profeſs, by the Spirit, whereby we are alive from that ſtate of ſin, we were dead in before, let us regulate our lives
26 and actions by the light and dictates of the Spirit. Let us not be led, by an itch of vain-glory, to provoke one another, or to envy one another [l].

NOTES.

24 [i] Οἱ τοῦ Χριστοῦ, "Thoſe who are of Chriſt," are the ſame "with thoſe, "who are led by the Spirit," ver. 18. and are oppoſed to "thoſe, who live after "the fleſh," Rom. viii. 13. where it is ſaid, conformably to what we find here, "they, through the Spirit, mortify the deeds of the body."

[k] "Crucified the fleſh." That principle in us, from whence ſpring vicious inclinations and actions, is, as we have obſerved above, called ſometimes the Fleſh, ſometimes the Old Man. The ſubduing and mortifying of this evil principle, ſo that the force and power, wherewith it uſed to rule in us, is extinguiſhed, the apoſtle, by a very engaging accommodation to the death of our Saviour, calls "Crucifying the old man, Rom. vi. 6. Crucifying the fleſh, here. "Putting off the body of the ſins of the fleſh, Col. ii. 11. Putting off the old "man, Eph. iv. 22. Col. iii. 8, 9. It is alſo called, Mortifying the members "which are on earth, Col. iii. 5. Mortifying the deeds of the body," Rom. viii. 13.

26 [l] Whether the vain glory and envying, here, were about their ſpiritual gifts, a fault which the corinthians were guilty of, as we may ſee at large, 1 Cor. xii. 13, 14. or upon any other occaſion, and ſo contained in ver. 26. of this chapter; I ſhall not curiouſly examine: either way, the ſenſe of the words will be much the ſame, and accordingly this verſe muſt end the 5th, or begin the 6th chapter.

SECT. XII.

CHAP. VI. 1—5.

CONTENTS.

HE here exhorts the ſtronger to gentleneſs and meekneſs towards the weak.

TEXT.

1 BRETHREN, if a man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch an one in the ſpirit of meekneſs; conſidering thyſelf, leſt thou alſo be tempted.
2 Bear ye one another's burdens, and ſo fulfil the law of Chriſt.
3 For if a man think himſelf to be ſomething, when he is nothing, he deceiveth himſelf.
4 But let every man prove his own work, and then ſhall he have rejoicing in himſelf alone, and not in another.

PARAPHRASE.

1 BRETHREN, if a man, by frailty or ſurpriſe, fall into a fault, do you, who are eminent in the church for knowledge, practice, and gifts[a], raiſe him up again, and ſet him right, with gentleneſs and meekneſs, conſidering that you your-
2 ſelves are not out of the reach of temptations. Bear with one another's infirmities, and help to ſupport each other under your
3 burdens[b], and ſo fulfil the law of Chriſt[c]. For if any one be conceited of himſelf, as if he were ſomething, a man of weight, fit to preſcribe to others, when indeed he is not, he deceiveth
4 himſelf. But let him take care that what he himſelf doth be right, and ſuch as will bear the teſt, and then he will have matter

NOTES.

1 [a] Πνευματικοὶ, Spiritual, in 1 Cor. iii. 1. and xii. 1, taken together, has this ſenſe.

2 [b] See a parallel exhortation, 1 Theſ. v. 14, which will give light to this, as alſo Rom. xv. 1.

[c] See John xiii. 34, 35, and xiv. 2. There were ſome among them very zealous for the obſervation of the law of Moſes; St. Paul, here, puts them in mind of a law which they were under, and were obliged to obſerve, viz. "the "law of Chriſt." And he ſhows them how to do it, viz. by helping to bear one another's burdens, and not increaſing their burdens, by the obſervances of the levitical law. Though the goſpel contain the law of the kingdom of Chriſt, yet I do not remember that St. Paul any where calls it "the law of Chriſt," but in this place; where he mentions it, in oppoſition to thoſe, who thought a law ſo neceſſary, that they would retain that of Moſes, under the goſpel.

TEXT.

5 For every man ſhall bear his own burden.

PARAPHRASE.

5 matter of glorying [d] in himſelf, and not in another. For every one ſhall be accountable only for his own actions.

NOTE.

4 [d] Καύχημα, I think, ſhould have been tranſlated here, Glorying, as Καυχήσωνται is, ver. 13. the apoſtle, in both places, meaning the ſame thing, viz. glorying in another, in having brought him to circumciſion, and other ritual obſervances of the moſaical law. For thus St. Paul ſeems to me to diſcourſe, in this ſection: "Brethren, there be ſome among you, that would bring others "under the ritual obſervances of the moſaical law, a yoke, which was too "heavy for us and our fathers to bear. They would do much better to eaſe the "burdens of the weak; this is ſuitable to the law of Chriſt, which they are "under, and is the law, which they ought ſtrictly to obey. If they think, be-"cauſe of their ſpiritual gifts, that they have power to preſcribe in ſuch mat-"ters, I tell them, that they have not, but do deceive themſelves. Let them "rather take care of their own particular actions, that they be right, and ſuch "as they ought to be. This will give them matter of glorying in themſelves, "and not vainly in others, as they do, when they prevail with them to be cir-"cumciſed. For every man ſhall be anſwerable for his own actions." Let the reader judge, whether this does not ſeem to be St. Paul's view here, and ſuit with his way of writing.

Ἔχειν καύχημα is a phraſe whereby St. Paul ſignifies "to have matter of "glorying," and to that ſenſe it is rendered, Rom. iv. 2.

SECT. XIII.

CHAP. VI. 6—10.

CONTENTS.

ST. Paul having laid ſome reſtraint upon the authority and forwardneſs of the teachers, and leading men amongſt them, who were, as it ſeems, more ready to impoſe on the galatians what they ſhould not, than to help them forward in the practice of goſpel-obedience; he here takes care of them, in reſpect of their maintenance, and exhorts the galatians to liberality towards them, and, in general, towards all men, eſpecially chriſtians.

TEXT.

6 Let him, that is taught in the word, communicate unto him that teacheth in all good things.
7 Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.
8 For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.
9 And let us not be weary in well-doing; for in due season we shall reap, if we faint not.
10 As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the houshold of faith.

PARAPHRASE.

6 Let him, that is taught the doctrine of the gospel, freely communicate the good things of this world to him that teaches
7 him. Be not deceived, God will not be mocked; for, as a
8 man soweth [a], so also shall he reap. He, that lays out the stock of good things he has, only for the satisfaction of his own bodily necessities, conveniences, or pleasures, shall, at the harvest, find the fruit and product of such husbandry to be corruption and perishing [b]. But he, that lays out his worldly substance, according to the rules dictated by the Spirit of God
9 in the gospel, shall, of the Spirit, reap life everlasting. In doing thus, what is good and right, let us not wax weary; for, in due season, when the time of harvest comes, we shall
10 reap, if we continue on to do good, and flag not. Therefore, as we have opportunities, let us do good unto all men, especially to those who profess faith in Jesus Christ, i. e. the christian religion.

NOTES.

7 [a] Soweth. A metaphor used by St. Paul, for men's laying out their worldly goods. See 2 Cor. ix. 6, &c.
8 [b] Rom. viii. 13. and ii. 12.

SECT. XIV.

CHAP. VI. 11—18.

CONTENTS.

ONE may see what lay upon St. Paul's mind, in writing to the galatians, by what he inculcates to them here, even after he had finished his letter. The like we have in the last chapter to

to the romans. He here winds up all with admonitions to the galatians, of a different end and aim they had, to get the galatians circumcised, from what he had in preaching the gospel.

TEXT.

11 You see how large a letter I have written unto you, with mine own hand.
12 As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.
13 For neither they themselves, who are circumcised, keep the law; but desire to have you circumcised, that they may glory in your flesh.
14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.
15 For, in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature.

PARAPHRASE.

11 You see how long a letter I have writ to you with my own
12 hand[a]. They, who are willing to carry it so fairly in the ritual part of the law[b], and to make ostentation of their compliance therein, constrain you to be circumcised, only to avoid persecution, for owning their dependence for salvation solely on a crucified Messiah, and not on the observance of the law.
13 For even they themselves, who are circumcised, do not keep the law. But they will have you to be circumcised, that this mark in your flesh may afford them matter of glorying, and of recommending themselves to the good opinion of the jews[c].
14 But as for me, whatever may be said of me[d], God forbid that I should glory in any thing, but in having Jesus Christ, who was crucified, for my sole Lord and Master, whom I am to obey and depend on; which I so entirely do, without regard to any thing else, that I am wholly dead to the world, and the world dead to me, and it has no more influence on me, than
15 if it were not. For, as to the obtaining a share in the kingdom of Jesus Christ, and the privileges and advantages of it, neither circumcision nor uncircumcision, such outward differences

NOTES.

11 [a] St. Paul mentions the "writing with his own hand," as an argument of his great concern for them in the case. For it was not usual for him to write his epistles with his own hand, but to dictate them to others, who writ them from his mouth. See Rom. xvi. 22. 1 Cor. xvi. 21.

12 [b] "In the flesh," i. e. in the ritual observances of the law, which Heb. ix. 10, are called δικαιώματα σαρκος.

13 [c] See chap. v. 11.

14 [d] See chap. v. 11.

TEXT.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.
17 From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.
18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.
Unto the galatians, written from Rome.

PARAPHRASE.

ences in the flesh, avail any thing, but the new creation, wherein by a thorough change a man is disposed to righteous-
16 ness, and true holiness, in good works[e]. And on all those, who walk by this rule, viz. that it is the new creation alone, and not circumcision, that availeth under the gospel, peace and mercy shall be on them, they being that Israel, which are
17 truly the people of God[f]. From henceforth, let no man give me trouble by questions, or doubt whether I preach circumcision or no. It is true, I am circumcised. But yet the marks I now bear in my body, are the marks of Jesus Christ, that I am his. The marks of the stripes, which I have received from the jews, and which I still bear in my body for preaching Jesus Christ, are an evidence that I am not for circumcision.
18 "Brethren, the favour of our Lord Jesus Christ be with your "spirit." Amen.

NOTES.

15 [e] See Eph. ii. 10. and iv. 24.

16 [f] St. Paul having, in the foregoing verse, asserted, that it is the new creation alone, that puts men into the kingdom of Christ, and into the possession of the privileges thereof, this verse may be understood also, as assertory, rather than as a prayer, unless there were a verb, that expressed it; especially considering, that he writes his epistle to encourage them to refuse circumcision. To which end, the assuring them, that those, who do so, shall have peace and mercy from God, is of more force than to tell them, that he prays that they may have peace and mercy. And, for the same reason, I understand "the Israel of God" to be the same with "those, who walk by this rule," though joined with them, by the copulative καὶ, and; no very unusual way of speaking.

A PARA-

A PARAPHRASE AND NOTES ON THE FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS.

THE FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS;

Writ in the Year of our Lord 57, of Nero 3.

SYNOPSIS.

SAINT Paul's firſt coming to Corinth was anno Chriſti 52, where he firſt applied himſelf to the ſynagogue, Acts xviii. 4. But finding them obſtinate in their oppoſition to the goſpel, he turned to the gentiles, ver. 6. out of whom this church at Corinth ſeems chiefly to be gathered, as appears, Acts xviii. and 1 Cor. xii. 2.

His ſtay here was about two years, as appears from Acts xviii. 11, 18, compared: in which time it may be concluded he made many converts; for he was not idle there, nor did he uſe to ſtay long in a place, where he was not encouraged by the ſucceſs of his miniſtry. Beſides what his ſo long abode in this one city, and his indefatigable labour every where, might induce one to preſume, of the number of converts he made in that city; the ſcripture itſelf, Acts xviii. 10, gives ſufficient evidence of a numerous church gathered there.

Corinth

Corinth itſelf was a rich merchant-town, the inhabitants greeks, a people of quick parts, and inquiſitive, 1 Cor. i. 22. but naturally vain and conceited of themſelves.

Theſe things conſidered may help us, in ſome meaſure, the better to underſtand St. Paul's epiſtles to this church, which ſeems to be in greater diſorder, than any other of the churches which he writ to.

This epiſtle was writ to the corinthians, anno Chriſti 57, between two and three years after St. Paul had left them. In this interval, there was got in amongſt them a new inſtructor, a jew by nation, who had raiſed a faction againſt St. Paul. With this party, whereof he was the leader, this falſe apoſtle had gained great authority, ſo that they admired and gloried in him, with an apparent diſeſteem and diminiſhing of St. Paul.

Why I ſuppoſe the oppoſition to be made to St. Paul, in this church, by one party, under one leader, I ſhall give the reaſons, that make it probable to me, as they come in my way, going through theſe two epiſtles; which I ſhall leave to the reader to judge, without poſitively determining on either ſide; and therefore ſhall, as it happens, ſpeak of theſe oppoſers of St. Paul, ſometimes in the ſingular, and ſometimes in the plural number.

This at leaſt is evident, that the main deſign of St. Paul, in this epiſtle, is to ſupport his own authority, dignity, and credit, with that part of the church which ſtuck to him; to vindicate himſelf from the aſperſions and calumnies of the oppoſite party; to leſſen the credit of the chief and leading men in it, by intimating their miſcarriages, and ſhowing their no cauſe of glorying, or being gloried in: that ſo withdrawing their party from the admiration and eſteem of thoſe their leaders, he might break the faction; and putting an end to the diviſion, might re-unite them with the uncorrupted part of the church, that they might all unanimouſly ſubmit to the authority of his divine miſſion, and with one accord receive and keep the doctrine and directions he had delivered to them.

This

This is the whole ſubject from chap. i. 10. to the end of chap. vi. In the remaining part of this epiſtle, he anſwers ſome queſtions they had propoſed to him, and reſolves ſome doubts; not without a mixture, on all occaſions, of reflections on his oppoſers, and of other things, that might tend to the breaking of their faction.

SECT. I.

CHAP. I. 1—9.

TEXT.

1 PAUL, called to be an apoſtle of Jeſus Chriſt through the will of God, and Soſthenes our brother;
2 Unto the church of God, which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to be ſaints, with all that in every place call upon the name of Jeſus Chriſt, our Lord, both theirs and ours.

PARAPHRASE.

1 PAUL an apoſtle of Jeſus Chriſt, called to be ſo by the will of God[a], and Soſthenes[b] our brother in the chriſtian faith;
2 To the church of God, which is at Corinth, to them that are ſeparated from the reſt of the world, by faith in Jeſus Chriſt[c], called to be ſaints, with all, that are every-where called by the

NOTES.

1 [a] St. Paul, in moſt of his epiſtles, mentions his being "called to be an "apoſtle by the will of God;" which way of ſpeaking being peculiar to him, we may ſuppoſe him therein to intimate his extraordinary and miraculous call, Acts ix. and his receiving the goſpel by immediate revelation, Gal. i. 11, 12. For he doubted not of the will and providence of God governing all things.

[b] Acts xviii. 17.

2 [c] Ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, "Sanctified in Chriſt Jeſus," does not ſignify here, whoſe lives are pure and holy; for there were many, amongſt thoſe he writ to, who were quite otherwiſe; but, ſanctified, ſignifies ſeparate from the common ſtate of mankind, to be the people of God, and to ſerve him. The Heathen world had revolted from the true God, to the ſervice of idols and falſe gods, Rom. i. 18—25. The Jews being ſeparated from this corrupted maſs, to be the peculiar people of God, were called holy, Exod. xix. 5, 6. Numb. xv. 40. They being caſt off, the profeſſors of chriſtianity were ſeparated to be the people of God, and ſo became holy, 1 Pet. ii. 9, 10.

TEXT.

3 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.
4 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, in all utterance, and in all knowledge:
6 Even as the testimony of Christ was confirmed in you.
7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:
8 Who also shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.
9 God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ, our Lord.

PARAPHRASE.

3 the name of Jesus Christ[d], their Lord[e], and ours. Favour and peace be unto you, from God our Father, and from the Lord
4 Jesus Christ. I thank God always, on your behalf, for the favour of God, which is bestowed on you, through Jesus
5 Christ; So that, by him, you are enriched with all knowledge
6 and utterance, and all extraordinary gifts: As at first, by those miraculous gifts, the gospel of Christ was confirmed among
7 you. So that in no spiritual gift are any of you short, or deficient[f], waiting for the coming of our Lord Jesus Christ;
8 Who shall also confirm you unto the end, that, in the day of the Lord Jesus Christ, there may be no charge against you.
9 For God, who has called you unto the fellowship of his Son Jesus Christ, our Lord, may be relied on for what is to be done on his side.

NOTES.

d Ἐπικαλούμενοι ὄνομα Χριστοῦ, "that are called christians;" these Greek words being a periphrasis for christians, as is plain from the design of this verse. But he that is not satisfied with that, may see more proofs of it, in Dr. Hammond upon the place.

e What the apostle means by, Lord, when he attributes it to Christ, vid. ch. viii. 6.

7 f Vid. 2 Cor. xii. 12, 13.

SECT. II.

CHAP. I. 10.——VI. 20.

CONTENTS.

THERE were great disorders in the church of Corinth, caused chiefly by a faction raised there, against St. Paul: the partisans of the faction mightily cried up, and gloried in their leaders, who did all they could to disparage St. Paul, and lessen him in the esteem of the corinthians. St. Paul makes it his business, in this section, to take off the corinthians from siding with, and glorying in, this pretended apostle, whose followers and scholars they professed themselves to be; and to reduce them into one body, as the scholars of Christ, united in a belief of the gospel, which he had preached to them, and in an obedience to it, without any such distinction of masters, or leaders, from whom they denominated themselves. He also, here and there, intermixes a justification of himself, against the aspersions which were cast upon him, by his opposers. How much St. Paul was set against their leaders, may be seen, 2 Cor. xi. 13—15.

The arguments used by St. Paul, to break the opposite faction, and put an end to all divisions amongst them, being various, we shall take notice of them, under their several heads, as they come in the order of this discourse.

SECT. II. N° 1.

CHAP. I. 10—16.

CONTENTS.

SAINT Paul's first argument is, That, in christianity, they all had but one master, *viz.* Christ; and therefore were not to fall into parties, denominated from distinct teachers, as they did in their schools of philosophy.

TEXT.

TEXT.

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

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, that every one of you ſaith, "I am of Paul, and I "of Apollos, and I of Cephas, and I of Chriſt."

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

14 I thank God that I baptized none of you, but Criſpus and Gaius:

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

16 And I baptized alſo the houſhold of Stephanas: beſides, I know not whether I baptized any other.

PARAPHRASE.

10 Now I beſeech you, brethren, by the name[a] of our Lord Jeſus Chriſt, that ye hold the ſame doctrine, and that there be no diviſions among you; but that ye be framed together
11 into one intire body, with one mind, and one affection. For I underſtand, my brethren[b], by ſome of the houſe of Chloe,
12 that there are quarrels and diſſenſions amongſt you: So that ye are fallen into parties, ranking yourſelves under different leaders or maſters, one ſaying, "I am of Paul;" another,
13 "I of Apollos, I of Cephas, I of Chriſt." Is Chriſt, who is our only Head and Maſter, divided? Was Paul crucified
14 for you? Or were you baptized into[c] the name of Paul? I thank God I baptized none of you, but Criſpus and Gaius;
15 Leſt any one ſhould ſay, I had baptized into my own name.
16 I baptized alſo the houſhold of Stephanas; farther, I know not whether I baptized any other.

NOTES.

10 [a] "Of whom the whole family in heaven and earth, is, and ought to be "named." If any one has thought St. Paul a looſe writer, it is only becauſe he was a looſe reader. He that takes notice of St. Paul's deſign, ſhall find that there is not a word ſcarce, or expreſſion, that he makes uſe of, but with relation and tendency to his preſent main purpoſe: as here, intending to aboliſh the names of leaders, they diſtinguiſhed themſelves by, he beſeeches them, by the name of Chriſt, a form that I do not remember he elſewhere uſes.

11 [b] "Brethren," a name of union and friendſhip, uſed here twice together, by St. Paul, in the entrance of his perſuaſion to them, to put an end to their diviſions.

13 [c] Εἰς properly ſignifies into; ſo the French tranſlate it here: the phraſe Βαπτισθῆναι εἰς, "to be baptized into any one's name, or into any one," is ſolemnly, by that ceremony, to enter himſelf a diſciple of him, into whoſe name he is baptiſed, with profeſſion to receive his doctrine and rules, and ſubmit to his authority; a very good argument here, why they ſhould be called by no one's name, but Chriſt's.

SECT.

SECT. II. N° 2.

CHAP. I. 17—31.

CONTENTS.

THE next argument of St. Paul, to ſtop their followers from glorying in theſe falſe apoſtles, is, that neither any advantage of extraction, nor ſkill in the learning of the jews, nor in the philoſophy and eloquence of the greeks, was that, for which God choſe men to be preachers of the goſpel. Thoſe, whom he made choice of, for overturning the mighty and the learned, were mean, plain, illiterate men.

TEXT.

17 For Chriſt ſent me not to baptize, but to preach the goſpel: not
with wiſdom of words, leſt the croſs of Chriſt ſhould be made of
none effect.
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.
19 For it is written, I will deſtroy the wiſdom of the wiſe, and will
bring to nothing the underſtanding of the prudent.
20 Where is the wiſe? where is the ſcribe? where is the diſputer of this
world? hath not God made fooliſh the wiſdom of this world?

PARAPHRASE.

17 For Chriſt ſent me not to baptize, but to preach the goſpel:
not with learned and eloquent harangues, leſt thereby the
virtue and efficacy of Chriſt's ſufferings and death ſhould be
overlooked and neglected, if the ſtreſs of our perſuaſion ſhould
18 be laid on the learning and quaintneſs of our preaching. For
the plain inſiſting on the death of a crucified Saviour is, by
thoſe, who periſh, received as a fooliſh, contemptible thing;
19 though to us, who are ſaved, it be the power of God, Con-
formable to what is prophesied by Iſaiah: "I will deſtroy
"the wiſdom of the wiſe, and I will bring to nothing the
20 "underſtanding of the prudent." Where is the philoſopher,
ſkilled in the wiſdom of the greeks? Where the ſcribe[a],
ſtudied

NOTE.

20 [a] Scribe was the title of a learned man amongſt the jews; one verſed in their law and rites, which was the ſtudy of their doctors and rabbies. It is likely the falſe apoſtle, ſo much concerned in theſe two epiſtles to the corinthians, who was a jew, pretended to ſomething of this kind, and magnified

 himſelf

TEXT.

21 For after that, in the wisdom of God, the world, by wisdom, knew not God, it pleased God, by the foolishness of preaching, to save them that believe.

22 For the jews require a sign, and the greeks seek after wisdom:

23 But we preach Christ crucified, unto the jews a stumbling block, and unto the greeks foolishness.

PARAPHRASE.

studied in the learning of the jews? Where the professor of human arts and sciences? Hath not God rendered all the learning and wisdom of this world foolish, and useless for the
21 discovery of the truths of the gospel? For since the world, by their natural parts, and improvements in what, with them, passed for wisdom, acknowledged not the one, only, true God, though he had manifested himself to them, in the wise contrivance and admirable frame of the visible works of the creation; it pleased God, by the plain, and (as the world esteems it) foolish doctrine of the gospel, to save those who
22 receive and believe it. Since[b] both the jews demand extraordinary signs and miracles; and the greeks seek wisdom;
23 But I have nothing else to preach to them, but Christ crucified, a doctrine offensive to the hopes and expectations of the

NOTES.

himself thereupon; otherwise it is not probable, that St. Paul should name, to the corinthians, a sort of men not much known, or valued, amongst the greeks. This, therefore, may be supposed to be said to take off their glorying in their false apostle.

22 b Ἐπειδὲ καὶ, "since both." These words used here, by St. Paul, are not certainly idle and insignificant, and therefore I see not how they can be omitted in the translation.

Ἐπειδὲ is a word of reasoning, and, if minded, will lead us into one of St. Paul's reasonings here, which the neglect of this word makes the reader overlook. St. Paul, in ver. 21, argues thus in general: "Since the world, by "their natural parts and improvements, did not attain to a right and saving "knowledge of God, God, by the preaching of the gospel, which seems fool-"ishness to them, was pleased to communicate that knowledge to those who "believed."

In the three following verses, he repeats the same reasoning, a little more expressly applied to the people he had here in his view, viz. jews and greeks; and his sense seems to be this: "Since the jews, to make any doctrine go down "with them, require extraordinary signs of the power of God to accompany "it, and nothing will please the nice palates of the learned greeks, but wisdom; "and though our preaching of a crucified Messiah be a scandal to the jews, and "foolishness to the greeks, yet we have what they both seek; for both jew "and gentile, when they are called, find the Messiah, whom we preach, to be "the power of God, and the wisdom of God."

25, 27, 28. He that will read the context, cannot doubt but that St. Paul, by what he expresses in these verses, in the neuter gender, means persons, the whole argument of the place being about persons, and their glorying: and not about things.

TEXT.

24 But unto them, which are called, both jews and greeks, Christ, the power of God, and the wisdom of God:
25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.
26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.
27 But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty:
28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:
29 That no flesh should glory in his presence.

PARAPHRASE.

the jews; and foolish to the acute men of learning, the
24 greeks; But yet it is to these, both jews and greeks, (when they are converted) Christ, the power of God, and Christ the
25 wisdom of God: Because that, which seems foolishness in those, who came from God, surpasses the wisdom of man; and that, which seems weakness in those sent by God, surpasses
26 the power of men. For reflect upon yourselves, brethren, and you may observe, that there are not many of the wise and learned men, not many men of power, or of birth, among
27 you, that are called. But God hath chosen the foolish men, in the account of the world, to confound the wise; and God hath chosen the weak men of the world, to confound the
28 mighty: The mean men of the world, and contemptible, has God chosen, and those that are of no account, are nothing[c],
29 to displace those that are: That so there might be no room, or

NOTE.

28 [c] Τὰ μὴ ὄντα, "Things that are not," I think may well be understood of the gentiles, who were not the people of God, and were counted as nothing, by the jews; and we are pointed to this meaning, by the words καταισχύνῃ & καταργήσῃ, by "the foolish and weak things," i. e. by simple, illiterate and mean men, God would make ashamed the learned philosophers, and great men of the nations; but, by the μὴ ὄντα, "things that are not," he would abolish the things that are, as, in effect, he did abolish the jewish church, by the christian, taking in the gentiles to be his people, in the place of the rejected jews, who, until then, were his people. This St. Paul mentions here, not by chance, but pursuant to his main design, to stay their glorying in their false apostle, who was a jew; by showing that, whatever that head of the faction might claim, under that pretence, as it is plain he did stand upon it (see 2 Cor. xi. 21, 22.) he had not any the least title to any esteem, or respect, upon that account; since the jewish nation was laid aside, and God had chosen the gentiles to take their place, and to be his church and people instead of them; vid. note on ch. ii. ver. 6. There one may see, who are the καταργούμενοι, "the "abolished," whom God says here, καταργήσῃ, he will abolish.

TEXT.

30 But of him are ye, in Christ Jesus, who, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption:
31 That, according as it is written, "He that glorieth, let him glory "in the Lord."

PARAPHRASE.

30 or pretence, for any one to glory in his presence. Natural, human abilities, parts or wisdom, could never have reached this way to happiness: it is to his wisdom alone, that ye owe the contrivance of it; to his revealing of it, that ye owe the knowledge of it; and it is from him alone, that you are in Christ Jesus, whom God has made to us, christians, wisdom, and righteousness, and sanctification, and redemption, which is all the dignity and pre-eminence, all that is of any value,
31 amongst us christians: That, as it is written, He that glorieth, should glory only in the Lord.

SECT. II. N° 3.

CHAP. II. 1—5.

CONTENTS.

FARTHER to keep them from glorying in their leaders, he tells them, that as the preachers of the gospel, of God's choosing, were mean and illiterate men, so the gospel was not to be propagated, nor men to be established in the faith, by human learning and eloquence, but by the evidence it had, from the revelation contained in the Old Testament, and from the power of God, accompanying and confirming it with miracles.

TEXT.

1 AND I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

PARAPHRASE.

1 AND I, brethren, when I came and preached the gospel to you, I did not endeavour to set it off with any ornaments of rhetoric, or the mixture of human learning, or philosophy; but plainly declared it to you, as a doctrine coming from

TEXT.

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

PARAPHRASE.

2 from God, revealed and attested[a] by him. For I resolved to own, or show, no other knowledge among you, but the know-
3 ledge[b], or doctrine of Jesus Christ, and of him crucified. All my carriage among you had nothing in it, but the appearance
4 of weakness and humility, and fear of offending you[c]. Neither did I in my discourses, or preaching, make use of any human art of persuasion, to inveigle you. But the doctrine of the gospel, which I proposed, I confirmed and inforced by what the

NOTES.

1 2 Τὸ μαρτύριον τοῦ Θεοῦ, "The testimony of God," i. e. what God hath revealed and testified in the Old Testament; the apostle here declares to the corinthians, that, when he brought the gospel to them, he made no use of any human science, improvement, or skill; no insinuations of eloquence, no philosophical speculations, or ornaments of human learning, appeared in any thing he said to persuade them: all his arguments were, as he tells them, ver. 4, from the revelation of the Spirit of God, in the predictions of the Old Testament, and the miracles, which he (Paul) did among them, that their faith might be built wholly upon the Spirit of God, and not upon the abilities and wisdom of man; though μαρτύριον τοῦ Θεοῦ, "The testimony of God," agrees very well with so much of St. Paul's meaning, as relates to his founding his preaching on the testimony of God, yet those copies, which read μυστήριον, mystery, for μαρτύριον, testimony, seem more perfectly to correspond with St. Paul's sense in the whole latitude of it. For though he owns the doctrine of the gospel, dictated by the Spirit of God, to be contained in the scriptures of the Old Testament, and builds upon revelation; yet he every where teaches, that it remained a secret there, not understood, till they were led into the hidden, evangelical meaning of those passages, by the coming of Jesus Christ, and by the assistance of the Spirit, in the times of the Messiah, and then published to the world, by the preachers of the gospel: and therefore he calls it, especially that part of it which relates to the gentiles, almost every where, μυστήριον, mystery. See particularly Rom. xvi 25, 26.

2 [b] St. Paul, who was himself a learned man, especially in the jewish knowledge, having, in the foregoing chapter, told them, that neither the jewish learning, nor grecian sciences, give a man any advantage, as a minister of the gospel; he here reminds them, that he made no show or use of either, when he planted the gospel among them; intimating thereby, that those were not things for which their teachers were to be valued, or followed.

3 [c] St. Paul, by thus setting forth his own modest and humble behaviour amongst them, reflects on the contrary carriage of their false apostle, which he describes in words at length, 2 Cor. xi. 20.

TEXT.

5 That your faith ſhould not ſtand in the wiſdom of men, but in the power of God.

PARAPHRASE.

the Spirit[d] had revealed and demonſtrated of it, in the Old Teſtament, and by the power of God, accompanying it with
5 miraculous operations: That your faith might have its foundation, not in the wiſdom and endowments of men, but in the power of God[e].

NOTES.

4 [d] There were two ſorts of arguments, wherewith the apoſtle confirmed he goſpel; the one was the revelations made concerning our Saviour, by ypes and figures, and prophecies of him, under the law; the other, miracles nd miraculous gifts accompanying the firſt preachers of the goſpel, in the publiſhing and propagating of it. The latter of theſe St. Paul here calls Power; the former, in this chapter he terms Spirit; ſo ver. 12, 14 "Things of the Spirit of God, and ſpiritual things," are things which are revealed by the Spirit of God, and not diſcoverable by our natural faculties.

5 [e] Their faith being built wholly on divine revelation and miracles, whereby all human abilities were ſhut out, there could be no reaſon for any of them to boaſt themſelves of their teachers, or value themſelves upon their being the followers of this or that preacher, which St. Paul hereby obviates.

SECT. II. N° 4.

CHAP. II. 6—16.

CONTENTS.

THE next argument the apoſtle uſes to ſhow them, that they had no reaſon to glory in their teachers, is, that the knowledge of the goſpel was not attainable by our natural parts, however they were improved by arts and philoſophy, but was wholly owing to revelation.

TEXT.

6 Howbeit we ſpeak wiſdom amongſt them that are perfect: yet not the wiſdom of this world, nor of the princes of this world, that come to nought.

PARAPHRASE.

6 Howbeit, that which we preach is wiſdom, and known to be ſo, among thoſe who are thoroughly inſtructed in the chriſtian religion,

PARAPHRASE.

religion, and take it upon its true principles[a]: but not the wisdom of this world[b], nor of the princes[c], or great men of this

NOTES.

6 [a] [Perfect] here is the same with spiritual, ver. 15; one, that is so perfectly well apprized of the divine nature and original of the christian religion, that he sees and acknowledges it to be all a pure revelation from God, and not, in the least, the product of human discovery, parts, or learning; and so, deriving it wholly from what God hath taught, by his Spirit, in the sacred scriptures, allows not the least part of it to be ascribed to the skill or abilities of men, as authors of it, but received as a doctrine coming from God alone. And thus, Perfect, is opposed to, Carnal, ch. iii. 1, 3. i. e. such babes in christianity, such weak and mistaken christians, that they thought the gospel was to be managed, as human arts and sciences amongst men of the world; and those were better instructed, and were more in the right, who followed this master or teacher, rather than another; and so glorying in being the scholars, one of Paul, and another of Apollos, fell into divisions and parties about it, and vaunted one over another: whereas, in the school of Christ, all was to be built on the authority of God alone, and the revelation of his Spirit in the sacred scriptures.

[b] "Wisdom of this world," i. e. the knowledge, arts and sciences attainable by man's natural parts and faculties; such as man's wit could find out, cultivate and improve: "or of the princes of this world," i. e. such doctrines, arts and sciences, as the princes of the world approve, encourage and endeavour to propagate.

[c] Though by Ἀρχοντες τȣ̃ αἰῶνος τȣ́τȣ, may here be understood the princes, or great men, of this world, in the ordinary sense of these words; yet he that well considers ver. 28. of the foregoing chapter, and ver. 8. of this chapter, may find reason to think, that the apostle here principally designs the rulers and great men of the jewish nation. If it be objected, that there is little ground to think that St. Paul, by the wisdom he disowns, should mean that of his own nation, which the greeks of Corinth (whom he was writing to) had little acquaintance with, and had very little esteem for; I reply, that to understand this right, and the pertinency of it, we must remember, that the great design of St. Paul, in writing to the corinthians, was to take them off from the respect and esteem that many of them had for a false apostle, that was got in among them, and had there raised a faction against St. Paul. This pretended apostle, it is plain from 2 Cor. xi. 22, was a jew, and as it seems, 2 Cor. v. 16, 17, valued himself upon that account, and possibly boasted himself to be a man of note, either by birth, or alliance, or place, or learning, among that people, who counted themselves the holy and illuminated people of God; and, therefore, to have a right to sway among these new heathen converts. To obviate this claim of his to any authority, St. Paul here tells the corinthians, that the wisdom and learning of the jewish nation led them not into the knowledge of the wisdom of God, i. e. the gospel revealed in the Old Testament, evident in this, that it was their rulers and rabbies, who stiffly adhering to the notions and prejudices of their nation, had crucified Jesus, the Lord of glory, and were now themselves, with their state and religion, upon the point to be swept away and abolished. It is to the same purpose, that 2 Cor. v. 16—19. he tells the corinthians, That "he knows no man after the flesh," i. e. that he acknowledges no dignity of birth, or descent, or outward national privileges. The old things of the jewish constitution are past and gone; whoever is in Christ, and enteretb into his kingdom, is in a new creation, wherein all things are new, all things are from God: no right, no claim, or preference, derived to any one, from any former institution; but every one's dignity consists solely in this, that God had reconciled him to himself, not imputing his former trespasses to him.

TEXT.

7 But we ſpeak the wiſdom of God in a myſtery, even the hidden wiſdom, which God ordained, before the world, unto our glory.

PARAPHRASE.

7 this world[d], who will quickly be brought to nought[e]. But we ſpeak the wiſdom of God[f], contained in the myſterious and the obſcure prophecies of the Old Teſtament[g], which has been therein

NOTES.

[d] Αἰών ἑτος, which we tranſlate "this world," ſeems to me to ſignify commonly, if not conſtantly, in the New Teſtament, that ſtate which, during the moſaical conſtitution, men, either jews or gentiles, were in, as contradiſtinguiſhed to the evangelical ſtate, or conſtitution, which is commonly called, Αἰών μέλλων, or ἐρχόμενος, "the world to come."

[e] Τῶν καταργουμένων, "who are brought to nought," i. e. who are vaniſhing. If "the wiſdom of this world, and of the princes of this world," be to be underſtood, of the wiſdom and learning of the world, in general, as contradiſtinguiſhed to the doctrine of the goſpel, then the words are added, to ſhow what folly it is for them to glory, as they do, in their teachers, when all that worldly wiſdom and learning, and the great men, the ſupporters of it, would quickly be gone; whereas all true and laſting glory came only from Jeſus Chriſt, the Lord of glory. But if theſe words are to be underſtood of the jews, as ſeems moſt conſonant, both to the main deſign of the epiſtle, and to St. Paul's expreſſions here; then his telling them, that the princes of the jewiſh nation are brought to nought, is to take them off from glorying in their judaizing, falſe apoſtle; ſince the authority of the rulers of that nation, in matters of religion, was now at an end, and they, with all their pretences, and their very conſtitution itſelf, were upon the point of being aboliſhed and ſwept away, for having rejected and crucified the Lord of glory.

7 [f] "Wiſdom of God," is uſed here for the doctrine of the goſpel, coming immediately from God, by the revelation of his Spirit; and, in this chapter, is ſet in oppoſition to all knowledge, diſcoveries and improvements whatſoever, attainable by human induſtry, parts and ſtudy; all which he calls, "the wiſdom of the world, and man's wiſdom." Thus diſtinguiſhing the knowledge of the goſpel, which was derived wholly from revelation, and could be had no other way, from all other knowledge whatſoever.

[g] What the Spirit of God had revealed of the goſpel, during the times of the law, was ſo little underſtood by the jews, in whoſe ſacred writings it was contained, that it might well be called the "wiſdom of God in a myſtery," i. e. declared in obſcure prophecies, and myſterious expreſſions, and types. Though this be undoubtedly ſo, as appears by what the jews both thought and did, when Jeſus the Meſſiah, exactly anſwering what was foretold of him, came amongſt them, yet by "the wiſdom of God, in the myſtery, wherein it was "hid, though purpoſed by God, before the ſettling of the jewiſh œcomony," St. Paul ſeems more peculiarly to mean, what the gentiles, and conſequently the corinthians, were more peculiarly concerned in, viz. God's purpoſe of calling the gentiles to be his people under the Meſſiah; which, though revealed in the Old-Teſtament, yet was not in the leaſt underſtood, until the times of the goſpel, and the preaching of St. Paul, the apoſtle of the gentiles; which, therefore, he ſo frequently calls a myſtery. The reading and comparing Rom. xvi. 25, 26. Eph. iii 3—9 ch. vi. 19. 20. Col. i. 26, 27. and ii. 1, 8. and iv. 3, 4. will give light to this. To which give me leave to obſerve, upon the uſe of the word Wiſdom, here, that St. Paul, ſpeaking of God's calling the gentiles cannot, in mentioning it, forbear expreſſions of his admiration of the great and incomprehenſible wiſdom of God therein. See Eph. iii. 8, 10. Rom. xi. 33.

TEXT.

8 Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.
9 But, as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

PARAPHRASE.

therein concealed and hid: though it be what God predetermined, in his own purpose, before the jewish constitution[h], to the glory of us[i], who understand, receive, and preach it:
8 Which none of the rulers among the jews understood; for, if they had, they would not have crucified the Lord Christ,
9 who has in his hands the disposing of all true glory. But they knew it not, as it is written, "Eye hath not seen, nor ear "heard, nor have the things, that God hath prepared for "them

NOTES.

h Πρὸ τῶν αἰώνων, signifies properly "before the ages," and I think it may be doubted, whether these words, "before the world," do exactly render the sense of the place. That αἰὼν, or αἰῶνες, should not be translated, "the "world," as in many places they are, I shall give one convincing instance, among many, that may be brought, viz. Eph. iii. 9. compared with Col. i. 26. The words in Colossians are, τὸ μυστηριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων, thus rendered in the English translation, "which hath been hidden from ages;" but in Eph. iii. 9, a parallel place, the same words, τῷ μυστηρίῳ τῷ ἀποκεκρυμμένῳ ἀπὸ τῶν αἰωνων, are translated, "The mystery which, from the beginning "of the world, hath been hid." Whereas it is plain from Col. i. 26. ἀπὸ τῶν αἰώνων does not signify the epoch, or commencement of the concealment, but those from whom it was concealed. It is plain, the apostle, in the verse immediately preceding, and that following this, which we have before us, speaks of the jews; and therefore πρὸ τῶν αἰώνων here may be well understood to mean, "Before the ages of the jews;" and so ἀπ' αἰώνων, "from the ages "of the jews," in the other two mentioned texts. Why αἰῶνες in these, and other places, as Luke i. 70. and Acts iii. 21. and elsewhere, should be appropriated to the ages of the jews, may be owing to their counting by ages, or jubilees, vid. Dr. Burthogge in his judicious treatise, "Christianity a revealed "mystery," cap. 2. page 17.

i St. Paul here opposes the true glory of a christian, to the glorying, which was amongst the corinthians, in the eloquence, learning, or any other quality of their factious leaders; for St. Paul, in all his expressions, has an eye on his main purpose; as if he should have said, "Why do you make divisions, by "glorying, as you do, in your distinct teachers; the glory that God has or-"dained us christian teachers and professors to, is to be expounders, preachers, "and believers of those revealed truths and purposes of God, which, though "contained in the sacred scriptures of the Old Testament, were not understood "in former ages. This is all the glory that belongs to us, the disciples of "Christ, who is the Lord of all power and glory, and herein has given us, "what far excels all, that either Jews, or Gentiles, had any expectation of, "from what they gloried in:" vid. ver. 9. Thus St. Paul takes away all matter of glorying from the false apostle, and his factious followers among the corinthians. The excellency of the gospel-ministration, see also 2 Cor. iii. 6—11.

TEXT.

10 But God hath revealed them unto us, by his Spirit; for the Spirit
searcheth all things; yea, the deep things of God.
11 For what man knoweth the things of a man, save the spirit of a 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 we might know the things, that are freely
given to us of God.
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.

PARAPHRASE.

" them that love him, entered into the heart or thoughts of
10 " man." But these things, which are not discoverable by
man's natural faculties and powers, God hath revealed to us,
by his Spirit, which searcheth out all things, even the deep
counsels of God, which are beyond the reach of our abilities
11 to discover. For, as no man knoweth what is in the mind of
another man, but only the spirit of the man himself, that is
in him; so, much less doth any man know, or can discover,
the thoughts and counsels of God, but only the Spirit of God.
12 But we[k] have received, not the spirit of the world[l], but the
Spirit, which is of God, that we might know what things are
in the purpose of God, out of his free bounty to bestow upon
13 us. Which things we not only know, but declare also; not
in the language and learning, taught by human eloquence and
philosophy, but in the language and expressions, which the
Holy Ghost teacheth, in the revelations contained in the holy
scriptures, comparing one part of the revelation[m] with another.

NOTES.

12 [k] We, the true apostles, or rather I; for though he speaks in the plural number, to avoid ostentation, as it might be interpreted; yet he is here justifying himself, and showing the corinthians, that none of them had reason to forsake and slight him, to follow and cry up their false apostle. And that he speaks of himself, is plain from the next verse, where he saith, " We speak " not in the words which man's wisdom teacheth," the same which he says of himself, ch. i. ver. 17, " I was sent to preach, not with wisdom of words." And chap. ii. ver. 1, " I came to you, not with excellency of speech, or of " wisdom."

[l] As he puts princes of the world, ver. 6, 8, for the rulers of the jews, so here he puts " Spirit of the world" for the notions of the jews; that worldly spirit, wherewith they interpreted the Old Testament, and the prophecies of the Messiah and his kingdom; which spirit, in contradistinction to the Spirit of God, which the Roman converts had received, he calls the spirit of bondage, Rom. viii. 15.

13 [m] It is plain " the spiritual things," he here speaks of, are the unsearchable counsels of God, revealed by the Spirit of God, which therefore he calls " spiritual things."

TEXT.

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 things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.

PARAPHRASE.

14 ther. [n] But a man, who hath no other help, but his own natural faculties, how much soever improved by human arts and sciences, cannot receive the truths of the gospel, which are made known by another principle only, viz. the Spirit of God revealing them; and therefore seem foolish and absurd to such a man: nor can he, by the bare use of his natural faculties, and the principles of human reason, ever come to the knowledge of them; because it is, by the studying of divine revelation alone, that we can attain the knowledge of
15 them. But he, that lays his foundation in divine revelation[o], can judge what is, and what is not, the doctrine of the gospel, and of salvation; he can judge who is, and who is not, a good minister and preacher of the word of God: but others, who are bare animal men[n], that go not beyond the discoveries made by the natural faculties of human understanding, without the help and study of revelation, cannot judge of such an
16 one, whether he preacheth right and well, or not. For who, by the bare use of his natural parts, can come to know the mind of the Lord, in the design of the gospel, so as to be able to instruct him[o] [the spiritual man] in it? But I, who, renouncing all human learning and knowledge in the case, take all, that I preach, from divine revelation alone, I am sure, that therein I have the mind of Christ; and, therefore, there is no reason why any of you should prefer other teachers to me; glory in them who oppose and vilify me; and count it an honour to go for their scholars, and be of their party.

NOTES.

14, 15, [n] Ψυχικὸς, "the animal man," and πνευματικὸς, "the spiritual "man," are opposed by St. Paul in ver. 14, 15, the one signifying a man, that has no higher principles to build on, than those of natural reason; the other, a man, that founds his faith and religion on divine revelation. This is what appears to be meant by natural, or rather animal man, and spiritual, as they stand opposed, in these two verses.

16 [o] Αὐτὸν him, refers here to spiritual man, in the former verse, and not to Lord, in this. For St. Paul is showing here, not that a natural man, and a mere philosopher, cannot instruct Christ; this no-body, pretending to be a christian, could own: but that a man, by his bare natural parts, not knowing the mind of the Lord, could not instruct, could not judge, could not correct a preacher of the gospel, who built upon revelation, as he did, and therefore it was sure he had the mind of Christ.

SECT.

SECT. II. N° 5.

CHAP. III. 1.—IV. 20.

CONTENTS.

THE next matter of boasting, which the faction made use of, to give the pre-eminence and preference to their leader, above St. Paul, seems to have been this; that their new teacher had led them farther, and given them a deeper insight into the mysteries of the gospel, than St. Paul had done. To take away their glorying on this account, St. Paul tells them, that they were carnal, and not capable of those more advanced truths, or any thing, beyond the first principles of christianity, which he had taught them; and, though another had come and watered what he had planted, yet neither planter, nor waterer, could assume to himself any glory from thence, because it was God alone, that gave the increase. But, whatever new doctrines they might pretend to receive, from their magnified, new apostle, yet no man could lay any other foundation, in a christian church, but what he, St. Paul, had laid, viz. that "Jesus is the Christ;" and, therefore, there was no reason to glory in their teachers: because, upon this foundation, they, possibly, might build false, or unsound doctrines, for which they should receive no thanks from God; though, continuing in the faith, they might be saved. Some of the particular hay and stubble, which this leader brought into the church at Corinth, he seems particularly to point at, chap. iii. 16, 17, viz. their defiling the church, by retaining, and, as it may be supposed, patronizing the fornicator, who should have been turned out, chap. v. 7—13. He further adds, that these extolled heads of their party were, at best, but men; and none of the church ought to glory in men; for even Paul, and Apollos, and Peter, and all the other preachers of the gospel, were for the use and benefit, and glory of the church, as the church was for the glory of Christ.

Moreover, he shows them, that they ought not to be puffed up, upon the account of these their new teachers, to the undervaluing of him, though it should be true, that they had learned more from them, than from himself, for these reasons:

1. Because all the preachers of the gospel are but stewards of the mysteries of God; and, whether they have been faithful in their stewardship, cannot be now known; and, therefore, they ought not to be some of them magnified and extolled, and others depressed and blamed, by their hearers here, until Christ their Lord come; and then he, knowing how they have behaved themselves

ſelves in their miniſtry, will give them their due praiſes. Beſides, theſe ſtewards have nothing, but what they have received; and, therefore, no glory belongs to them for it.

2. Becauſe, if theſe leaders were (as was pretended) apoſtles, glory, and honour, and outward affluence here, was not their portion, the apoſtles being deſtined to want, contempt and perſecution.

3. They ought not to be honoured, followed and gloried in, as apoſtles, becauſe they had not the power of miracles, which he intended ſhortly to come, and ſhow they had not.

TEXT.

1 AND I, brethren, could not ſpeak unto you as unto ſpiritual, but as unto carnal, even as unto babes in Chriſt.

PARAPHRASE.

1 AND I, brethren, found you ſo given up to pride and vain-glory, in affectation of learning and philoſophical knowledge[a], that I could not ſpeak to you as ſpiritual[b], i. e. as to men not wholly depending on philoſophy, and the diſcoveries of natural reaſon; as to men, who had reſigned themſelves up, in matters of religion, to revelation, and the knowledge which comes only from the Spirit of God; but as to carnal[c], even as to babes, who yet retained a great many childiſh

NOTES.

1 [a] Vid. ch. i. 22. and iii. 18.

[b] Here πνευματικὸς, ſpiritual, is oppoſed to σάρκικὸς, carnal, as, ch. ii. 14, it is to ψυχικὸς, natural, or rather animal: ſo that here we have three ſorts of men, 1. Carnal. i. e. ſuch as are ſwayed by fleſhly paſſions and intereſts. 2. Animal, i. e. ſuch as ſeek wiſdom, or a way to happineſs, only by the ſtrength and guidance of their own natural parts, without any ſupernatural light, coming from the Spirit of God, i. e. by reaſon without revelation, by philoſophy without ſcripture. 3. Spiritual, i. e. ſuch as ſeek their direction to happineſs, not in the dictates of natural reaſon and philoſophy, but in the revelations of the Spirit of God, in the holy ſcriptures.

1 [c] Here σαρκικὸς, carnal, is oppoſed to πνευματικὸς, ſpiritual, in the ſame ſenſe, that ψυχικὸς, natural, or animal, is oppoſed to πνευματικὸς, ſpiritual, chap. ii. 14. as appears by the explication, which St. Paul himſelf gives here to σαρκικὸς, carnal: for he makes the carnal to be all one with babes in Chriſt, v. 1. i. e. ſuch as had not their underſtandings yet fully opened to the true grounds of the chriſtian religion, but retained a great many childiſh thoughts about it, as appeared by their diviſions; one for the doctrine of his maſter, Paul; another for that of his maſter, Apollos; which, if they had been ſpiritual, i. e. had looked upon the doctrine of the goſpel to have come ſolely from the Spirit of God, and to be had only from revelation, they could not have done. For then all human mixtures, of any thing derived, either from Paul or Apollos, or any other man, had been wholly excluded. But they, in theſe diviſions, profeſſed to hold their religion, one from one man, and another from another; and were thereupon divided into parties. This, he tells them, was to be carnal, and περιπατεῖν κατὰ ἄνθρωπον, to be led by principles purely human,

TEXT.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.
3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?
4 For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?

PARAPHRASE.

childish and wrong notions about it: this hindered me, that I could not go so far, as I desired, in the mysteries of the christian religion; but was fain to content myself with instructing you in the first principles[d], and more obvious and easy doctrines
2 of it. I could not apply myself to you, as to spiritual men[e], that could compare spiritual things with spiritual, one part of scripture with another, and thereby understand the truths revealed by the Spirit of God, discerning true from false doctrines, good and useful, from evil[f] and vain opinions. A further discovery of the truths and mysteries of christianity, depending wholly on revelation, you were not able to bear, then;
3 nor are you yet able to bear; Because you are carnal, full of envyings, and strife, and factions, upon the account of your knowledge, and the orthodoxy of your particular parties[g].
4 For, whilst you say, one, "I am of Paul;" and another, "I am of Apollos[h]," are ye not carnal, and manage yourselves

NOTES.

human, i. e. to found their religion upon men's natural parts and discoveries, whereas the gospel was wholly built upon divine revelation, and nothing else; and from thence alone those, who were πνευματικοὶ, took it.

d That this is the meaning of the apostle's metaphor of milk and babes, may be seen Heb. v. 12—14.

2 e Vid. chap. ii. 13.

f Vid. Heb. v. 14.

3 g Κατ' ἄνθρωπον, "speaking according to man," signifies speaking according to the principles of natural reason, in contradistinction to revelation: vid. 1 Cor. ix. 8. Gal. i. 11. And so "walking according to man" must here be understood.

4 h From this 4th verse, compared with chap. iv. 6, it may be no improbable conjecture, that the division in this church was only into two opposite parties, whereof the one adhered to St. Paul, the other stood up for their head, a false apostle, who opposed St. Paul. For the Apollos, whom St. Paul mentions here, was one (as he tells us, ver. 6.) who came in, and watered what he had planted; i. e. when St. Paul had planted a church at Corinth, this Apollos got into it, and pretended to instruct them farther, and boasted in his performances amongst them, which St. Paul takes notice of again, 2 Cor. x. 15, 16. Now the Apollos, that he here speaks of, he himself tells us, chap. iv. 6, was another man, under that borrowed name. It is true, St. Paul, in his epistles to the corinthians, generally speaks of these his opposers in the plural number; but it is to be remembered, that he speaks so of himself too, which, as it was the

TEXT.

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 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.

PARAPHRASE.

selves in the conduct, both of your minds and actions, according to barely human principles, and not, as spiritual men, acknowledge all that information, and all those gifts, wherewith the ministers of Jesus Christ are furnished, for the propagation of the gospel, to come wholly from the Spirit of God?

What, then, are any of the preachers of the gospel, that you should glory in them, and divide into parties, under their
5 names? Who, for example, is Paul, or who Apollos? What are they else, but bare ministers, by whose ministry, according to those several abilities and gifts, which God has bestowed upon each of them, ye have received the gospel? They are only servants, employed to bring unto you a religion, derived entirely from divine revelation, wherein human abilities, or wisdom, had nothing to do. The preachers of it are only instruments, by whom this doctrine is conveyed to you, which, whether you look on it in its original, it is not a thing of human invention or discovery; or whether you look upon the gifts of the teachers, who instruct you in it, all is entirely from God alone, and affords you not the least ground to attribute
6 any thing to your teachers. For example, I planted it amongst you, and Apollos watered it: but nothing can from thence be ascribed to either of us: there is no reason for your
7 calling yourselves, some of Paul, and others of Apollos. For neither the planter, nor the waterer, have any power to make it take root, and grow in your hearts; they are as nothing, in that respect; the growth and success is owing to God alone.
8 The planter and the waterer, on this account, are all one, neither of them to be magnified, or preferred, before the other; they are but instruments, concurring to the same end, and therefore ought not to be distinguished, and set in opposition one to another, or cried up, as more deserving one than another.

NOTE.

the less invidious way, in regard of himself, so it was the softer way towards his opposers, though he seems to intimate plainly, that it was one leader that was set up against him.

TEXT.

9 For we are labourers together with God: 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.
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.

PARAPHRASE.

9 another. We, the preachers of the gospel, are but labourers, employed by God, about that which is his work, and from him shall receive reward hereafter, every one according to his own labour; and not from men here, who are liable to make a wrong estimate of the labours of their teachers, preferring those, who do not labour together with God, who do not carry on the design, or work of God, in the gospel, or perhaps do not carry it on, equally with others, who are under-
10 valued by them. Ye who are the church of God, are God's building, in which I, according to the skill and knowledge which God, of his free bounty, has been pleased to give me, and therefore ought not to be to me, or any other, matter of glorying, as a skilful architect, have laid a sure foundation, which is Jesus, the Messiah, the sole and only foundation of
11 christianity, Besides which, no man can lay any other. But, though no man, who pretends to be a preacher of the gospel, can build upon any other foundation, yet you ought not to cry up your new instructor[i] (who has come and built upon the foundation, that I laid) for the doctrines, he builds thereon, as if there were no other minister of the gospel but he.
12 For it is possible a man may build, upon that true foundation, wood, hay, and stubble, things that will not bear the test,
13 when the trial by fire, at the last day[k], shall come. At that day, every man's work shall be tried and discovered, of what
14 sort it is. If what he hath taught be sound and good, and will stand the trial, as silver and gold, and precious stones abide

NOTES.

11 [i] Chap. iv. 15. In this he reflects on the false apostle, 2 Cor. x. 15, 16.
12 [k] When the day of trial and recompence shall be; see chap. iv. 5. where he speaks of the same thing.

TEXT.

15 If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so, as by fire.
16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?
17 If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.
18 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.

PARAPHRASE.

abide in the fire, he shall be rewarded for his labour in the
15 gospel. But, if he hath introduced false or unsound doctrines into christianity, he shall be like a man, whose building, being of wood, hay, and stubble, is consumed by the fire, all his pains in building is lost, and his works destroyed and
16 gone, though he himself should escape and be saved. I told you, that ye are God's building[l]; yea, more than that, ye are
17 the temple of God, in which his Spirit dwelleth. If any man, by corrupt doctrine or discipline, defileth [m] the temple of God, he shall not be saved with loss, as by fire; but him will God destroy: for the temple of God is holy, which
18 temple ye are. Let no man deceive himself, by his success in carrying his point[n]: if any one seemeth to himself, or others, wise[o], in worldly wisdom, so as to pride himself in his parts and dexterity, in compassing his ends; let him renounce all his natural and acquired parts, all his knowledge and ability, that he may become truly wise, in embracing and

NOTES.

16 l Vid. ver. 9.

17 m It is not incongruous to think, that by any man, here, St. Paul designs one particular man, viz. the false apostle, who, it is probable, by the strength of his party, supporting and retaining the fornicator, mentioned ch. v. in the church, had defiled it; which may be the reason, why St. Paul so often mentions fornication, in this epistle, and that, in some places, with particular emphasis, as chap. v. 9. and vi. 13—20. Most of the disorders, in this church, we may look on, as owing to this false apostle; which is the reason, why St. Paul sets himself so much against him, in both these epistles. and makes almost the whole business of them, to draw the corinthians off from their leader, judging, as it is like, that this church could not be reformed, as long as that person was in credit, and had a party among them.

18 n What it was, wherein the craftiness of the person mentioned had appeared, it was not necessary for St. Paul, writing to the corinthians, who knew the matter of fact, to particularize us to: therefore it is left to guess, and possibly we shall not be much out, if we take it to be the keeping the fornicator from censure, so much insisted on by St. Paul, chap. v.

o That by σοφὸς, here, the apostle means a cunning man in business, is plain from his quotation in the next verse, where the Wise, spoken of, are the crafty.

TEXT.

19 For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.
20 And again, The Lord knoweth the thoughts of the wise, that they are vain.
21 Therefore let no man glory in men: for all things are yours:
22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours:
23 And ye are Christ's; and Christ is God's.
IV. 1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
2 Moreover, it is required in stewards, that a man be found faithful.
3 But with me it is a very small thing, that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

PARAPHRASE.

and owning no other knowledge, but the simplicity of the
19 gospel. For all other wisdom, all the wisdom of the world, is foolishness with God: for it is written, "He taketh the
20 "wise in their own craftiness." And again, "The Lord "knoweth the thoughts of the wise, that they are vain."
21 Therefore, let none of you glory in any of your teachers;
22 for they are but men. For all your teachers, whether Paul, or Apollos, or Peter, even the apostles themselves, nay, all the world, and even the world to come, all things are yours, for your sake and use:
23 As you are Christ's, subjects of his kingdom, for his glory; and Christ, and his kingdom, for the glory of God. Therefore, if all your teachers, and so many other greater things, are for you, and for your sakes, you can have no reason to make it a glory to you, that you belong to this, or that, particular teacher amongst you: your true glory is, that you are Christ's, and Christ and all his are God's; and not, that you are this, or that man's scholar or follower.
1 As for me, I pretend not to set up a school amongst you, and as a master to have my scholars denominated from me; no, let no man have higher thoughts of me, than as a minister of Christ, employed as his steward, to dispense the truths and doctrines of the gospel, which are the mysteries which God wrapped up, in types and obscure predictions, where they have lain hid, till by us, his apostles, he now reveals them.
2 Now that, which is principally required and regarded in a steward, is, that he be faithful in dispensing what is com-
3 mitted to his charge. But as for me, I value it not, if I am censured by some of you, or by any man, as not being a faithful steward: nay, as to this, I pass no judgment on myself.

TEXT.

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.
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?
8 Now ye are full, now ye are rich, ye have reigned as kings without

PARAPHRASE.

4 ſelf. For though I can truly ſay, that I know nothing by myſelf, yet am I not hereby juſtified to you: but the Lord, whoſe ſteward I am, at the laſt day will pronounce ſentence on my behaviour in my ſtewardſhip, and then you will know what to
5 think of me. Then judge not either me, or others, before the time, until the Lord come, who will bring to light the dark and ſecret counſels of men's hearts, in preaching the goſpel: and then ſhall every one have that praiſe, that eſtimate ſet upon him, by God himſelf, which he truly deſerves. But praiſe ought not to be given them, before the time, by their
6 hearers, who are ignorant, fallible men. On this occaſion, I have named Apollos and myſelf[p], as the magnified and oppoſed heads of diſtinct factions amongſt you; not that we are ſo, but out of reſpect to you, that I might offend nobody, by naming them; and that you might learn by us, of whom I have written[q], that we are but planters, waterers, and ſtewards, not to think of the miniſters of the goſpel, above what I have written to you of them, that you be not puffed up, each party, in the vain-glory of their own extolled leader, to the crying down and contempt of any other, who is well eſteemed of by
7 others. For what maketh one to differ from another? or what gifts of the Spirit, what knowledge of the goſpel has any leader amongſt you, which he received not, as intruſted to him of God, and not acquired by his own abilities? And if he received it as a ſteward, why does he glory in that, which is not his
8 own? However, you are mightily ſatisfied with your preſent ſtate; you now are full, you now are rich, and abound in every

NOTES.

6 [p] Vid. chap. iii. 4.
[q] Vid. chap. iii. 6, 9. chap. iv. 1.

TEXT.

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 us the apostles last, as it were, appointed to death. For we are made a spectacle unto the world, and to angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honourable, but we are despised.

11 Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it:

13 Being defamed, we intreat: we are made as the filth of the world, and are the off scouring of all things unto this day.

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

PARAPHRASE.

every thing you desire; you have not need of me, but have reigned like princes without me; and I wish truly you did reign, that I might come and share in the protection and
9 prosperity you enjoy, now you are in your kingdom. For I being made an apostle last of all, it seems to me as if I were brought last[r] upon the stage, to be, in my sufferings and death, a spectacle to the world, and to angels, and to men.
10 I am a fool for Christ's sake, but you manage your christian concerns with wisdom. I am weak, and in a suffering condition[s]; you are strong and flourishing; you are honourable,
11 but I am despised. Even to this present hour, I both hunger and thirst, and want cloaths, and am buffeted, wandering
12 without house or home; And maintain myself with the labour of my hands. Being reviled, I bless: being persecuted, I
13 suffer patiently: Being defamed, I intreat: I am made as the filth of the world, and the off-scouring of all things unto this
14 day. I write not these things to shame you; but as a father to warn you, my children, that ye be not the devoted zealous partisans and followers of such, whose carriage is not like this; under whom, however you may flatter yourselves, in truth, you do not reign; but, on the contrary, ye are domineered over, and fleeced by them[t]. I warn you, I say, as your

NOTES.

9 [r] The apostle seems here to allude to the custom of bringing those last upon the theatre, who were to be destroyed by wild beasts.

10 [s] So he uses the word weakness, often, in his epistles to the corinthians, applied to himself: vid. 2 Cor. xii. 10.

14 [t] Vid. 2 Cor. xi. 20. St. Paul here, from ver. 8. to 17, by giving an account of his own carriage, gently rebukes them for following men of a different character, and exhorts them to be followers of himself.

TEXT.

15 For, though you have ten thousand instructors in Christ, yet have ye not many fathers: for, in Christ Jesus, I have begotten you, through the gospel.
16 Wherefore I beseech you, be ye followers of me.
17 For this cause have I 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.
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.
20 For the kingdom of God is not in word, but in power.

PARAPHRASE.

15 your father: For how many teachers soever you may have, you can have but one father; it was I, that begot you in Christ,
16 i. e. I converted you to christianity. Wherefore I beseech
17 you, be ye followers of me[u]. To this purpose I have sent my beloved son Timothy to you, who may be relied upon: he shall put you in mind, and inform you, how I behave myself
18 every-where in the ministry of the gospel[w]. Some, indeed, are puffed up, and make their boasts, as if I would not come
19 to you. But I intend, God willing, to come shortly; and then will make trial, not of the rhetoric, or talking of those boasters, but of what miraculous power of the Holy Ghost is
20 in them. For the doctrine and prevalency of the gospel, the propagation and support of Christ's kingdom, by the conversion and establishment of believers, does not consist in talking, nor in the fluency of a glib tongue, and a fine discourse, but in the miraculous operations of the Holy Ghost.

NOTES.

16 u This he presses again, chap. xi. 1. and it is not likely he would have proposed himself, over and over again, to them, to be followed by them, had the question and contest amongst them been only, whose name they should have borne, his, or their new teacher's. His proposing himself, therefore, thus to be followed, must be understood, in direct opposition to the false apostle, who misled them, and was not to be suffered to have any credit, or followers, amongst them.

17 w This he does to show, that what he taught them, and pressed them to, was not in a pique against his opposer, but to convince them, that all he did, at Corinth, was the very same, and no other, than what he did every where, as a faithful steward and minister of the gospel.

SECT. II. N° 6.

CHAP. IV. 21.—VI. 20.

CONTENTS.

ANOTHER means, which St. Paul makes uſe of, to bring off the corinthians from their falſe apoſtle, and to ſtop their veneration of him, and their glorying in him, is by repreſenting to them the fault and diſorder, which was committed in that church, by not judging and expelling the fornicator; which neglect, as may be gueſſed, was owing to that faction.

1. Becauſe it is natural for a faction to ſupport and protect an offender, that is of their ſide.

2. From the great fear St. Paul was in, whether they would obey him, in cenſuring the offender, as appears by the ſecond epiſtle; which he could not fear, but from the oppoſite faction; they, who had preſerved their reſpect to him, being ſure to follow his orders.

3. From what he ſays, ch. iv. 16, after he had told them, ver. 6. of that chapter, that they ſhould not be puffed up, for any other, againſt him, (for ſo the whole ſcope of his diſcourſe here imports) he beſeeches them to be his followers, i. e. leaving their other guides, to follow him, in puniſhing the offender. For that we may conclude, from his immediately inſiſting on it ſo earneſtly, he had in his view, when he beſeeches them to be followers of him, and conſequently that they might join with him, and take him for their leader, chap. v. 3, 4. he makes himſelf by his ſpirit, as his proxy, the preſident of their aſſembly, to be convened for the puniſhing that criminal.

4. It may further be ſuſpected, from what St. Paul ſays, ch. vi. 1, that the oppoſite party, to ſtop the church-cenſure, pretended that this was a matter to be judged by the civil magiſtrate: nay, poſſibly, from what is ſaid, ver. 6. of that chapter, it may be gathered, that they had got it brought before the heathen judge; or at leaſt from ver. 12. that they pleaded, that what he had done was lawful, and might be juſtified before the magiſtrate. For the judging ſpoken of, chap. vi. muſt be underſtood to relate to the ſame matter it does, chap. v. it being a continuation of the ſame diſcourſe and argument: as is eaſy to be obſerved by any one, who will read it without regarding the diviſions into chapters and verſes, whereby ordinary people (not to ſay others) are often diſturbed in reading the holy ſcripture, and hindered from obſerving the true ſenſe and coherence of it. The whole 6th chapter is ſpent in proſecuting the buſineſs of the fornicator, begun

begun in the 5th. That this is so, is evident from the latter end, as well as beginning of the 6th chapter. And therefore, what St. Paul says of lawful, chap. vi. 12, may, without any violence, be supposed to be said, in answer to some, who might have alleged in favour of the fornicator, that what he had done was lawful, and might be justified by the laws of the country, which he was under: why else should St. Paul subjoin so many arguments (wherewith he concludes this 6th chapter, and this subject) to prove the fornication, in question, to be, by the law of the gospel, a great sin, and consequently fit for a christian church to censure, in one of its members, however it might pass for lawful, in the esteem, and by the laws of gentiles?

There is one objection, which, at first sight, seems to be a strong argument against this supposition; that the fornication, here spoken of, was held lawful by the gentiles of Corinth, and that, possibly, this very case had been brought before the magistrate there, and not condemned. The objection seems to lie in these words, ch. v. 1, "There is fornication heard of amongst you, "and such fornication, as is not heard of amongst the gentiles, "that one should have his father's wife." But yet I conceive the words, duly considered, have nothing in them contrary to my supposition.

To clear this, I take liberty to say, it cannot be thought that this man had his father's wife, whilst, by the laws of the place, she actually was his father's wife; for then it had been μοιχεία and adultery, and so the apostle would have called it, which was a crime in Greece; nor could it be tolerated in any civil society, that one man should have the use of a woman, whilst she was another man's wife, i. e. another man's right and possession.

The case, therefore, here seems to be this; the woman had parted from her husband; which it is plain, from chap. vii. 10, 11, 13, at Corinth, women could do. For if, by the law of that country, a woman could not divorce herself from her husband, the apostle had there, in vain, bid her not leave her husband.

But, however known and allowed a practice it might be, amongst the corinthians, for a woman to part from her husband; yet this was the first time it was ever known that her husband's own son should marry her. This is that, which the apostle takes notice of in these words, "Such a fornication, as is not "named amongst the gentiles." Such a fornication this was, so little known in practice amongst them, that it was not so much as heard, named, or spoken of, by any of them. But, whether they held it unlawful, that a woman, so separated, should marry her husband's son, when she was looked upon to be at liberty from her former husband, and free to marry whom she pleased; that the apostle says not. This, indeed, he declares, that, by the law of Christ, a woman's leaving her husband, and marrying another, is unlawful, ch. vii. 11. and this woman's marrying

her husband's son, he declares, ch. v. 1. (the place before us) to be fornication, a peculiar sort of fornication, whatever the corinthians, or their law, might determine in the case: and, therefore, a christian church might and ought to have censured it, within themselves, it being an offence against the rule of the gospel; which is the law of their society: and they might, and should, have expelled this fornicator, out of their society, for not submitting to the laws of it; notwithstanding that the civil laws of the country, and the judgment of the heathen magistrate, might acquit him. Suitably hereunto, it is very remarkable, that the arguments, that St. Paul uses, in the close of this discourse, chap. vi. 13—20, to prove fornication unlawful, are all drawn solely from the christian institution, ver. 9. That our bodies are made for the Lord, ver. 13. That our bodies are members of Christ, ver. 15. That our bodies are the temples of the Holy Ghost, ver. 19. That we are not our own, but bought with a price, ver. 20. All which arguments concern christians only; and there is not, in all this discourse against fornication, one word to declare it to be unlawful, by the law of nature, to mankind in general. That was altogether needless, and beside the apostle's purpose here, where he was teaching and exhorting christians what they were to do, as christians, within their own society, by the law of Christ, which was to be their rule, and was sufficient to oblige them, whatever other laws the rest of mankind observed, or were under. Those he professes, chap. v. 12, 13, not to meddle with, nor to judge: for, having no authority amongst them, he leaves them to the judgment of God, under whose government they are.

These considerations afford ground to conjecture, that the faction, which opposed St. Paul, had hindered the church of Corinth from censuring the fornicator, and that St. Paul showing them their miscarriage herein, aims thereby to lessen the credit of their leader, by whose influence they were drawn into it. For, as soon as they had unanimously shown their obedience to St. Paul, in this matter, we see his severity ceases, and he is all softness and gentleness to the offender, 2 Cor. ii. 5—8. And he tells them in express words, ver. 9, that his end, in writing to them of it, was to try their obedience: to which let me add, that this supposition, though it had not all the evidence for it, which it has, yet being suited to St. Paul's principal design in this epistle, and helping us the better to understand these two chapters, may deserve to be mentioned.

TEXT.

TEXT.

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

V. 1 It is reported commonly, that there is fornication among you, and such fornication, as is not so much as named amongst the gentiles, that one should have his father's wife.

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 present in spirit, have judged already, as though I were present, concerning him, that hath so done this deed.

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

PARAPHRASE.

21 I purposed to come unto you: But what would you have me do? Shall I come to you, with a rod, to chastise you? Or
1 with kindness, and a peaceable disposition of mind[a]? In short, it is commonly reported, that there is fornication[b] among you, and such fornication, as is not known[c] ordinarily among the heathen, that one should have his father's wife.
2 And yet ye remain puffed up, though it would better have become you to have been dejected, for this scandalous fact amongst you; and in a mournful sense of it, to have removed
3 the offender out of the church. For I truly, though absent in body, yet as present in spirit, have thus already judged, as if I were personally with you, him that committed this fact;
4 When, in the name of the Lord Jesus, ye are assembled, and my

NOTES.

21 [a] He that shall carefully read 2 Cor. i 20.—ii. 11, will easily perceive that this last verse here, of this 4th chapter, is an introduction to the severe act of discipline, which St. Paul was going to exercise amongst them, though absent, as if he had been present. And, therefore, this verse ought not to have been separated from the following chapter, as if it belonged not to that discourse.

1 [b] Vid. chap. iv. 8, 10. The writers of the New Testament seem to use the Greek word πορνεία, which we translate, fornication, in the same sense that the Hebrews used זנות, which we also translate, fornication; though it be certain, both these words, in sacred scripture, have a larger sense than the word, fornication, has in our language; for זנות, amongst the Hebrews, signified, "Turpitudinem," or "Rem turpem," uncleanness, or any flagitious scandalous crime, but more especially, the uncleanness of unlawful copulation and idolatry; and not precisely fornication, in our sense of the word, i. e. the unlawful mixture of an unmarried couple.

[c] [Not known] That the marrying of a son in-law, and a mother-in-law, was not prohibited by the laws of the Roman empire, may be seen in Tully; but yet it was looked on, as so scandalous and infamous, that it never had any countenance from practice. His words in his oration pro Cluentio, § 4, are so agreeable to the present case, that it may not be amiss to set them down: "Nubit genero socrus, nullis auspiciis, nullis auctoribus. O scelus incredibile, & præter hanc unam, in omni vita inauditum!"

TEXT.

5 To deliver ſuch an one unto ſatan, for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.
6 Your glorying is not good: know ye not that a little leaven leaveneth the whole lump?
7 Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt, our paſſover, is ſacrificed for us,
8 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.
9 I wrote unto you, in an epiſtle, not to company with fornicators.
10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then muſt ye needs go out of the world.

PARAPHRASE.

my ſpirit, i. e. my vote, as if I were preſent, making one,
5 by the power of the Lord Jeſus Chriſt, Deliver the offender up to ſatan, that, being put thus into the hands and power of the devil, his body may be afflicted, and brought down, that his ſoul may be ſaved, when the Lord Jeſus comes to judge
6 the world. Your glorying[d], as you do, in a leader, who drew you into this ſcandalous indulgence[e] in this caſe, is a fault in you: ye that are knowing, know you not that a little
7 leaven leaveneth the whole[f] lump? Therefore, laying by that deference and veneration ye had for thoſe leaders you gloried in, turn out from among you that fornicator, that the church may receive no taint from him, that you may be a pure, new lump, or ſociety, free from ſuch a dangerous mixture, which may corrupt you. For Chriſt, our paſſover, is
8 ſlain for us. Therefore let us, in commemoration of his death, and our deliverance by him, be a holy people to him[g].
9 I wrote to you before, that you ſhould not keep company
10 with fornicators. You are not to underſtand by it, as if I meant, that you are to avoid all unconverted heathens, that are fornicators, or covetous, or rapacious, or idolaters, for, then,

NOTES.

6 [d] Glorying is all along, in the beginning of this epiſtle, ſpoken of the preference they gave to their new leader, in oppoſition to St. Paul.

[e] If their leader had not been guilty of this miſcarriage, it had been out of St. Paul's way here to have reproved them, for their glorying in him. But St. Paul is a cloſe writer, and uſes not to mention things, where they are impertinent to his ſubject.

[f] What reaſon he had to ſay this, vid. 2 Cor. xii. 21—"Grex totus in agris
"Unius ſcabie cadit, & porrigine porci."

7 and 8 [g] In theſe two verſes, he alludes to the jews cleanſing their houſes, at the feaſt of the paſſover, from all leaven, the ſymbol of corruption and wickedneſs.

TEXT.

11 But now I have written unto you, not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

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

VI. 1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and, if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge, who are least esteemed in the church.

PARAPHRASE.

11 then, you must go out of the world. But that which I now write unto you, is, that you should not keep company, no, nor eat, with a christian by profession, who is lascivious,
12 covetous, idolatrous, a railer, drunkard, or rapacious. For what have I to do to judge those, who are out of the church? Have ye not a power to judge those, who are members of
13 your church? But, as for those who are out of the church, leave them to God; to judge them belongs to him. Therefore do ye what is your part; remove that wicked one, the
1 fornicator, out of the church. Dare any of you, having a controversy with another, bring it before an heathen judge,
2 to be tried, and not let it be decided by christians[h]? Know ye not that christians shall judge the world? And, if the world shall be judged by you, are ye unworthy to judge ordinary
3 small matters? Know ye not, that we, christians, have power over evil spirits? how much more over the little things re-
4 lating to this animal life? If, then, ye have at any time controversies amongst you, concerning things pertaining to this life, let the parties contending choose arbitrators[i] in the church, i. e. out

NOTES.

3 h Ἅγιοι, saints, is put for christians: ἄδικοι, unjust, for heathens.

4 i Ἐξουθενημένους, "judices non authenticos." Among the jews there was "consessus triumviralis, authenticus," who had authority, and could hear and determine causes, "ex officio;" there was another "consessus triumviralis," which were chosen by the parties; these, though they were not authentic, yet could judge and determine the causes referred to them; these were those, whom St. Paul calls here, ἐξουθενημένους, "judices non authenticos," i. e. referees chosen by the parties. See de Dieu. That St. Paul does not mean by ἐξουθενημένους, "those who are least esteemed," as our English translation reads it, is plain from the next verse.

TEXT.

5 I ſpeak to your ſhame. Is it ſo, that there is not a wiſe man amongſt you? no, not one, that ſhall be able to judge between his brethren?
6 But brother goeth to law with brother, and that before the unbelievers.
7 Now, therefore, there is utterly a fault among you, becauſe ye go to law one with another: why do ye not rather take wrong? why do ye not rather ſuffer yourſelves to be defrauded?
8 Nay, you do wrong and defraud, and that your brethren.
9 Know ye not, that the unrighteous ſhall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind,
10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God.

PARAPHRASE.

5 i. e. out of church-members. Is there not among you, I ſpeak it to your ſhame, who ſtand ſo much upon your wiſdom, one [k] wiſe man, whom ye can think able enough to
6 refer your controverſies to? But one chriſtian goeth to law with another, and that before the unbelievers, in the heathen
7 courts of juſtice. Nay, verily, it is a failure and defect in you, that you ſo far conteſt matters of right, one with another, as to bring them to trial, or judgment: Why do ye not
8 rather ſuffer loſs and wrong? But it is plain, by the man's having his father's wife, that ye are guilty of doing wrong [l], one to another, and ſtick not to do injuſtice, even to your
9 chriſtian brethren. Know ye not, that the tranſgreſſors of the law of Chriſt ſhall not inherit the kingdom of God? Deceive not yourſelves, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind,
10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extor-

NOTES.

5 k Σοφὸς, "wiſe man." If St. Paul uſes this word, in the ſenſe of the ſynagogue, it ſignifies one ordained, or a rabbi, and ſo capacitated to be a judge; for ſuch were called "wiſe men." If in the ſenſe of the Greek ſchools, then it ſignifies a man of learning, ſtudy and parts: if it be taken in the latter ſenſe, it may ſeem to be with ſome reflection on their pretending to wiſdom.

8 l That the wrong, here ſpoken of, was the fornicator's taking and keeping his father's wife, the words of St. Paul, 2 Cor. vii. 12, inſtancing this very wrong, are a ſufficient evidence. And it is not wholly improbable, there had been ſome hearing of this matter, before an heathen judge, or at leaſt talked of; which, if ſuppoſed, will give a great light to this whole paſſage, and ſeveral other in theſe chapters. For thus viſibly runs St. Paul's argument, chap. v. 12, 13, chap. vi. 1, 2, 3, &c. coherent and eaſy to be underſtood, if it ſtood together as it ſhould, and were not chopped in pieces, by a diviſion into two chapters. Ye have a power to judge thoſe, who are of your church; therefore put away from among you that fornicator: you do ill, to let it come before a heathen magiſtrate. Are you, who are to judge the world and angels, not worthy to judge ſuch a matter as this?

TEXT.

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.

12 All things are lawful unto me; but all 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

PARAPHRASE.

11 extortioners, ſhall inherit the kingdom of God. And ſuch were ſome of you: but your paſt ſins are waſhed away, and forgiven you, upon your receiving of the goſpel by baptiſm: but ye are ſanctified[m], i. e. ye are members of Chriſt's church, which conſiſts of ſaints, and have made ſome advances in the reformation of your lives[n] by the doctrine of Chriſt, confirmed to you by the extraordinary operations of the Holy
12 Ghoſt. But[o] ſuppoſing fornication were in itſelf as lawful, as eating promiſcuouſly all ſorts of meat, that are made for the belly, on purpoſe to be eaten; yet I would not ſo far indulge either cuſtom, or my appetite, as to bring my body, thereby,
13 into any diſadvantageous ſtate of ſubjection. As in eating and drinking, though meat be made purpoſely for the belly, and the belly for meat; yet, becauſe it may not be expedient[p] for me, I will not, in ſo evidently a lawful thing as that, go to the utmoſt bounds of my liberty; though there be no danger,

NOTES.

11 m Ἡγιάσθητε, "ſanctified," i. e. have remiſſion of your ſins, ſo ſanctified ſignifies, Heb. x. 10. & 18. compared. He that would perfectly comprehend, and be ſatisfied in the meaning of this place, let him read Heb. ix. 10. particularly ix. 13—23.

n Ἐδικαιώθητε, "ye are become juſt," i. e. are reformed in your lives. See it uſed, Rev. xxii. 11.

12 o St. Paul having, upon occaſion of injuſtice amongſt them, particularly in the matter of the fornicator, warned them againſt that and other ſins, that exclude men from ſalvation, he here re-aſſumes his former argument, about fornication; and, by his reaſoning here, it looks as if ſome among them had pleaded, that fornication was lawful. To which he anſwers, that, granting it be ſo, yet the lawfulneſs of all wholeſome food reaches not the caſe of fornication, and ſhows by ſeveral inſtances, (as particularly the degrading the body, and making what, in a chriſtian, is the member of Chriſt, the member of an harlot) that fornication, upon ſeveral accounts, might be ſo unſuitable to the ſtate of a chriſtian man, that a chriſtian ſociety might have reaſon to animadvert upon a fornicator, though fornication might paſs for an indifferent action in another man.

13 p "Expedient, and brought under power," in this verſe, ſeems to refer to the two parts of the following verſe: the firſt of them to eating, in the firſt part of the 13th verſe, and the latter of them to fornication, in the latter part of the 13th verſe. To make this the more intelligible, it may be fit to remark, that

TEXT.

both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

PARAPHRASE.

danger, that I ſhould thereby bring any laſting damage upon my belly, ſince God will ſpeedily put an end both to belly and food. But the caſe of the body, in reference to women, is far different from that of the belly, in reference to meat. For the body is not made to be joined to a woman [q], much leſs to be joined to an harlot in fornication, as the belly is made for meat, and then to be put an end to, when that uſe ceaſes. But the body is for a much nobler purpoſe, and ſhall ſubſiſt, when the belly and food ſhall be deſtroyed. The body is for our Lord Chriſt, to be a member of him, as our Lord Chriſt has taken a body [r], that he might partake of our nature, and be

NOTES.

that St. Paul ſeems here to obviate ſuch a ſort of reaſoning as this, in behalf of the fornicator: "All ſorts of meats are lawful to chriſtians, who are ſet free "from the law of Moſes; and why are they not ſo, in regard of women, who "are at their own diſpoſals?" To which St. Paul replies, "Though my belly "was made only for eating, and all ſorts of meat were made to be eaten, and "ſo are lawful for me, yet I will abſtain from what is lawful, if it be not con-"venient for me, though my belly will be certain to receive no prejudice by "it, which will affect it in the other world; ſince God will there put an end "to the belly, and all uſe of food. But, as to the body of a chriſtian, the "caſe is quite otherwiſe; that was not made for the enjoyment of women, but "for a much nobler end, to be a member of Chriſt's body; and ſo ſhall laſt "for ever, and not be deſtroyed, as the belly ſhall be. Therefore, ſuppoſing "fornication to be lawful in itſelf, I will not ſo debaſe and ſubject my body, "and do it that prejudice, as to take that, which is a member of Chriſt, and "make it the member of an harlot; this ought to be had in deteſtation by all "chriſtians." The context is ſo plain in the caſe, that interpreters allow St. Paul to diſcourſe here, upon a ſuppoſition of the lawfulneſs of fornication. Nor will it appear at all ſtrange, that he does ſo, if we conſider the argument he is upon. He is here convincing the corinthians, that though fornication were to them an indifferent thing, and were not condemned in their country, more than eating any ſort of meat: yet there might be reaſons why a chriſtian ſociety might puniſh it, in their own members, by church-cenſures, and expulſion of the guilty. Conformably hereunto we ſee, in what follows here, that all the arguments uſed by St. Paul, againſt fornication, are brought from the incongruity it hath with the ſtate of a chriſtian, as a chriſtian; but nothing is ſaid againſt it as a fault in a man, as a man; no plea uſed, that it is a ſin, in all men, by the law of nature. A chriſtian ſociety, without entering into that inquiry, or going ſo far as that, had reaſon to condemn and cenſure it, as not comporting with the dignity and principles of that religion, which was the foundation of their ſociety.

q "Woman" I have put in this, to make the apoſtle's ſenſe underſtood the eaſier. For he arguing here, as he does, upon the ſuppoſition, that fornication is in itſelf lawful; fornication, in theſe words, muſt mean the ſuppoſed, lawful enjoyment of a woman: otherwiſe it will not anſwer the foregoing inſtance, of the belly and eating.

r "And the Lord for the body;" ſee Heb. ii. 5—18.

TEXT.

14 And God hath both raised up the Lord, and will also raise us up, 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 an harlot? God forbid.
16 What, know ye not, that he, which is joined to an harlot, is one body? For two (saith he) shall be one flesh.
17 But he, that is joined unto the Lord, is one spirit.
18 Flee fornication. Every sin that a man doth, is without the body: but he that committeth fornication, sinneth against his own body.

PARAPHRASE.

14 be our head. So that, as God has already raised him up, and given him all power, so he will raise us up likewise, who are his members, to [s] the partaking in the nature of his glorious
15 body, and the power he is vested with in it. Know ye not, ye who are so knowing, that our bodies are the members of Christ? Will ye, then, take the members of Christ, and
16 make them the members of an harlot? What! know ye not, that he who is joined to an harlot, is one body with her?
17 For two, saith God, shall be united into one flesh. But he, who is joined to the Lord, is one with him, by that one Spirit, that unites the members to the head, which is a nearer and stricter union, whereby what indignity is done to the
18 one, equally affects the other. Flee fornication: all other sins, that a man commits, debase only the soul; but are in that

NOTE.

14 [s] Διὰ τῆς δυνάμεως αὐτοῦ, "To his power." The context and design of St. Paul in this place strongly incline one to take διὰ here to signify, as it does 2 Pet. i. 3, to, and not, by. St. Paul is here making out to the corinthian converts, that they have a power to judge. He tells them, that they shall judge the world, ver. 2, and that they shall judge angels, much more then things of this life, ver. 3. And for their not judging he blames them, and tells them, it is a lessening to them, not to exercise this power, ver. 7. And for it he gives a reason, in this verse, viz. That Christ is raised up into the power of God, and so shall they be. Unless it be taken in this sense, this verse seems to stand alone here. For what connexion has the mention of the resurrection, in the ordinary sense of this verse, with what the apostle is saying here, but raising us up with bodies to be members of his glorious body, and to partake in his power, in judging the world? This adds a great honour and dignity to our bodies, and is a reason, why we should not debase them into the members of an harlot. These words also give a reason of his saying, "He would not "be brought under the power of any thing," ver. 12, viz. "Shall I, whose "body is a member of Christ, and shall be raised to the power he has now in "heaven, suffer my body to be a member, and under the power of an harlot? "That I will never do, let fornication in itself be ever so lawful" If this be not the meaning of St. Paul here, I desire to know, to what purpose it is, that he so expressly declares, that the belly and meat shall be destroyed, and does so manifestly put an opposition between the body and the belly? ver. 13.

TEXT.

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

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

PARAPHRASE.

that reſpect, as if they were done out of the body; the body is not debaſed, ſuffers no loſs of its dignity by them: but he, who committeth fornication, ſinneth againſt the end, for which his body was made, degrading his body from the dignity and honour it was deſigned to; making that the member of an harlot, which was made to be a member of Chriſt.

19 What! know ye not[t], that your body is the temple of the Holy Ghoſt, that is in you, which body you have from God,

20 and ſo it is not your own, to beſtow on harlots? Beſides, ye are bought with a price, viz. the precious blood of Chriſt; and therefore, are not at your own diſpoſal: but are bound to glorify God with both body and ſoul. For both body and ſoul are from him, and are God's.

NOTE.

19 [t] This queſtion, "Know ye not?" is repeated ſix times in this one chapter, which may ſeem to carry with it a juſt reproach to the corinthians, who had got a new and better inſtructor than himſelf, in whom they ſo much gloried, and may not unfitly be thought to ſet on his irony, ch. iv. 10, where he tells them, they are wiſe.

SECT. III.

CHAP. VII. 1—40.

CONTENTS.

THE chief buſineſs of the foregoing chapters, we have ſeen to be the leſſening the falſe apoſtle's credit, and the extinguiſhing that faction. What follows, is in anſwer to ſome queſtions they had propoſed to St. Paul. This ſection contains conjugal matters, wherein he diſſuades from marriage thoſe, who have the gift of continence. But, marriage being appointed as a remedy againſt fornication, thoſe, who cannot forbear, ſhould marry, and render to each other due benevolence. Next, he teaches

teaches that converts ought not to forsake their unconverted mates, insomuch as christianity changes nothing in men's civil estate, but leaves them under the same obligations they were tied by before. And, last of all, he gives directions about marrying, or not marrying, their daughters.

TEXT.

1 NOW concerning the things, whereof ye wrote unto me: it is good for a man not to touch a woman.
2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.
3 Let the husband render unto the wife due benevolence: and likewise, also, the wife unto the husband.
4 The wife hath not power of her own body, but the husband: and likewise, also, the husband hath not power of his own body, but the wife.
5 Defraud you not one the other, except it be with consent, for a time, that ye may give yourselves to fasting and prayer: and come together again, that Satan tempt you not for your incontinency.

PARAPHRASE.

1 CONCERNING those things that ye have writ to me about, I answer, it is most convenient not to have to do
2 with a woman. But because every one cannot forbear, therefore, they that cannot contain should, both men and women, each have their own peculiar husband and wife, to avoid forni-
3 cation. And those that are married, for the same reason, are to regulate themselves by the disposition and exigency of their respective mates; and, therefore, let the husband render to the wife that benevolence[a], which is her due; and so, likewise, the wife to the husband, "vice versâ." For the wife has not the power or dominion over her own body, to refuse the husband, when he desires: but this power and right to her body is in the husband. And, on the other side, the husband has not the power and dominion over his own body, to refuse his wife, when she shows an inclination; but this power and
5 right to his body, when she has occasion, is in the wife[b]. Do not, in this matter, be wanting, one to another, unless it be by mutual consent, for a short time, that you may wholly attend to

NOTES.

3 [a] Εὔνοια, "Benevolence," signifies here that complaisance and compliance, which every married couple ought to have for each other, when either of them shows an inclination to conjugal enjoyments.

4 [b] The woman (who in all other rights is inferiour) has here the same power given her over the man's body, that the man has over her's. The reason whereof is plain: because if she had not her man, when she had need of him, as well as the man his woman, when he had need of her, matriage would be no remedy against fornication.

TEXT.

6 But I ſpeak this by permiſſion, and not of commandment.
7 For I would that all men were, even as I myſelf: but every man hath his proper gift of God, one after this manner, and another after that.
8 I ſay, therefore, to the unmarried and widows, It is good for them, if they abide, even as I.
9 But if they cannot contain, let them marry: for it is better to marry than to burn.
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 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.
13 And the woman, which hath an huſband that believeth not, and if he be pleaſed to dwell with her, let her not leave him.

PARAPHRASE.

to acts of devotion, when ye faſt, upon ſome ſolemn occaſion: and when this time of ſolemn devotion is over, return to your former freedom, and conjugal ſociety, leſt the devil, taking advantage of your inability to contain, ſhould tempt you to a
6 violation of your marriage-bed. As to marrying in general, I wiſh that you were all unmarried, as I am; but this I ſay
7 to you, by way of advice, not of command. Every one has from God his own proper gift, ſome one way, and ſome ano-
8 ther, whereby he muſt govern himſelf. To the unmarried and widows, I ſay it as my opinion, that it is beſt for them
9 to remain unmarried, as I am. But if they have not the gift of continency, let them marry, for the inconveniencies
10 of marriage are to be preferred to the flames of luſt. But to the married, I ſay not by way of counſel from myſelf, but of command from the Lord, that a woman ſhould not leave
11 her huſband: But, if ſhe has ſeparated herſelf from him, let her return, and be reconciled to him again; or, at leaſt, let her remain unmarried: and let not the huſband put away his
12 wife. But, as to others, it is my advice, not a commandment from the Lord, That, if a chriſtian man hath an heathen wife, that is content to live with him, let him not break
13 company with her, and diſſolve the marriage. And, if a chriſtian woman hath an heathen huſband, that is content to live with her, let her not break company with him[c], and diſſolve

NOTE.

12 and 13 [c] Ἀφιέτω, the greek word in the original, ſignifying "put away," being directed here, in theſe two verſes, both to the man and the woman, ſeems to intimate the ſame power, and the ſame act of diſmiſſing in both; and, therefore, ought in both places to be tranſlated alike.

TEXT.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.
15 But, if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.
16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?
17 But, as God hath distributed to every man, as the Lord hath called every one, so let him walk: and so ordain I, in all churches.

PARAPHRASE.

14 dissolve the marriage. You need have no scruple concerning this matter, for the heathen husband or wife, in respect of conjugal duty, can be no more refused, than if they were christian. For in this case the unbelieving husband is sanctified[d], or made a christian, as to his issue, in his wife, and the wife sanctified in her husband. If it were not so, the children of such parents would be unclean[d], i. e. in the state of heathens, but now are they holy[d], i. e. born members of the
15 christian church. But, if the unbelieving party will separate, let them separate. A christian man, or woman, is not enslaved in such a case: only it is to be remembered, that it is incumbent on us, whom God, in the gospel, has called to be christians, to live peaceably with all men, as much as in us lieth; and, therefore, the christian husband, or wife, is not to make a breach in the family, by leaving the unbelieving
16 party, who is content to stay. For what knowest thou, O woman, but thou mayest be the means of converting, and so saving thy unbelieving husband, if thou continuest peaceably, as a loving wife, with him? or what knowest thou, O man,
17 but, after the same manner, thou mayest save thy wife? On this occasion, let me give you this general rule: whatever condition God has allotted to any of you, let him continue, and go on contentedly in the same[c] state, wherein he was called; not looking on himself as set free from it by his conversion

NOTES.

14 [d] Ἡγιασται, "sanctified, ἅγια, holy, and ἀκάθαρτα, unclean," are used here by the apostle, in the jewish sense. The jews called all that were jews holy, and all others they called unclean. Thus, "proles genita extra sanctitatem," was a child begot by parents, whilst they were yet heathens; "genita intra sanc-" titatem," was a child begot by parents, after they were proselytes. This way of speaking St. Paul transfers from the jewish into the christian church, calling all, that are of the christian church, saints, or holy; by which reason, all that were out of it, were unclean. See note, chap. i. 2.

17 [c] Ὡς signifies here, not the manner of his calling, but of the state and condition of life he was in when called; and therefore ὅτως must signify the same too, as the next verse shows.

TEXT.

18 Is any man called, being circumcised? let him not become uncircumcised: Is any called, in uncircumcision? let him not become circumcised.
19 Circumcision is nothing, and uncircumcision is nothing, 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 the Lord's freeman: likewise also he, that is called being free, is Christ's servant.

PARAPHRASE.

version to christianity. And this is no more, than what I
18 order in all the churches. For example, Was any one converted to christianity, being circumcised? Let him not become uncircumcised: Was any one called, being uncircumcised?
19 Let him not be circumcised. Circumcision or uncircumcision are nothing in the sight of God, but that which he has a re-
20 gard to, is an obedience to his commands. Christianity gives not any one any new privilege to change the state, or put off[f]
21 the obligations of civil life, which he was in before. Wert thou called, being a slave? Think thyself not the less a christian, for being a slave; but yet prefer freedom to slavery, if
22 thou canst obtain it. For he that is converted to christianity, being a bond-man, is Christ's freed-man[g]. And he that is converted, being a free-man, is Christ's bond-man, under his command

NOTES.

20 f Μενέτω, "Let him abide." It is plain, from what immediately follows, that this is not an absolute command; but only signifies, that a man should not think himself discharged, by the privilege of his christian state, and the franchises of the kingdom of Christ, which he was entered into, from any ties or obligations he was in, as a member of the civil society. And, therefore, for the settling a true notion thereof, in the mind of the reader, it has been thought convenient to give that, which is the apostle's sense, to ver. 17, 20, and 24, of this chapter, in words somewhat different from the apostle's. The thinking themselves freed by christianity, from the ties of civil society and government, was a fault, it seems, that those christians were very apt to run into. For St. Paul, for the preventing their thoughts of any change, of any thing, of their civil state, upon their embracing christianity, thinks it necessary to warn them against it three times, in the compass of seven verses; and that, in the form of a direct command, not to change their condition, or state of life. Whereby he intends, that they should not change upon a presumption that christianity gave them a new, or peculiar liberty so to do. For, notwithstanding the apostle's positively bidding them remain in the same condition, in which they were at their conversion; yet it is certain, it was lawful for them, as well as others, to change, where it was lawful for them to change, without being christians.

22 g Ἀπελεύθερος, in Latin, "libertus," signifies not simply a free-man, but one who having been a slave, has had his freedom given him by his master.

TEXT.

23 Ye are bought with a price; be not ye the servants of men.
24 Brethren, let every man, wherein 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 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.
28 But and if thou marry, thou hast not sinned; and if a virgin marry,

PARAPHRASE.

23 command and dominion. Ye are bought with a price[h], and so belong to Christ; be not, if you can avoid it, slaves to any
24 body. In whatsoever state a man is called, in the same he is to remain, notwithstanding any privileges of the gospel, which gives him no dispensation, or exemption, from any obligation he was in before, to the laws of his country.
25 Now concerning virgins[i] I have no express command from Christ to give you: but I tell you my opinion, as one whom the Lord has been graciously pleased to make credible[k], and
26 so you may trust and rely on, in this matter. I tell you, therefore, that I judge a single life to be convenient, because of the present straits of the church; and that it is best for a
27 man to be unmarried. Art thou in the bonds of wedlock? Seek not to be loosed: Art thou loosed from a wife? Seek
28 not a wife. But if thou marriest, thou sinnest not; or, if a virgin

NOTES.

23 [h] Slaves were bought and sold in the market, as cattle are; and so, by the price paid, there was a property acquired in them. This, therefore, here is a reason for what he advised, ver. 21, that they should not be slaves to men, because Christ had paid a price for them, and they belonged to him. The slavery he speaks of is civil slavery, which he makes use of here, to convince the corinthians, that the civil ties of marriage were not dissolved by a man's becoming a christian, since slavery itself was not; and, in general, in the next verse, he tells them, that nothing in any man's civil estate, or rights, is altered by his becoming a christian.

25 [i] By virgins, it is plain St. Paul here means those of both sexes, who are in a celibate state. It is probable he had formerly dissuaded them from marriage, in the present state of the church. This, it seems, they were uneasy under, ver. 28. and 35, and therefore sent some questions to St. Paul about it, and particularly, What, then, should men do with their daughters? Upon which occasion, ver. 25—37, he gives directions to the unmarried, about their marrying, or not marrying; and in the close, ver. 38. answers to the parents, about marrying their daughters; and then, ver. 39. and 40, he speaks of widows.

[k] In this sense he uses πιστὸς ἄνθρωπος, and πιστὸς λόγος, 2 Tim. ii. 2.

TEXT.

ſhe hath not ſinned: nevertheleſs, ſuch ſhall have trouble in the fleſh; but I ſpare you.

29 But this I ſay, brethren, the time is ſhort. It remaineth, that both they that have wives, be as though they had none;

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

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

32 But I would have you without carefulneſs. 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 for the things of the Lord, that ſhe may be holy, both

PARAPHRASE.

virgin marry, ſhe ſins not: but thoſe that are married, ſhall have worldly troubles; but I ſpare you, by not repreſenting to you how little enjoyment chriſtians are like to have from a married life, in the preſent ſtate of things, and ſo I leave
29 you the liberty of marrying. But give me leave to tell you, that the time for enjoying huſbands and wives is but ſhort [l]. But, be that as it will, this is certain, that thoſe who have wives, ſhould be, as if they had them not, and not ſet their
30 hearts upon them; And they that weep, as if they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as if they poſſeſſed not: all theſe things ſhould be done
31 with reſignation and a chriſtian indifferency. And thoſe who uſe this world, ſhould uſe it without an over-reliſh of it [m], without giving themſelves up to the enjoyment of it. For
32 the ſcene of things is always changing in this world, and nothing can be relied on in it [n]. All the reaſon why I diſſuade you from marriage is, that I would have you free from anxious cares. He that is unmarried, has time and liberty to
33 mind things of religion, how he may pleaſe the Lord: But he that is married, is taken up with the cares of the world,
34 how he may pleaſe his wife. The like difference there is, between a married woman and a maid: ſhe that is unmarried, has

NOTES.

29 l Said, poſſibly, out of a prophetical foreſight of the approaching perſecution under Nero.

31 m Καταχρώμενοι does not here ſignify "abuſing," in our Engliſh ſenſe of the word, but "intently uſing."

n All, from the beginning of ver. 28. to the end of this ver. 31, I think, may be looked on, as a parentheſis.

TEXT.

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 you may attend upon the Lord without diſtraction.

36 But if any man think he behaveth himſelf uncomely towards 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 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, doth well.

PARAPHRASE.

has opportunity to mind the things of religion, that ſhe may be holy in mind and body; but the married woman is taken up with the cares of the world, how to pleaſe her huſband.

35 This I ſay to you, for your particular advantage, not to lay any conſtraint upon you[o], but to put you in a way, wherein you may moſt ſuitably, and as beſt becomes chriſtianity, apply yourſelves to the ſtudy and duties of the goſpel, without diſ-

36 traction. But, if any one thinks that he carries not himſelf as becomes him, to his virgin, if he lets her paſs the flower of her age unmarried, and need ſo requires, let him do, as

37 he thinks fit; he ſins not, if he marry her. But whoever is ſettled in a firm reſolution of mind, and finds himſelf under no neceſſity of marrying, and is maſter of his own will, or is at his own diſpoſal, and has ſo determined in his thoughts, that he will keep his virginity[p], he chooſes the better ſide.

NOTES.

35 [o] Βρόχος, which we tranſlate, a ſnare, ſignifies a cord, which poſſibly the apoſtle might, according to the language of the hebrew ſchool, uſe here for binding; and then his diſcourſe runs thus: Though I have declared it my opinion, that it is beſt for a virgin to remain unmarried, yet I bind it not, i. e. I do not declare it to be unlawful to marry.

37 [p] Παρθένον ſeems uſed here for the virgin ſtate, and not the perſon of a virgin; whether there be examples of the like uſe of it, I know not; and therefore I propoſe it as my conjecture, upon theſe grounds: 1. Becauſe the reſolution of mind, here ſpoken of, muſt be in the perſon to be married, and not in the father, that has the power over the perſon concerned; for how will the firmneſs of mind, of the father, hinder fornication in the child, who has not that firmneſs? 2. The neceſſity of marriage can only be judged of by the perſons themſelves. A father cannot feel the child's flames, which make the need of marriage. The perſons themſelves only know, whether they burn, or have the gift of continence. 3. Ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος, "hath the power "over his own will," muſt either ſignify, "can govern his own deſires, is maſter of his own will:" but this cannot be meant here, becauſe it is ſufficiently expreſſed before, by ἑδραῖος τῇ καρδίᾳ, "ſtedfaſt in heart;" and afterwards too, by κέκρικεν ἐν τῇ καρδίᾳ, "decreed in heart;" or muſt ſignify, "has the

 diſpoſal

TEXT.

38 So then, he that giveth her in marriage, doth well: but he that giveth her not in marriage, doth better.

39 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; only in the Lord.

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

PARAPHRASE.

38 side[q]. So then he that marrieth, doth well; but he that marrieth[r]
39 not, doth better. It is unlawful for a woman to leave her husband, as long as he lives: but, when he is dead, she is at liberty to marry, or not to marry, as she pleases, and to whom she pleases; which virgins cannot do, being under the disposal of their parents; only she must take care to marry, as a
40 christian, fearing God. But, in my opinion, she is happier, if she remain a widow; and permit me to say, that whatever any among you may think, or say, of me, "I have the Spirit of God, so that I may be relied on in this my advice, that I do not mislead you."

NOTES.

disposal of himself," i. e. is free from the father's power, of disposing their children in marriage. For, I think, the words should be translated, "hath a power concerning his own will," i. e. concerning what he willeth. For if, by it, St. Paul meant a power over his own will, one might think he would have expressed that thought, as he does chap. ix. 12, and Rom. ix. 21, without περὶ, or by the preposition ἐπὶ, as it is Luke ix. 1. 4. Because, if "keep his virgin" had here signified, keep his children from marrying, the expression had been more natural to have used the word τέκνα, which signifies both sexes, than παρθένῳ, which belongs only to the female. If therefore παρθένῳ be taken abstractly for virginity, the precedent verse must be understood thus: "But "if any one think it a shame to pass the flower of his age unmarried, and "he finds it necessary to marry, let him do as he pleases; he sins not; let such "marry." I confess it is hard to bring these two verses to the same sense, and both of them to the design of the apostle here, without taking the words in one, or both of them, very figuratively. St. Paul here seems to obviate an objection, that might be made against his dissuasion from marriage, viz. that it might be an indecency one should be guilty of, if one should live unmarried past one's prime, and afterwards be forced to marry. To which he answers, That no body should abstain, upon the account of being a christian, but those, who are of steady resolutions, are at their own disposal, and have fully determined it in their own minds.

37 q Καλὰς here, as in ver. 1, 8, and 26, signifies not simply good, but preferable.

38 r Παρθένῳ being taken in the sense before-mentioned, it is necessary, in this verse, to follow the copies, which read γαμίζων, "marrying," for ἐκγαμίζων, "giving in marriage."

SECT.

SECT. IV.

CHAP. VIII. 1—13.

CONTENTS.

THIS ſection is concerning the eating things offered to idols; wherein one may gueſs, by St. Paul's anſwer, that they had writ to him, that they knew their chriſtian liberty herein, that they knew that an idol was nothing; and, therefore, that they did well to ſhow their knowledge of the nullity of the heathen gods, and their diſregard of them, by eating promiſcuouſly, and without ſcruple, things offered to them. Upon which, the deſign of the apoſtle here ſeems to be, to take down their opinion of their knowledge, by ſhowing them, that, notwithſtanding all the knowledge they preſumed on, and were puffed up with, yet the eating of thoſe ſacrifices did not recommend them to God; vid. ver. 8, and that they might ſin in their want of charity, by offending their weak brother. This ſeems plainly, from ver. 1—3, and 11, 12, to be the deſign of the apoſtle's anſwer here, and not to reſolve the caſe, of eating things offered to idols, in its full latitude. For then he would have proſecuted it more at large here, and not have deferred the doing of it to chap. x. where, under another head, he treats of it more particularly.

TEXT.

1 NOW as touching things offered unto idols, we know that we all
have knowledge. Knowledge puffeth up, but charity edifieth.
2 (And if any man think, that he knoweth any thing, he knoweth nothing yet, as he ought to know.

PARAPHRASE.

1 AS for things offered up unto idols, it muſt not be queſtioned, but that every one of you, who ſtand ſo much upon your knowledge, know that the imaginary gods, to whom the gentiles ſacrifice, are not in reality gods, but mere fictions; but, with this, pray remember, that ſuch a knowledge, or opinion of their knowledge, ſwells men with pride and vanity. But charity it is, that improves and advances men
2 in chriſtianity[a]. (But, if any one be conceited of his own knowledge, as if chriſtianity were a ſcience for ſpeculation and diſpute,

NOTE.

1 [a] To continue the thread of the apoſtle's diſcourſe, the 7th verſe muſt be read as joined to the 1ſt, and all between looked on as a parentheſis.

TEXT.

3 But if any man love God, the ſame is known of him.
4 As concerning, therefore, the eating of thoſe things, that are offered in ſacrifice unto idols, we know that an idol is nothing in the world, 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 knowledge: for ſome, with

PARAPHRASE.

diſpute, he knows nothing yet of chriſtianity, as he ought to
3 know it. But if any one love God, and conſequently his neighbour for God's ſake, ſuch an one is made to know[b], or
4 has got true knowledge from God himſelf. To the queſtion, then, of eating things offered to idols, I know, as well as you, that an idol, i. e. that the fictitious gods, whoſe images are in the heathen temples, are no real beings in the world; and there
5 is in truth no other but one God. For though there be many imaginary nominal gods, both in heaven and earth[c], as are indeed all their many gods, and many lords, which are merely
6 titular; Yet to us chriſtians, there is but one God, the Father and the Author of all things, to whom alone we addreſs all our worſhip and ſervice; and but one Lord, viz. Jeſus Chriſt, by whom all things come from God to us, and by whom we
7 have acceſs to the Father.) For notwithſtanding all the great pretences

NOTES.

3 [b] Ἔγνωσται, "is made to know, or is taught." The apoſtle, though writing in Greek, yet often uſes the Greek verbs according to the Hebrew conjugations. So chap. xiii. 12, ἐπιγνώσομαι, which, according to the Greek propriety, ſignifies, "I ſhall be known," is uſed for, "I ſhall be made to know;" and ſo, Gal. iv. 9. γνωσθέντες is put to ſignify, "being taught."

5 [c] "In heaven and earth." The heathens had ſupreme ſovereign gods, whom they ſuppoſed eternal, remaining always in the heavens; thoſe were called Θεοὶ, gods: they had beſides another order of inferior gods, "gods upon earth," who, by the will and direction of the heavenly gods, governed terreſtrial things, and were the mediators between the ſupreme, heavenly Gods and men, without whom there could be no communication between them. Theſe were called in ſcripture, Baalim, i. e. Lords: and by the Greeks, Δαίμονες. To this the apoſtle alludes here, ſaying, though there be, in the opinion of the heathens, "gods many," i. e. many celeſtial, ſovereign gods, in heaven: and "lords many, i. e. many baalim," or Lords-agent, and preſidents over earthly things; yet to us, chriſtians, there is but one ſovereign God, the Father, of whom are all things, and to whom, as ſupreme, we are to direct all our ſervices: and but one Lord agent, Jeſus Chriſt, by whom are all things, that come from the Father to us, and, through whom alone we find acceſs unto him. Mede's diſc. on 2 Pet. ii. 1. or diſc. 43. p. 242.

TEXT.

conſcience of the idol, unto this hour, eat it as a thing offered unto an idol; and their conſcience, being weak, is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worſe.

9 But take heed, leſt, by any means, this liberty of yours become a ſtumbling-block to them that are weak.

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?

12 But, when ye ſin ſo againſt the brethren, and wound their weak conſcience, ye ſin againſt Chriſt.

PARAPHRASE.

pretences to knowledge, that are amongſt you, every one doth not know, that the gods of the heathens are but imaginations of the fancy, mere nothing. Some, to this day, conſcious to themſelves, that they think thoſe idols to be real deities, eat things ſacrificed to them, as ſacrificed to real deities; whereby doing that which they, in their conſciences, not yet ſufficiently enlightened, think to be unlawful, are guilty of ſin.

8 Food, of what kind ſoever, makes not God regard us[d]. For neither, if in knowledge, and full perſuaſion, that an idol is nothing, we eat things offered to idols, do we thereby add any thing to chriſtianity: or if, not being ſo well informed, we are ſcrupulous, and forbear, are we the worſe chriſtians,

9 or are leſſened by it[e]. But this you knowing men ought to take eſpecial care of: that the power of freedom you have to eat, be not made ſuch an uſe of, as to become a ſtumbling-block to weaker chriſtians, who are not convinced of that

10 liberty. For if ſuch an one ſhall ſee thee, who haſt this knowledge of thy liberty, ſit feaſting in an idol-temple, ſhall not his weak conſcience, not thoroughly inſtructed in the matter of idols, be drawn in by thy example to eat what is offered to idols, though he, in his conſcience, doubt of

11 its lawfulneſs? And thus thy weak brother, for whom Chriſt died, is deſtroyed by thy knowledge, wherewith thou juſtifieſt

12 thy eating. But when you ſin thus againſt your brethren, and wound their weak conſciences, you ſin againſt Chriſt. Where-

NOTES.

8 [d] Οὐ παρίστησι, ſets us not before God, i.e. to be taken notice of by him.

[e] It cannot be ſuppoſed, that St. Paul, in anſwer to a letter of the corinthians, ſhould tell them, that, if they eat things offered to idols, they were not the better; or, if they eat not, were not the worſe, unleſs they had expreſſed ſome opinion of good in eating.

TEXT.

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.

PARAPHRASE.

13 Wherefore, if meat make my brother offend, I will never more eat flesh, to avoid making my brother offend.

SECT. V.

CHAP. IX. 1—27.

CONTENTS.

ST. Paul had preached the gospel at Corinth, about two years; in all which time, he had taken nothing of them, 2 Cor. xi. 7—9. This, by some of the opposite faction, and particularly, as we may suppose, by their leader, was made use of, to call in question his apostleship, 2 Cor. xi. 5, 6. For why, if he were an apostle, should he not use the power of an apostle, to demand maintenance, where he preached? In this section, St. Paul vindicates his apostleship: and, in answer to these inquirers, gives the reason why, though he had a right to maintenance, yet he preached gratis to the corinthians. My answer, says he, to these inquisitors, is, that though, as being an apostle, I know that I have a right to maintenance, as well as Peter, or any other of the apostles, who all have a right, as is evident from reason, and from scripture; yet I never have, nor shall make use of my privilege amongst you, for fear that, if it cost you any thing, that should hinder the effect of my preaching: I would neglect nothing, that might promote the gospel. For I do not content myself with doing barely what is my duty; for, by my extraordinary call and commission, it is now incumbent on me to preach the gospel; but I endeavour to excel in my ministry, and not to execute my commission coverily, and just enough to serve the turn. For if those, who, in the agonistic games, aiming at victory, to obtain only a corruptible crown, deny themselves in eating and drinking, and other pleasures, how much more does the eternal crown of glory deserve that we should do our utmost to obtain it? To be as careful, in not indulging our bodies, in denying our pleasures, in doing every thing we could, in order to get it, as if there were but one that should have it? Wonder not therefore,

therefore, if I, having this in view, neglect my body, and those outward conveniencies, that I, as an apostle sent to preach the gospel, might claim and make use of: wonder not that I prefer the propagating of the gospel, and making of converts, to all care and regard of myself. This seems the design of the apostle, and will give light to the following discourse, which we shall now take, in the order St. Paul writ it.

TEXT.

1 AM I not an apostle? Am I not free? Have I not seen Jesus Christ, our Lord? Are not you my work in the Lord?
2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.
3 Mine answer to them that do examine me, is this:
4 Have we not power to eat and to drink?
5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?
6 Or I only, and Barnabas, have not we power to forbear working?
7 Who goeth a warfare, any time, at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth the flock, and eateth not of the milk of the flock?

PARAPHRASE.

1 AM I not an apostle? And am I not at liberty, [a] as much as any other of the apostles, to make use of the privilege due to that office? Have I not had the favour to see Jesus Christ, our Lord, after an extraordinary manner? And are not you yourselves, whom I have converted, an evidence of
2 the success of my employment in the gospel? If others should question my being an apostle, you at least cannot doubt of it: your conversion to christianity is, as it were, a seal set to it,
3 to make good the truth of my apostleship. This, then, is my
4 answer to those, who set up an inquisition upon me: Have
5 not I a right to meat and drink, where I preach? Have not I, and Barnabas, a power to take along with us, in our travelling to propagate the gospel, a christian woman [b], to provide our conveniencies, and be serviceable to us, as well as Peter, and
6 the brethren of the Lord, and the rest of the apostles? Or is it I only, and Barnabas, who are excluded from the privilege
7 of being maintained without working? Who goes to the war any

NOTES.

1 a It was a law amongst the jews, not to receive alms from the gentiles.

5 b There were not in those parts, as among us, inns, where travellers might have their conveniencies: and strangers could not be accommodated with necessaries, unless they had somebody with them to take that care, and provide for them. They, who would make it their business to preach, and neglect this, must needs suffer great hardships.

TEXT.

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 he that plougheth, should plough in hope; and that he, that thresheth in hope, should be partaker of his hope.
11 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? Nevertheless, we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.
13 Do ye not know, that they which minister about holy things, live of the things of the temple? And they, which wait at the altar, are partakers with the altar?

PARAPHRASE.

any where, and serves as a soldier, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who
8 feedeth a flock, and eateth not of the milk? This is allowed to be reason, that those, who are so employed, should be maintained by their employments; and so likewise a preacher of the gospel. But I say not this, barely upon the principles of human reason; revelation teaches the same thing, in the
9 law of Moses: Where it is said, "Thou shalt muzzle not the mouth of the ox, that treadeth out the corn." Doth God
10 take care to provide so particularly for oxen, by a law? No, certainly; it is said particularly for our sakes, and not for oxen: that he, who sows, may sow in hope of enjoying the fruits of his labour at harvest; and may then thresh out, and
11 eat the corn he hoped for. If we have sowed to you spiritual things, in preaching the gospel to you, is it unreasonable, that we should expect a little meat and drink from you, a little
12 share of your carnal things? If any partake of this power over you [c], why not we much rather? But I made no use of it; but bear with any thing, that I may avoid all hindrance
13 to the progress of the gospel. Do ye not know, that they, who in the temple serve about holy things, live upon those holy

NOTE.

12 [c] For τῆς ἐξουσίας, I should incline to read, τῆς οὐσίας, if there be, as Vossius says, any MSS. to authorise it: and then the words will run thus: "If any partake of your substance." This better suits the foregoing words, and needs not the addition of the word, this, to be inserted in the translation, which with difficulty enough makes it refer to a power, which he was not here speaking of, but stands eight verses off: besides, in these words, St. Paul seems to glance at what they suffered from the false apostle, who did not only pretend to power of maintenance, but did actually devour them: vid. 2 Cor. xi. 20.

TEXT.

14 Even so, hath the Lord ordained, that they, which preach the gospel, should live of the gospel.
15 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 void.
16 For, though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.
17 For, if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.
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.
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 gain them, that are without law.

PARAPHRASE.

holy things? And they, who wait at the altar, are partakers
14 with the altar? So has the Lord ordained, that they, who
15 preach the gospel, should live of the gospel. But though, as an apostle, and preacher of the gospel, I have, as you see, a right to maintenance, yet I have not taken it: neither have I written this to demand it. For I had rather perish for want, than be deprived of what I glory in, viz. preaching the gospel
16 freely. For if I preach the gospel, I do barely my duty, but have nothing to glory in: for I am under an obligation and command to preach [d]; and wo be to me, if I preach not the
17 gospel. Which if I do willingly, I shall have a reward: if unwillingly, the dispensation is nevertheless intrusted to me,
18 and ye ought to hear me as an apostle. How, therefore, do I make it turn to account to myself? Even thus; if I preach the gospel of Christ of free cost, so that I exact not the
19 maintenance I have a right to, by the gospel. For being under no obligation to any man, I yet subject myself to every one, to the end that I may make the more converts to Christ.
20 To the jews, and those under the law of Moses, I became as a jew, and one under that law, that I might gain the jews,
21 and those under the law; To those without the law of Moses, I applied

NOTE.

16 [d] Vid. Acts xxii. 15—21.

TEXT.

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 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 mastery, is temperate in all things: now, they do it to obtain a corruptible crown; but we an incorruptible.
26 I therefore so run, not as uncertainly: so fight I, not as one that beateth the air.
27 But I keep under my body, and bring it into subjection; lest that, by any means, when I have preached to others, I myself should be a cast-away.

PARAPHRASE.

I applied myself, as one not under that law, (not, indeed, as if I were under no law to God, but as obeying and following the law of Christ) that I might gain those, who were with-
22 out the law. To the weak I became as weak, that I might gain the weak: I became all things to all men, that I might leave no lawful thing untried, whereby I might save people
23 of all sorts. And this I do for the gospel's sake, that I my-
24 self may share in the benefits of the gospel. Know ye not that they, who run a race, run not lazily, but with their utmost force? They all endeavour to be first, because there is but one that gets the prize. It is not enough for you to run, but so to run, that ye may obtain: which they cannot do, who running only, because they are bid, do not run with all
25 their might. They, who propose to themselves the getting the garland in your games, readily submit themselves to severe rules of exercise and abstinence: and yet their's is but a fading, transitory crown; that, which we propose to ourselves, is everlasting; and therefore deserves, that we should
26 endure greater hardships for it. I therefore so run, as not to leave it to uncertainty. I do what I do, not as one who
27 fences for exercise, or ostentation; But I really and in earnest keep under my body, and intirely enslave it to the service of the gospel, without allowing any thing to the exigencies of this animal life, which may be the least hindrance to the propagation of the gospel; lest that I, who preach to bring others into the kingdom of heaven, should be disapproved of, and rejected myself.

SECT.

SECT. VI. N° 1.

CHAP. X. 1—22.

CONTENTS.

IT ſeems, by what he here ſays, as if the corinthians had told St. Paul, that the temptations and conſtraints they were under, of going to their heathen neighbours feaſts upon their ſacrifices, were ſo many, and ſo great, that there was no avoiding it: and, therefore, they thought they might go to them without any offence to God, or danger to themſelves; ſince they were the people of God, purged from ſin by baptiſm, and fenced againſt it, by partaking of the body and blood of Chriſt, in the Lord's ſupper. To which St. Paul anſwers, that, notwithſtanding their baptiſm, and partaking of that ſpiritual meat and drink, yet they, as well as the jews of old did, might ſin, and draw on themſelves deſtruction from the hand of God: That eating of things, that were known, and owned, to be offered to idols, was partaking in the idolatrous worſhip; and, therefore, they were to prefer even the danger of perſecution before ſuch a compliance; for God would find a way for them to eſcape.

TEXT.

1 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;
2 And were all baptized, unto Moſes, in the cloud, and in the ſea;

PARAPHRASE.

1 I Would not have you ignorant, brethren, that all our fathers, the whole congregation of the children of Iſrael, at their coming out of Egypt, were, all to a man, under the cloud, and
2 all paſſed through the ſea; And were all, by this baptiſm[a], in the cloud, and paſſing through the water, initiated into the moſaical inſtitution and government, by theſe two miracles of the

NOTE.

2 [a] The apoſtle calls it baptiſm, which is the initiating ceremony into both the jewiſh and chriſtian church: and the cloud and the ſea, both being nothing but water, are well ſuited to that typical repreſentation; and that the children of Iſrael were waſhed with rain from the cloud, may be collected from Pſal. lxviii. 9.

TEXT.

3 And did all eat the ſame ſpiritual meat;
4 And did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual rock, that followed them: and that rock was Chriſt.)
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.
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.

PARAPHRASE.

3 the cloud and the ſea. And they all eat the ſame meat, which
4 had a typical and ſpiritual ſignification; And they all drank the ſame ſpiritual, typical drink, which came out of the rock, and followed them, which rock typified Chriſt: all which were typical repreſentations of Chriſt, as well as the bread and wine, which we eat and drink in the Lord's ſupper, are typical re-
5 preſentations of him. But yet, though every one of the children of Iſrael, that came out of Egypt, were thus ſolemnly ſeparated from the reſt of the profane, idolatrous world, and were made God's peculiar people, ſanctified and holy, every one of them to himſelf, and members of his church: nay, though they did all[b] partake of the ſame meat, and the ſame drink, which did typically repreſent Chriſt, yet they were not thereby privileged from ſin: but great numbers of them provoked God, and were deſtroyed in the wilderneſs, for their diſ-
6 obedience. Now theſe things were ſet as patterns to us, that we, warned by theſe examples, ſhould not ſet our minds a-longing, as they did, after meats[c], that would be ſafer let
7 alone. Neither be ye idolaters, as were ſome of them; as it is written, "The people ſat down to eat and drink, and roſe up

NOTES.

5 [b] It may be obſerved here, that St. Paul, ſpeaking of the iſraelites, uſes the word πάντες, all, five times in the four foregoing verſes; beſides that, he carefully ſays, τὸ αὐτὸ βρῶμα, the ſame meat, and τὸ αὐτὸ πόμα, the ſame drink, which we cannot ſuppoſe to be done by chance, but emphatically to ſignify to the corinthians, who, probably, preſumed too much upon their baptiſm, and eating the Lord's ſupper, as if that were enough to keep them right in the ſight of God: that though the iſraelites, all to a man, eat the very ſame ſpiritual food, and, all to a man, drank the very ſame ſpiritual drink; yet they were not all to a man preſerved; but many of them, for all that, ſinned and fell under the avenging hand of God, in the wilderneſs.

6 [c] Κακῶν, "evil things:" the fault of the iſraelites, which this place refers to, ſeems to be their longing for fleſh, Numb. xi, which coſt many of them their lives: and that, which he warns the corinthians of, here, is their great propenſion to the pagan ſacrifice feaſts.

TEXT.

8 Neither let us commit fornication, as ſome of them committed; and fell in one day three and twenty thouſand.
9 Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents.
10 Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.
11 Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come.
12 Wherefore, let him that thinketh he ſtandeth, take heed leſt he fall.
13 There hath no temptation taken you, but ſuch as is common to man:

PARAPHRASE.

8 up to play [d]." Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thou-
9 ſand. Neither let us provoke Chriſt, as ſome of them pro-
10 voked, and were deſtroyed of ſerpents. Neither murmur ye, as ſome of them murmured, and were deſtroyed of the
11 deſtroyer [e]. Now all theſe things [f] happened to the jews for examples, and are written for our admonition, upon whom
12 the ends of the ages are come [g]. Wherefore, taught by theſe examples, let him that thinks himſelf ſafe, by being in the church, and partaking of the chriſtian ſacraments, take heed leſt he fall into ſin, and ſo deſtruction from God overtake
13 him. Hitherto, the temptations you have met with, have been

NOTES.

7 [d] Play, i. e. dance; feaſting and dancing uſually accompanied the heathen ſacrifices.

10 [e] Ὀλοθρευτὸς, "Deſtroyer," was an angel, that had the power to deſtroy, mentioned Exod. xii. 23. Heb. xi. 28.

11 [f] It is to be obſerved, that all theſe inſtances, mentioned by the apoſtle, of deſtruction, which came upon the iſraelites, who were in covenant with God, and partakers in thoſe typical ſacraments abovementioned, were occaſioned by their luxurious appetites, about meat and drink, by fornication, and by idolatry, ſins, which the corinthians were inclined to; and which he here warns them againſt.

[g] So I think τὰ τέλη τῶν αἰώνων ſhould be rendered, and not, contrary to grammar, "the end of the world;" becauſe it is certain, that τέλη and συντέλεια τοῦ αἰῶνος, or τῶν αἰώνων, cannot ſignify every-where, as we render it, "the end of the world;" which denotes but one certain period of time, for the world can have but one end; whereas thoſe words ſignify, in different places, different periods of time; as will be manifeſt to any one, who will compare theſe texts, where they occur, viz. Matt. xiii. 39, 40. and xxiv. 3. and xxviii. 20. 1 Cor. x. 11. Heb. ix. 26. It may be worth while, therefore, to conſider whether αἰων hath not ordinarily a more natural ſignification in the New Teſtament, by ſtanding for a conſiderable length of time, paſſing under ſome one remarkable diſpenſation.

TEXT.

but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men: judge ye what I say.

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?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols, is any thing?

PARAPHRASE.

been but light and ordinary; if you should come to be pressed harder, God, who is faithful, and never forsakes those, who forsake not him, will not suffer you to be tempted above your strength; but will either enable you to bear the persecution,
14 or open you a way out of it. Therefore, my beloved, take care to keep off from idolatry, and be not drawn to any approaches near it, by any temptation, or persecution whatso-
15 ever. You are satisfied that you want not knowledge[h]: and therefore, as to knowing men, I appeal to you, and make you
16 judges of what I am going to say in the case. They, who drink of the cup of blessing[i], which we bless in the Lord's supper, do they not thereby partake of the benefits, purchased by Christ's blood, shed for them upon the cross, which they here symbolically drink? And they, who eat of the bread broken [k] there, do they not partake in the sacrifice of the body of
17 Christ, and profess to be members of him? For, by eating of that bread, we, though many in number, are all united, and make but one body, as many grains of corn are united into
18 one loaf. See how it is among the jews, who are outwardly, according to the flesh, by circumcision, the people of God. Among them, they, who eat of the sacrifice, are partakers of God's table, the altar, have fellowship with him, and share in the benefit of the sacrifice, as if it were offered for them.
19 Do not mistake me, as if I hereby said, that the idols of the gentiles are gods in reality; or that the things, offered to them, change

NOTES.

15 [h] Vid. chap. viii. 1.

16 [i] "Cup of blessing" was a name given by the jews to a cup of wine, which they solemnly drank in the passover, with thanksgiving.

[k] This was also taken from the custom of the jews, in the passover, to break a cake of unleavened bread.

TEXT.

20 But I ſay, that the things which the gentiles ſacrifice, they ſacrifice to devils, and not to God: and I would not that ye ſhould have fellowſhip with devils.
21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.
22 Do we provoke the Lord to jealouſy? Are we ſtronger than he?

PARAPHRASE.

change their nature, and are any thing really different from what they were before, ſo as to affect us, in our uſe of them[l].
20 No: but this I ſay, that the things, which the gentiles ſacrifice, they ſacrifice to devils, and not to God; and I would not that you ſhould have fellowſhip, and be in league with devils, as they, who by eating of the things offered to them enter into
21 covenant, alliance, and friendſhip with them. You cannot eat and drink with God, as friends at his table, in the euchariſt, and entertain familiarity and friendſhip with devils, by eating with them, and partaking of the ſacrifices offered to them[m]: You cannot be chriſtians and idolaters too: nor, if you ſhould endeavour to join theſe inconſiſtent rites, will it avail you any thing. For your partaking in the ſacraments of the chriſtian church, will no more exempt you from the anger of God, and puniſhment due to your idolatry, than the eating of the ſpiritual food, and drinking of the ſpiritual rock, kept the baptized Iſraelites, who offended God by their idolatry, or
22 other ſins, from being deſtroyed in the wilderneſs. Dare you, then, being eſpouſed to Chriſt, provoke the Lord to jealouſy, by idolatry, which is ſpiritual whoredom? Are you ſtronger than he, and able to reſiſt him, when he lets looſe his fury againſt you?

NOTES.

19 [l] This is evident from what he ſays, ver. 25, 27, that things offered to idols may be eaten, as well as any other meat, ſo it be without partaking in the ſacrifice, and without ſcandal.

21 [m] It is plain by what the apoſtle ſays, that the thing, he ſpeaks againſt here, is, their aſſiſting at the heathen ſacrifices, or at leaſt at the feaſts, in their temples, upon the ſacrifice, which was a federal rite.

SECT. VI. N° 2.

CHAP. X. 23,——XI. 1.

CONTENTS.

WE have, here, another of his arguments against things offered to idols, wherein he shows the danger, that might be in it, from the scandal it might give: supposing it a thing lawful in itself. He had formerly treated of this subject, ch. viii, so far as to let them see, that there was no good, nor virtue in eating things offered to idols, notwithstanding they knew that idols were nothing, and they might think, that their free eating, without scruple, showed that they knew their freedom in the gospel, that they knew, that idols were in reality nothing; and, therefore, they slighted and disregarded them, and their worship, as nothing; but that there might be evil in eating, by the offence it might give to weak christians, who had not that knowledge. He here takes up the argument of scandal again, and extends it to jews and gentiles; vid. ver. 32. and shows, that it is not enough to justify them, in any action, that the thing, they do, is in itself lawful, unless they seek it in the glory of God, and the good of others.

TEXT.

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 Let no man seek his own: but every man another's wealth.
25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake.
26 For the earth is the Lord's, and the fulness thereof.
27 If any of them, that believe not, bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

PARAPHRASE.

23 Farther, supposing it lawful to eat things offered to idols, yet all things that are lawful, are not expedient: things that, in themselves, are lawful for me, may not tend to the edification
24 of others, and so may be fit to be forborn. No one must seek barely his own private, particular interest alone, but let every
25 one seek the good of others also. Eat whatever is sold in the shambles, without any inquiry, or scruple, whether it had been
26 offered to any idol, or no. For the earth, and all therein, are the good creatures of the true God, given by him to men, for
27 their use. If an heathen invite you to an entertainment, and you

TEXT.

28 But if any man ſay unto you, "This is offered in ſacrifice unto idols," eat not, for his ſake that ſhowed 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 others: 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?
31 Whether, therefore, ye eat or drink, or whatſoever ye do, do all to the glory of God.
32 Give none offence, neither to the jews, nor to the gentiles, nor to the church of God:
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.
XI. 1. Be ye followers of me, even as I alſo am of Chriſt.

PARAPHRASE.

you go, eat whatever is ſet before you, without making any queſtion or ſcruple about it, whether it had been offered in ſa-
28 crifice, or no. But if any one ſay to you, "This was offered in ſacrifice to an idol," eat it not, for his ſake that mentioned
29 it, and for conſcience ſake[a]. Conſcience, I ſay, not thine own, (for thou knoweſt thy liberty, and that an idol is nothing) but the conſcience of the other. For why ſhould I uſe my liberty ſo, that another man ſhould in conſcience think I offend-
30 ed? And if I, with thankſgiving, partake of what is lawful for me to eat, why do I order the matter ſo, that I am ill-
31 ſpoken of, for that which I bleſs God for? Whether, therefore, ye eat or drink, or whatever you do, let your care and aim
32 be the glory of God. Give no offence to the jews, by giving them occaſion to think, that chriſtians are permitted to worſhip heathen idols; nor to the gentiles, by giving them occaſion to think, that you allow their idolatry, by partaking of their ſacrifices; nor to weak members of the church of God, by drawing them, by your examples, to eat of things offered to idols, of the lawfulneſs whereof they are not fully ſatisfied.
33 As I myſelf do, who abridge myſelf of many conveniencies of life, to comply with the different judgments of men, and gain the good opinion of others, that I may be inſtrumental to the
XI. 1. ſalvation of as many as is poſſible. Imitate herein my example,

NOTE.

28 [a] The repetition of theſe words, "The earth is the Lord's, and the fulneſs thereof," does ſo manifeſtly diſturb the ſenſe, that the Syriac, Arabic, Vulgar and French tranſlations, have omitted them, and are juſtified in it by the Alexandrian, and ſome other Greek copies.

PARAPHRASE.

ample, as I do that of our Lord Christ, who neglected himself for the salvation of others [b].

NOTE.

1 [b] Rom. xv. 3. This verse seems to belong to the precedent, wherein he had proposed himself as an example, and therefore this verse should not be cut off from the former chapter. In what St. Paul says, in this and the preceding verse, taken together, we may suppose, he makes some reflexion on the false apostle, whom many of the corinthians followed, as their leader. At least it is for St. Paul's justification, that he proposes himself to be followed, no farther than as he sought the good of others, and not his own, and had Christ for his pattern. Vid. ch. iv. 16.

SECT. VII.

CHAP. XI. 2—16.

CONTENTS.

ST. Paul commends them for observing the orders he had left with them, and uses arguments to justify the rule he had given them, that women should not pray, or prophesy, in their assemblies, uncovered; which, it seems, there was some contention about, and they had writ to him to be resolved in it.

TEXT.

2 Now I praise you, brethren, that you 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.

PARAPHRASE.

2 I commend you, brethren, for remembering all my orders, and for retaining those rules I delivered to you, when I was with
3 you. But for your better understanding what concerns women [a], in

NOTE.

3 [a] This, about women, seeming as difficult a passage, as most in St. Paul's epistles, I crave leave to premise some few considerations, which I hope may conduce to the clearing of it.

(1.) It is to be observed, that it was the custom for women, who appeared in public, to be veiled, ver. 13—16. Therefore it could be no question at all, whether

TEXT.

4 Every man praying, or prophesying, having his head covered, dishonoureth his head.

PARAPHRASE.

in your assemblies, you are to take notice, that Christ is the head to which every man is subjected, and the man is the head, to which every woman is subjected; and that the head, or su-
4 periour, to Christ himself, is God. Every man, that prayeth, or

NOTE.

whether they ought to be veiled, when they assisted at the prayers and praises in the public assemblies; or, if that were the thing intended by the apostle, it had been much easier, shorter, and plainer, for him to have said, that "Women should be covered in the assemblies."

(2.) It is plain, that this covering the head, in women, is restrained to some particular actions, which they performed in the assembly, expressed by the words, "praying and prophesying," ver. 4, and 5, which, whatever they signify, must have the same meaning, when applied to the women, in the 5th verse, that they have, when applied to the men in the 4th verse.

It will possibly be objected, "If women were to be veiled in the assemblies, let those actions be what they will, the women, joining in them, were still to be veiled."

Answ. This would be plainly so, if their interpretation were to be followed, who are of opinion, that by "praying and prophesying," here, was meant to be present in the assembly, and joining with the congregation, in the prayers that were made, or hymns that were sung, or in hearing the reading and exposition of the holy scriptures there. But against this, that the hearing of preaching, or prophesying, was never called "preaching, or prophesying," is so unanswerable an objection, that I think there can be no reply to it.

The case, in short, seems to be this: the men prayed and prophesied in the assemblies, and did it, with their heads uncovered: the women also, sometimes, prayed and prophesied too in the assemblies, which, when they did, they thought, during their performing that action, they were excused from being veiled, and might be bare-headed, or at least open-faced, as well as the men. This was that which the apostle restrains in them, and directs, that, though they prayed or prophesied, they were still to remain veiled.

(3.) The next thing to be considered, is, what is here to be understood by "praying and prophesying." And that seems to me to be the performing of some particular, public action, in the assembly, by some one person, which was, for that time, peculiar to that person; and, whilst it lasted, the rest of the assembly silently assisted. For it cannot be supposed, that, when the apostle says, a man praying, or prophesying, he means an action, performed in common, by the whole congregation; or, if he did, what pretence could that give the woman to be unveiled, more, during the performance of such an action, than at any other time? A woman must be veiled in the assembly: what pretence then, or claim, could it give her to be unveiled, that she joined with the rest of the assembly, in the prayer, that some one person made? Such a praying as this, could give no more ground for her being unveiled, than her being in the assembly could be thought a reason for her being unveiled. The same may be said of prophesying, when understood to signify a woman's joining with the congregation, in singing the praises of God. But, if the woman prayed, as the mouth of the assembly, &c.

TEXT.

5 But every woman, that prayeth, or prophesieth, with her head uncovered, dishonoureth her head: for that is even all one, as if she were shaven:

PARAPHRASE.

or prophesieth, i. e. by the gift of the Spirit of God, speaketh in the church for the edifying, exhorting, and comforting of the congregation, having his head covered, dishonoureth Christ, his head, by appearing in a garb not becoming the authority and dominion, which God, through Christ, has given him over all the things of this world; the covering of the head being a
5 mark of subjection. But, on the contrary, a woman praying, or

NOTE.

&c. then it was like, she might think, she might have the privilege to be unveiled.

"Praying and prophesying," as hath been shown, signifying here the doing some peculiar action in the assembly, whilst the rest of the congregation only assisted, let us, in the next place, examine what that action was. As to prophesying, the apostle in express words tells us, ch. xiv. 3. and 12, that it was speaking in the assembly. The same is evident as to praying, that the apostle means, by it, praying publicly, with an audible voice, in the congregation, vid. ch. xiv. 14—19.

(4.) It is to be observed, that, whether any one prayed, or prophesied, they did it alone, the rest remaining silent, chap. xiv. 27—33. So that, even in these extraordinary praises, which any one sung to God, by the immediate motion and impulse of the Holy Ghost, which was one of the actions called prophesying, they sung alone. And, indeed, how could it be otherwise? For who could join with the person so prophesying, in things dictated to him alone, by the Holy Ghost, which the others could not know, till the person prophesying uttered them?

(5.) Prophesying, as St. Paul tells us, chap. xiv. 3, was, "speaking unto others to edification, exhortation, and comfort:" but every speaking to others, to any of these ends, was not prophesying; but only then, when such speaking was a spiritual gift, performed by the immediate and extraordinary motion of the Holy Ghost; vid. chap. xiv. 1, 12, 24, 30. For example, singing praises to God was called prophesying; but we see, when Saul prophesied, the Spirit of God fell upon him, and he was turned into another man, 1 Sam. x. 6. Nor do I think any place, in the New Testament, can be produced, wherein prophesying signifies bare reading of the scripture, or any other action, performed without a supernatural impulse and assistance of the Spirit of God. This we are sure, that the prophesying, which St. Paul here speaks of, is one of the extraordinary gifts, given by the Spirit of God: vid. chap. xii. 10. Now, that the Spirit of God and the gift of prophecy should be poured out upon women, as well as men, in the time of the gospel, is plain from Acts ii. 17. and then, where could be a fitter place for them to utter their prophecies in, than the assemblies?

It is not unlikely, what one of the most learned and sagacious of our interpreters * of scripture suggests upon this place, viz. That Christian women might, out of a vanity incident to that sex, propose to themselves, and affect an imita-

* Mr. Mede, Disc. 6, p. 61.

tion

TEXT.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn, or shaven, let her be covered.

PARAPHRASE.

or prophesying, in the church, with her head uncovered, dis-honoureth the man, who is her head, by appearing in a garb, that disowns her subjection to him. For to appear bare-headed in public, is all one as to have her hair cut off, which is the 6 garb and dress of the other sex, and not of a woman. If, therefore, it be unsuitable to the female sex to have their hair shorn, or shaved off, let her, for the same reason, be covered.

7 A man,

NOTE.

tion of the priests and prophetesses of the gentiles, who had their faces uncovered, when they uttered their oracles, or officiated in their sacrifices: but I cannot but wonder, that that very acute writer should not see, that the bare being in the assembly could not give a christian woman any pretence to that freedom. None of the Bacchæ, or Pythiæ, quitted their ordinary, modest guise, but when she was, as the poets express it, "Rapta," or "Plena Deo," possessed and hurried by the Spirit she served. And so, possibly, a christian woman, when she found the Spirit of God poured out upon her, as Joel expresses it, exciting her to pray, or sing praises to God, or discover any truth, immediately revealed to her, might think it convenient, for her better uttering of it, to be uncovered, or at least to be no more restrained in her liberty of showing herself, than the female priests of the heathens were, when they delivered their oracles: but yet, even in these actions, the apostle forbids the women to unveil themselves.

St. Paul's forbidding women to speak in the assemblies, will probably seem a strong argument against this: but, when well considered, will perhaps prove none. There be two places wherein the apostle forbids women to speak in the church, 1 Cor. xiv. 34, 35. and 1 Tim. ii. 11, 12. He, that shall attentively read and compare these together, may observe that the silence, injoined the women, is for a mark of their subjection to the male sex: and, therefore, what, in the one, is expressed by "keeping silence, and not speaking, but being under obedience," in the other, is called, "being in silence, with all subjection; not teaching, or usurping authority over the man." The women, in the churches, were not to assume the personage of doctors, or speak there as teachers; this carried with it the appearance of superiority, and was forbidden. Nay, they were not so much as to ask questions there, or to enter into any sort of conference. This shows a kind of equality, and was also forbidden: but yet, though they were not to speak in the church, in their own names; or, as if they were raised by the franchises of Christianity, to such an equality with the men, that where knowledge, or presumption of their own abilities, emboldened them to it, they might take upon them to be teachers and instructors of the congregation, or might, at least, enter into questionings and debates there; this would have had too great an air of standing upon even ground with the men, and would not have well comported with the subordination of the sex But yet this subordination, which God, for order's sake, had instituted in the world, hindered not, but that, by the supernatural gifts of the Spirit, he might make use of the weaker sex, to an extraordinary function, whenever he thought fit, as well as he did of men. But yet, when they thus either prayed or prophesied, by the motion and impulse of the Holy Ghost, care was taken, that, whilst they were obeying God, who was pleased, by his Spirit, to set them a speaking, the subjection of their sex should not

TEXT.

7 For a man, indeed, ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.
8 For the man is not of the woman: but the woman of the man.
9 Neither was the man created for the woman: but the woman for the man.
10 For this cause ought the woman to have power on her head, because of the angels.
11 Nevertheless, 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 is the man also by the woman: but all things of God.
13 Judge in yourselves; is it comely, that a woman pray unto God uncovered?

PARAPHRASE.

7 A man, indeed, ought not to be veiled; because he is the image and representative of God, in his dominion over the rest
8 of the world, which is one part of the glory of God: But the woman, who was made out of the man, made for him, and
9 in subjection to him, is matter of glory to the man. But the man, not being made out of the woman, nor for her, but the
10 woman made out of, and for the man, She ought, for this reason, to have a veil on her head, in token of her subjection, because
11 of the angels[b]. Nevertheless, the sexes have not a being, one without the other; neither the man without the woman, nor
12 the woman without the man, the Lord so ordering it. For, as the first woman was made out of the man, so the race of men, ever since, is continued and propagated by the female sex: but they, and all other things, had their being and original from
13 God. Be you yourselves judges, whether it be decent for a woman to make a prayer to God, in the church, uncovered?

Does

NOTES.

not be forgotten, but owned and preserved, by their being covered. The christian religion was not to give offence, by any appearance, or suspicion, that it took away the subordination of the sexes, and set the women at liberty from their natural subjection to the man. And, therefore, we see, that in both these cases, the aim was to maintain and secure the confessed superiority and dominion of the man, and not permit it to be invaded, so much as in appearance. Hence the arguments, in the one case, for covering, and in the other, for silence, are all drawn from the natural superiority of the man, and the subjection of the woman. In the one, the woman, without an extraordinary call, was to keep silent, as a mark of her subjection: in the other, where she was to speak, by an extraordinary call and commission from God, she was yet to continue the profession of her subjection, in keeping herself covered. Here, by the way, it is to be observed, that there was an extraordinary praying to God, by the impulse of the Spirit, as well as speaking unto men for their edification, exhortation, and comfort: vid. chap. xiv. 15. Rom. viii. 26. Jude, ver. 20. These things being premised, let us follow the thread of St. Paul's discourse.

10 [b] What the meaning of these words is, I confess, I do not understand.

TEXT.

14 Doth not even nature itſelf teach you, that 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 if any man ſeem to be contentious, we have no ſuch cuſtom, neither the churches of God.

PARAPHRASE.

14 Does not even nature, that has made, and would have the diſtinction of ſexes preſerved, teach you, that if a man wear his hair long, and dreſſed up after the manner of women, it is
15 miſbecoming and diſhonourable to him? But to a woman, if ſhe be curious about her hair, in having it long, and dreſſing herſelf with it, it is a grace and commendation; ſince her hair
16 is given her for a covering. But, if any ſhow himſelf to be a lover of contention [c], we, the apoſtles, have no ſuch cuſtom, nor any of the churches of God.

NOTE.

16 [c] Why may not this, "any one," be underſtood of the falſe apoſtle, here glanced at?

SECT. VIII.

CHAP. XI. 17—34.

CONTENTS.

ONE may obſerve from ſeveral paſſages in this epiſtle, that ſeveral judaical cuſtoms were crept into the corinthian church. This church being of St. Paul's own planting, who ſpent two years at Corinth, in forming it; it is evident theſe abuſes had their riſe from ſome other teachers, who came to them after his leaving them, which was about five years before his writing this epiſtle. Theſe diſorders therefore may with reaſon be aſcribed to the head of the faction, that oppoſed St. Paul, who, as has been remarked, was a jew, and probably judaized. And that, it is like, was the foundation of the great oppoſition between him and St. Paul, and the reaſon why St. Paul labours ſo earneſtly to deſtroy his credit among the corinthians; this ſort of men being very buſy, very troubleſome, and very dangerous to the goſpel, as may be

be ſeen in other of St. Paul's epiſtles, particularly that to the galatians.

The celebrating the paſſover amongſt the Jews was plainly the eating of a meal diſtinguiſhed from other ordinary meals, by ſeveral peculiar ceremonies. Two of theſe ceremonies were eating of bread ſolemnly broken, and drinking a cup of wine, called the cup of bleſſing. Theſe two our Saviour transferred into the chriſtian church, to be uſed in their aſſemblies, for a commemoration of his death and ſufferings. In celebrating this inſtitution of our Saviour, the judaizing corinthians followed the jewiſh cuſtom of eating their paſſover; they eat the Lord's ſupper as a part of their meal, bringing their proviſions into the aſſembly, where they eat divided into diſtinct companies, ſome feaſting to exceſs, whilſt others, ill provided, were in want. This eating thus in the public aſſembly, and mixing the Lord's ſupper with their ordinary meal, as a part of it, with other diſorders and indecencies accompanying it, is the matter of this ſection. Theſe innovations, he tells them here, he as much blames, as, in the beginning of this chapter, he commends them for keeping to his directions in ſome other things.

TEXT.

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 the church, I hear that there be diviſions among you; and I partly believe it.
19 For there muſt be alſo hereſies among you, that they, which are approved, may be made manifeſt among you.
20 When ye come together, therefore, into one place, 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 another is drunken.

PARAPHRASE.

17 Though what I ſaid to you, concerning women's behaviour in the church, was not without commendation of you; yet this, that I am now going to ſpeak to you of, is without praiſing you, becauſe you ſo order your meetings in your aſ-
18 ſemblies, that they are not to your advantage, but harm. For firſt I hear, that, when you come together in the church, you
19 fall into parties, and I partly believe it; Becauſe there muſt be diviſions and factions amongſt you, that thoſe who ſtand firm
20 upon trial, may be made manifeſt among you. You come together, it is true, in one place, and there you eat; but yet
21 this makes it not to be the eating of the Lord's ſupper. For, in eating, you eat not together, but every one takes his own

ſupper

TEXT.

22 What! have ye not houſes to eat and drink in? Or deſpiſe ye the church of God? And ſhame them that have not? What ſhall I ſay to you? Shall I praiſe you in this? I praiſe you not.

23 For I have received of the Lord; that, which alſo I delivered unto you, 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 in remembrance "of me."

PARAPHRASE.

22 ſupper one before another[a]. Have ye not houſes to eat and drink in, at home, for ſatisfying your hunger and thirſt? Or have ye a contempt for the church of God, and take a pleaſure to put thoſe out of countenance, who have not wherewithal to feaſt there, as you do? What is it I ſaid to you, that I praiſe you[b] for retaining what I delivered to you? On

23 this occaſion, indeed, I praiſe you not for it. For what I received, concerning this inſtitution, from the Lord himſelf, that I delivered unto you, when I was with you; and it was this, viz. That the Lord Jeſus, in the night, wherein he was be-

24 trayed, took bread: And, having given thanks, brake it, and ſaid,

NOTES.

21 [a] To underſtand this, we muſt obſerve,

(1.) That they had ſometimes meetings, on purpoſe only for eating the Lord's ſupper, ver. 33.

(2.) That to thoſe meetings they brought their own ſupper, ver. 21.

(3.) That though every one's ſupper were brought into the common aſſembly, yet it was not to eat in common, but every one fell to his own ſupper apart, as ſoon as he and his ſupper were there ready for one another, without ſtaying for the reſt of the company, or communicating with them in eating, ver. 21, 33.

In this St. Paul blames three things eſpecially.

1ſt, That they eat their common food in the aſſembly, which was to be eaten at home, in their houſes, ver. 22, 34.

2dly, That though they eat in the common meeting-place, yet they eat ſeparately, every one his own ſupper apart. So that the plenty and exceſs of ſome ſhamed the want and penury of others, ver. 22. Hereby alſo the diviſions amongſt them were kept up, ver. 18, they being as ſo many ſeparated and divided ſocieties, not as one united body of chriſtians, commemorating their common head, as they ſhould have been in celebrating the Lord's ſupper, chap. x. 16, 17.

3dly, That they mixed the Lord's ſupper with their own, eating it as a part of their ordinary meal, where they made not that diſcrimination between it and their common food, as they ſhould have done, ver. 29.

22 [b] He here plainly refers to what he had ſaid to them, ver. 2, where he praiſed them for remembering him in all things, and for retaining τὰς παραδόσεις καθὼς παρέδωκα, what he had delivered to them. This commendation he here retracts; for, in the matter of eating the Lord's ſupper, they did not retain ὃ παρέδωκα, ver. 23, what he had delivered to them, which, therefore, in the immediately following words, he repeats to them again.

TEXT.

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, ye do ſhow the Lord's death till he come.
27 Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.
28 But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.

PARAPHRASE.

ſaid, "Take, eat; this is my body which is broken for you:
25 "this do in remembrance of me." So, likewiſe, he took the cup alſo, when he had ſupped, ſaying, "This cup is the new "teſtament in my blood: this do ye, as often as ye do it, in
26 "remembrance of me." So that the eating of this bread, and the drinking of this cup of the Lord's ſupper, is not to ſatisfy hunger and thirſt, but to ſhow forth the Lord's death,
27 till he comes. Inſomuch that he, who eats this bread, and drinks this cup of the Lord, in an unworthy manner [c], not ſuitable to that end, ſhall be guilty of a miſuſe of the body
28 and blood of the Lord [d]. By this inſtitution, therefore, of Chriſt, let a man examine himſelf [e]; and, according to that,

NOTES.

27 c Ἀναξίως, "unworthily." Our Saviour, in the inſtitution of the Lord's ſupper, tells the apoſtles, that the bread and the cup were ſacramentally his body and blood, and that they were to be eaten and drunk in remembrance of him; which, as St. Paul interprets it, ver. 26, was to ſhow forth his death till he came. Whoever, therefore, eat and drank them, ſo as not ſolemnly to ſhow forth his death, followed not Chriſt's inſtitution, but uſed them unworthily, i. e. not to the end to which they were inſtituted. This makes St. Paul tell them, ver. 20, that their coming together to eat it, as they did, viz. the ſacramental bread and wine promiſcuouſly with their other food, as a part of their meal, and that though in the ſame place, yet not all together, at one time, and in one company, was not eating of the Lord's ſupper.

d Ἔνοχος ἔσται, ſhall be liable to the puniſhment due to one, who makes a wrong uſe of the ſacramental body and blood of Chriſt in the Lord's ſupper. What that puniſhment was, vid. ver. 30.

28 e St. Paul, as we have obſerved, tells the corinthians, ver. 20, That to eat it after the manner they did was not to eat the Lord's ſupper. He tells them alſo, ver. 29, That to eat it, without a due and direct imitating regard had to the Lord's body, (for ſo he calls the ſacramental bread and wine, as our Saviour did, in the inſtitution) by ſeparating the bread and wine from the common uſe of eating and drinking, for hunger and thirſt, was to eat unworthily. To remedy their diſorders herein, he ſets before them Chriſt's own inſtitution of this ſacrament; that in it they might ſee the manner and end of its inſtitution; and, by that, every one might examine his own comportment herein, whether it were conformable to that inſtitution, and ſuited to that end. In the account he gives, of Chriſt's inſtitution, we may obſerve, that he particularly

TEXT.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

PARAPHRASE.

29 that [f], let him eat of this bread, and drink of this cup. For he, who eats and drinks after an unworthy manner, without a due respect had to the Lord's body, in a discriminating [g] and purely sacramental use of the bread and wine, that represent it, draws punish-

NOTES.

cularly remarks to them, that this eating and drinking was no part of common eating and drinking for hunger and thirst, but was instituted in a very solemn manner, after they had supped, and for another end, viz. to represent Christ's body and blood, and to be eaten and drunk in remembrance of him; or, as St. Paul expounds it, to show forth his death. Another thing, which they might observe in the institution, was, that this was done by all who were present, united together in one company, at the same time. All which, put together, shows us what the examination here proposed is. For the design of the apostle here, being to reform what he found fault with, in their celebrating the Lord's supper, it is, by that alone, we must understand the directions he gives them about it, if we will suppose he talked pertinently to this captious and touchy people, whom he was very desirous to reduce from the irregularities they were run into, in this matter, as well as several others. And if the account of Christ's institution be not for their examining their carriage by it, and adjusting it to it, to what purpose is it, here? The examination, therefore, proposed, was no other but an examination of their manner of eating the Lord's supper, by Christ's institution, to see how their behaviour herein comported with the institution, and the end, for which it was instituted. Which farther appears to be so, by the punishment annexed to their miscarriages herein, which was infirmities, sickness, and temporal death, with which God chastened them, that they might not be condemned with the unbelieving world, ver. 30, 31. For if the unworthiness, here spoken of, were either unbelief, or any of those sins, which are usually made the matter of examination, it is to be presumed the apostle would not wholly have passed them over in silence: this, at least, is certain, that the punishment of these sins is infinitely greater than that, which God here inflicts on unworthy receivers, whether they, who are guilty of them, received the sacrament, or no.

f Καὶ ὅτως. These words, as to the letter, are rightly translated, "and so." But that translation, I imagine, leaves generally a wrong sense of the place, in the mind of an English reader. For in ordinary speaking, these words, "Let a man examine, and so let him eat." are understood to import the same with these, "Let a man examine, and then let him eat;" as if they signified no more, but that examination should precede, and eating follow; which I take to be quite different from the meaning of the apostle here, whose sense the whole design of the context shows to be this: "I here set before you the institution "of Christ: by that, let a man examine his carriage, καὶ ὅτως, and according to "that, let him eat: let him conform the manner of his eating to that."

29 g Μὴ διακρίνων, "not discriminating," not putting a difference between the sacramental bread and wine (which St. Paul, with our Saviour, calls Christ's body) and other bread and wine, in the solemn and separate use of them. The corinthians, as has been remarked, eat the Lord's supper in and with their own ordinary supper; whereby it came not to be sufficiently distinguished as became a religious and christian observance, so solemnly instituted) from com-

TEXT.

30 For this cause, many are weak and sickly among you, and many sleep.
31 For if we would judge ourselves, we should not be judged.
32 But when we are judged, 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 hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order, when I come.

PARAPHRASE.

30 punishment [h] on himself, by so doing. And hence it is, that many among you are weak and sick, and a good number are
31 gone to their graves. But if we would discriminate ourselves, i. e. by our discriminating use of the Lord's supper, we should
32 not be judged, i. e. [i] punished by God. But, being punished by the Lord, we are corrected [k], that we may not be con-
33 demned [l] hereafter, with the unbelieving world. Wherefore, my brethren, when you have a meeting for celebrating the Lord's supper, stay for one another, that you may eat it all together, as partakers, all in common, of the Lord's table,
34 without division, or distinction. But if any one be hungry, let him eat at home to satisfy his hunger, that so the disorder in these meetings may not draw on you the punishment abovementioned. What else remains to be rectified in this matter, I will set in order, when I come.

NOTES.

mon eating for bodily refreshment, nor from the jewish paschal supper, and the bread broken, and the cup of blessing used in that: nor did it, in this way of eating it in separate companies, as it were in private families, show forth the Lord's death, as it was designed to do, by the concurrence and communion of the whole assembly of christians, jointly united in the partaking of bread and wine, in a way peculiar to them, with reference solely to Jesus Christ. This was that, as appears by this place, which St. Paul, as we have already explained, calls eating unworthily.

29 [h] "Damnation," by which our translation renders κρῖμα, is vulgarly taken for eternal damnation, in the other world; whereas κρῖμα here signifies punishment of another nature, as appears by ver. 30, 32.

31 [i] Διακρίνειν does no where, that I know, signify to judge, as it is here translated, but always signifies "to distinguish," or "discriminate," and in this place has the same signification, and means the same thing, that it does, ver. 29. He is little versed in St. Paul's writings, who has not observed how apt he is to repeat the same word, he had used before, to the same purpose, though in a different, and sometimes a pretty hard construction; as here he applies διακρίνειν to the persons discriminating, as in the 29th verse to the thing to be discriminated, though in both places it be put to denote the same action.

32 [k] Παιδευόμεθα properly signifies to be corrected, as scholars are by their master, for their good.

[l] Ἐκρινόμεθα here signifies the same that κρῖμα does, ver. 29.

SECT.

SECT. IX.

CHAP. XII. 1.——XIV. 40.

CONTENTS.

THE corinthians ſeem to have inquired of St. Paul, "What "order of precedency and preference men were to have, in "their aſſemblies, in regard of their ſpiritual gifts?" Nay, if we may gueſs by his anſwer, the queſtion they ſeem more particularly to have propoſed, was, "Whether thoſe, who had the "gift of tongues, ought not to take place, and ſpeak firſt, and be "firſt heard in their meetings?" Concerning this there ſeems to have been ſome ſtriſe, maligning, and diſorder among them, as may be collected from chap. xii. 21—25. and xiii. 4, 5. and xiv. 40.

To this St. Paul anſwers in theſe three chapters, as followeth:

1. That they had all been heathen idolaters, and ſo being deniers of Chriſt, were in that ſtate none of them ſpiritual: but that now, being chriſtians, and owning Jeſus to be the Lord (which could not be done without the Spirit of God) they were all πνευματικοὶ, ſpiritual, and ſo there was no reaſon for one to undervalue another, as if he were not ſpiritual, as well as himſelf, chap. xii. 1—3.

2. That though there be diverſity of gifts, yet they are all by the ſame Spirit, from the ſame Lord, and the ſame God, working them all in every one, according to his good pleaſure. So that, in this reſpect alſo, there is no difference or precedency; no occaſion for any one's being puffed up, or affecting priority, upon account of his gifts, chap. xii. 4—11.

3. That the diverſity of gifts is for the uſe and benefit of the church, which is Chriſt's body, wherein the members (as in the natural body) of meaner functions are as much parts, and as neceſſary in their uſe to the good of the whole, and therefore to be honoured, as much as any other. The union they have, as members in the ſame body, makes them all equally ſhare in one another's good and evil, gives them a mutual eſteem and concern one for another, and leaves no room for conteſts or diviſions amongſt them, about their gifts, or the honour and place due to them, upon that account, chap. xii. 12—31.

4. That though gifts have their excellency and uſe, and thoſe, who have them, may be zealous in the uſe of them; yet the true and ſure way for a man to get an excellency and preference above others, is the enlarging himſelf in charity, and excelling in that,

without which a christian, with all his spiritual gifts, is nothing, chap. xiii. 1—13.

5. In the comparison of spiritual gifts, he gives those the precedency, which edify most; and, in particular, prefers prophesying to tongues, chap. xiv. 1—40.

SECT. IX. N°. 1.

CHAP. XII. 1—3.

TEXT.

1 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 God, calleth Jesus accursed: and that no man can say, that Jesus is the Lord, but by the Holy Ghost.

PARAPHRASE.

1 AS to spiritual men, or men assisted and acted by the Spirit[a], I shall inform you; for I would not have you be igno-
2 rant. You yourselves know, that you were heathens, engaged in the worship of stocks and stones, dumb, senseless idols, by
3 those, who were then your leaders. Whereupon let me tell you, that no one, who opposes Jesus Christ, or his religion, has the Spirit of God[b]. And whoever is brought to own Jesus to be the Messiah, the Lord[c], does it by the Holy Ghost. And, therefore,

NOTES.

1 a Πνευματικῶν, "spiritual." We are warranted, by a like use of the word, in several places of St. Paul's epistles, as chap. ii. 15. and xiv. 37. of this epistle; and Gal. vi. 1, to take it here in the masculine gender, standing for persons, and not gifts. And the context obliges us to understand it so. For if we will have it stand for gifts, and not persons, the sense and coherence of these three first verses will be very hard to be made out. Besides, there is evidence enough, in several parts of it, that the subject of St. Paul's discourse here, is πνευματικοὶ, persons endowed with spiritual gifts, contending for precedency, in consideration of their gifts. See ver. 13, &c. of this chapter; and to what purpose, else, says he, chap. xiv. 5, Greater is he that prophesieth, than he that speaketh with tongues?

3 b This is spoken against the jews, who pretended to the Holy Ghost, and yet spoke against Jesus Christ, and denied that the Holy Ghost was ever given to the gentiles: vid. Acts x. 45. Whether their judaizing false apostle were at all glanced at in this, may be considered.

c Lord. What is meant by Lord, see note, chap. viii. 5.

PARAPHRASE.

therefore, upon account of having the Spirit, you can none of you lay any claim to superiority; or have any pretence to slight any of your brethren, as not having the Spirit of God, as well as you. For all, that own our Lord Jesus Christ, and believe in him, do it by the Spirit of God, i. e. can do it upon no other ground, but revelation, coming from the Spirit of God.

SECT. IX. N°. 2.

CHAP. XII. 4—11.

CONTENTS.

ANOTHER consideration, which St. Paul offers, against any contention for superiority, or pretence to precedency, upon account of any spiritual gift, is, that those distinct gifts are all of one and the same Spirit, by the same Lord; wrought in every one, by God alone, and all for the profit of the church.

TEXT.

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, but it is the same God which worketh all in all.

PARAPHRASE.

4 Be not mistaken, by the diversity of gifts; for, though there be diversity of gifts among christians, yet there is no diversity of
5 spirits, they all come from one and the same Spirit. Though there be diversities of offices [a] in the church, yet all the officers
6 have but one Lord. And though there be various influxes, whereby christians are enabled to do extraordinary things [b], yet it is the same God, that works [c] all these extraordinary gifts, in every

NOTES.

5 a These different offices are reckoned up, ver 28, &c.
6 b What these ἐνεργήματα were, see ver. 8—11.
c They were very properly called ἐνεργήματα—"in-workings;" because they were above all human power: men, of themselves, could do nothing of them at all; but it was God, as the apostle tells us here, who, in these extraordinary gifts of the Holy Ghost, did all that was done; it was the effect of his imme-

TEXT.

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;
9 To another, faith by the same Spirit; to another, the gifts of healing, by the same Spirit;
10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues.

PARAPHRASE.

7 every one that has them. But the way, or gift, wherein every one, who has the Spirit, is to show it, is given him, not for his private advantage, or honour[d], but for the good and ad-
8 vantage of the church. For instance; to one is given, by the Spirit, the word of wisdom[e], or the revelation of the gospel of Jesus Christ, in the full latitude of it: such as was given to the apostles: to another, by the same Spirit, the knowledge[f] of the true sense and true meaning of the holy scriptures of the Old Testament, for the explaining and confirmation of the
9 gospel: To another, by the same Spirit, is given an undoubting persuasion[g], and stedfast confidence, of performing what he is going about; to another, the gift of curing diseases, by
10 the same Spirit: To another, the working of miracles; to another,

NOTES.

diate operation, as St. Paul assures us, in that parallel place, Phil. ii. 13. In which chapter, ver. 3, and 14. we find that the philippians stood a little in need of the same advice, which St. Paul so at large presses here upon the corinthians.

7 [d] Vid. Rom. xii. 3—8.

8 [e] Σοφία. The doctrine of the gospel is, more than once, in the beginning of this epistle, called "the wisdom of God."

[f] Γνῶσις is used, by St. Paul, for such a knowledge of the law and the prophets.

9 [g] In this sense πίστις, "faith," is sometimes taken, in the New Testament, particularly chap. xiii. 2. It is difficult, I confess, to define the precise meaning of each word, which the apostle uses in the 8th, 9th, and 10th verses here. But if the order, which St. Paul observes, in enumerating by 1st, 2d, 3d, the three first officers set down, ver. 28, viz. "first, apostles; secondly, prophets; thirdly, teachers," have any relation, or may give any light to these three gifts, which are set down in the first place here, viz. "Wisdom, Knowledge, and Faith," we may then properly understand, by σοφία, "wisdom," the whole doctrine of the gospel, as communicated to the apostles: by γνῶσις, "knowledge," the gift of understanding the mystical sense of the law and the prophets; and, by πίστις, "faith," the assurance and confidence, in delivering, and confirming, the doctrine of the gospel, which became διδασκάλοις, "doctors, or teachers." This, at least, I think, may be presumed, that since σοφία and γνῶσις have λόγῳ joined to them, and it is said, "the word of wisdom, and the word of knowledge;" wisdom and knowledge here signify such gifts of the mind as are to be employed in preaching.

TEXT.

11 But all these worketh that one and the self-same Spirit, dividing to every man severally, as he will.

PARAPHRASE.

another, prophecy[h]; to another, the discerning by what spirit men did any extraordinary operation; to another, diversity of
11 languages; to another, the interpretation of languages. All which gifts are wrought in believers, by one and the same Spirit, distributing to every one, in particular, as he thinks fit.

NOTE.

10 h "Prophecy" comprehends these three things, prediction, singing by the dictate of the Spirit, and understanding and explaining the mysterious, hidden sense of scripture, by an immediate illumination and motion of the Spirit, as we have already shown. And that the prophesying, here spoken of, was by immediate revelation, vid. chap. xiv. 29—31.

SECT. IX. N° 3.

CHAP. XII. 12—31.

CONTENTS.

FROM the necessarily different functions in the body, and the strict union, nevertheless, of the members, adapted to those different functions, in a mutual sympathy and concern one for another; St. Paul here farther shows, that there ought not to be any strife, or division, amongst them, about precedency and preference, upon account of their distinct gifts.

TEXT.

12 For, as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.
13 For, by one Spirit, are we all baptized into one body, whether we be jews

PARAPHRASE.

12 For as the body, being but one, hath many members, and all the members of the body, though many, yet make but one body; so is Christ, in respect of his mystical body, the church.
13 For by one Spirit we are all baptized into one church, and are thereby

TEXT.

jews or gentiles, whether we be bond or free; and 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?
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 God set the members, every one of them, in the body, 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.

PARAPHRASE.

thereby made one body, without any pre-eminence to the jew [a] above the gentile, to the free above the bond-man: and the blood of Christ, which we all partake of, in the Lord's supper, makes us all have one life, one spirit, as the same blood, diffused through the whole body, communicates the
14 same life and spirit to all the members. For the body is not one sole member, but consists of many members, all vitally
15 united in one common sympathy and usefulness. If any one have not that function, or dignity, in the church, which he
16 desires, He must not, therefore, declare that he is not of the church, he does not thereby cease to be a member of the
17 church. There is as much need of several and distinct gifts and functions in the church, as there is of different senses and members in the body; and the meanest and least honourable would be missed, if it were wanting, and the whole body
18 would suffer by it. Accordingly, God hath fitted several persons, as it were so many distinct members, to several offices and functions in the church, by proper and peculiar gifts and abilities, which he has bestowed on them, according to his
19 good pleasure. But if all were but one member, what would become of the body? There would be no such thing as an human body; no more could the church be edified, and framed into a growing, lasting society, if the gifts of the Spirit were
20 all reduced to one. But now, by the various gifts of the Spirit,

NOTE.

13 [a] The naming of the jews here, with gentiles, and setting both on the same level, when converted to christianity, may probably be done here, by St. Paul, with reference to the false apostle, who was a jew, and seems to have claimed some pre-eminence, as due to him upon that account; whereas, among the members of Christ, which all make but one body, there is no superiority, or other distinction, but as by the several gifts, bestowed on them by God, they contribute more, or less, to the edification of the church.

TEXT.

21 And the eye cannot ſay unto the hand, "I have no need of thee:" nor, again, the head to the feet, "I have no need of you."
22 Nay, much more thoſe members of the body, which ſeem to be more feeble, are neceſſary,
23 And thoſe members of the body, which we think to be leſs honourable, upon theſe we beſtow more abundant honour, and our uncomely parts have more abundant comelineſs.
24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:
25 That there ſhould be no ſchiſm in the body; but that the members ſhould have the ſame care one for another.
26 And whether one member ſuffer, all the members ſuffer with it: or one member be honoured, all the members rejoice with it.
27 Now, ye are the body of Chriſt, and members in particular.
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.

PARAPHRASE.

Spirit, beſtowed on its ſeveral members, it is as a well organized body, wherein the moſt eminent member cannot deſpiſe
21 the meaneſt. The eye cannot ſay to the hand, "I have no need of thee;" nor the head to the feet, "I have no need of you."
22 It is ſo far from being ſo, that the parts of the body, that ſeem in themſelves weak, are nevertheleſs of abſolute neceſ-
23 ſity. And thoſe parts, which are thought leaſt honourable, we take care always to cover with the more reſpect; and our leaſt graceful parts have thereby a more ſtudied and adventi-
24 tious comelineſs. For our comely parts have no need of any borrowed helps, or ornaments: but God hath ſo contrived the ſymmetry of the body, that he hath added honour to thoſe
25 parts, that might ſeem naturally to want it: That there might be no diſunion, no ſchiſm in the body; but that the members ſhould all have the ſame care and concern one for another;
26 And all equally partake and ſhare in the harm, or honour, that
27 is done to any of them in particular. Now, in like manner, you are, by your particular gifts, each of you, in his peculiar ſtation and aptitude, members of the body of Chriſt, which is
28 the church: Wherein God hath ſet, firſt ſome apoſtles, ſecondly prophets, thirdly teachers, next workers of miracles, then thoſe, who have the gift of healing, helpers[b], governors[c], and

NOTES.

28 [b] Ἀντιλήψεις, "Helps," Dr. Lightfoot takes to be thoſe, who accompanied the apoſtles, were ſent up and down by them, in the ſervice of the goſpel, and baptized thoſe, that were converted by them.

[c] Κυβερνήσεις, to be the ſame with diſcerning of ſpirits, ver. 10.

TEXT.

29 Are all apoſtles? Are all prophets? Are all teachers? Are all workers of miracles?
30 Have all the gifts of healing? Do all ſpeak with tongues? Do all interpret?
31 But covet earneſtly the beſt gifts: and yet ſhow I unto you a more excellent way.

PARAPHRASE.

29 and ſuch as are able to ſpeak diverſity of tongues. Are all
apoſtles? Are all prophets? Are all teachers? Are all workers
30 of miracles? Have all the gift of healing? Do all ſpeak di-
31 verſity of tongues? Are all interpreters of tongues? But ye conteit one with another, whoſe particular gift is beſt, and moſt preferable[d]; but I will ſhow you a more excellent way, viz. mutual good-will, affection and charity.

NOTE.

[d] That this is the apoſtle's meaning here, is plain, in that there was an emulation amongſt them, and a ſtrife for precedency, on account of the ſeveral gifts they had, (as we have already obſerved, from ſeveral paſſages in this ſection) which made them, in their aſſemblies, deſire to be heard firſt. This was the fault the apoſtle was here correcting; and it is not likely he ſhould exhort them all, promiſcuouſly, to ſeek the principal and moſt eminent gifts, at the end of a diſcourſe wherein he had been demonſtrating to them, by the example of the human body, that there ought to be diverſity of gifts and functions of the church; but that there ought to be no ſchiſm, emulation, or conteſt amongſt them, upon the account of the exerciſe of thoſe gifts: that they were all uſeful in their places, and no member was at all to be the leſs honoured, or valued, for the gift he had, though it were not one of the firſt rank. And in this ſenſe the word ζηλῶν is taken, in the next chapter, ver. 4, where St. Paul, purſuing the ſame argument, exhorts them to mutual charity, good-will and affection, which, he aſſures them, is preferable to any gifts whatſoever. Beſides; to what purpoſe ſhould he exhort them "to covet earneſtly the beſt gifts," when the obtaining of this or that gift did not at all lie in their deſires or endeavours, the apoſtle having juſt before told them, ver. 11, that "the Spirit divides thoſe gifts, to every man, ſeverally, as he will," and thoſe, he writ to, had their allotment already? He might as reaſonably, according to his own doctrine, in this very chapter, bid the foot covet to be the hand, or the ear to be the eye. Let it be remembered, therefore, to rectify this, that St. Paul ſays, ver. 17, of this chapter: "If the whole body were the eye, where were the hearing," &c. St. Paul does not uſe to croſs his own deſign, nor contradict his own reaſoning.

A PARA-

SECT. IX. N° 4.

CHAP. XIII. 1—13.

CONTENTS.

ST. Paul having told the corinthians, in the laſt words of the preceding chapter, that he would ſhow them a more excellent way, than the emulous producing of their gifts in the aſſembly, he, in this chapter, tells them, that this more excellent way is charity, which he at large explains, and ſhows the excellency of.

TEXT.

1 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.
2 And though I have the gift of prophecy, and underſtand all myſteries,
and all knowledge; and though I have all faith, ſo that I could remove
mountains, and have no charity, I am nothing.

PARAPHRASE.

1 IF I ſpeak all the languages of men and angels[a], and yet
have not charity, to make uſe of them entirely for the good
and benefit of others, I am no better than a ſounding braſs, or
noiſy cymbal[b], which fills the ears of others, without any
2 advantage to itſelf, by the ſound it makes. And if I have the
gift of prophecy, and ſee, in the law and the prophets, all the
myſteries[c] contained in them, and comprehend all the know-
ledge they teach; and if I have faith to the higheſt degree, and
power

NOTES

1 a "Tongues of angels" are mentioned here, according to the conception of the jews.

b A cymbal conſiſted of two large, hollowed plates of braſs, with broad brims, which were ſtruck one againſt another, to fill up the ſymphony, in great concerts of muſic; they made a great deep ſound, but had ſcarce any variety of muſical notes.

2 c Any predictions, relating to our Saviour, or his doctrine, or the times of the goſpel, contained in the Old Teſtament, in types, or figurative and obſcure expreſſions, not underſtood before his coming, and being revealed to the world, St. Paul calls "myſtery," as may be ſeen all through his writings. So that "myſtery and knowledge," are terms here uſed by St Paul, to ſignify truths concerning Chriſt to come, contained in the Old Teſtament; and "prophecy," the underſtanding of the types and prophecies containing thoſe truths, ſo as to be able to explain them to others.

TEXT.

3 And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.
4 Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up;
5 Doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil;
6 Rejoiceth not in iniquity, but rejoiceth in the truth:
7 Beareth all things, believeth all things, hopeth all things, endureth all things.
8 Charity never faileth: but whether there be prophecies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away.
9 For we know in part, and we prophefy in part.
10 But when that which is perfect is come, then that which is in part ſhall be done away.
11 When I was a child, I ſpake as a child, I thought as a child; but when I became a man, I put away childiſh things.

PARAPHRASE.

power of miracles, ſo as to be able to remove mountains[d], and
3 have not charity, I am nothing; I am of no value. And if
I beſtow all I have, in relief of the poor, and give myſelf to
4 be burnt, and have not charity, it profits me nothing. Charity
is long-ſuffering, is gentle and benign, without emulation, in-
5 ſolence, or being puffed up; Is not ambitious, nor at all ſelf-
intereſted, is not ſharp upon others failings, or inclined to ill
6 interpretations: Charity rejoices with others, when they do
well; and, when any thing is amiſs, is troubled, and covers
7 their failings: Charity believes well, hopes well of every one,
8 and patiently bears with every thing[e]: Charity will never
ceaſe, as a thing out of uſe; but the gifts of prophecy, and
tongues, and the knowledge whereby men look into, and ex-
plain the meaning of the ſcriptures, the time will be, when
9 they will be laid aſide, as no longer of any uſe. For the
knowledge we have now in this ſtate, and the explication we
10 give of ſcripture, is ſhort, partial, and defective. But when,
hereafter, we ſhall be got into the ſtate of accompliſhment and
perfection, wherein we are to remain in the other world,
there will no longer be any need of theſe imperfecter ways of
information, whereby we arrive at but a partial knowledge
11 here. Thus, when I was in the imperfect ſtate of childhood,
I talked,

NOTES.

d "To remove mountains," is to do what is next to impoſſible.

7 e May we not ſuppoſe, that, in this deſcription of charity, St. Paul intimates, and tacitly reproves, their contrary carriage, in their emulation and conteſts about the dignity and preference of their ſpiritual gifts?

TEXT.

12 For now we ſee through a glaſs, darkly; but then face to face: now I know in part; but then ſhall I know, even as alſo I am known.
13 And now abideth faith, hope, charity, theſe three: but the greateſt of theſe is charity.

PARAPHRASE.

I talked, I underſtood, I reaſoned after the imperfect manner of a child: but, when I came to the ſtate and perfection of
12 manhood, I laid aſide thoſe childiſh ways. Now we ſee but by reflection, the dim, and, as it were, enigmatical repreſentation of things: but then we ſhall ſee things directly, and as they are in themſelves, as a man ſees another, when they are face to face. Now I have but a ſuperficial, partial knowledge of things; but then I ſhall have an intuitive, comprehenſive knowledge of them, as I myſelf am known, and lie open to the view of ſuperiour, ſeraphic beings, not by the ob-
13 ſcure and imperfect way of deductions and reaſoning. But then, even in that ſtate, faith, hope, and charity, will remain: but the greateſt of the three is charity.

SECT. IX. N° 5.

CHAP. XIV. 1—40.

CONTENTS.

ST. Paul, in this chapter, concludes his anſwer to the corinthians, concerning ſpiritual men, and their gifts; and having told them, that thoſe were moſt preferable, that tended moſt to edification; and particularly ſhown, that prophecy was to be preferred to tongues; he gives them directions for the decent, orderly, and profitable exerciſe of their gifts, in their aſſemblies.

TEXT.

TEXT.

1 FOLLOW after charity, and desire spiritual gifts, but rather that ye may prophesy.
2 For he, that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him; howbeit, in the Spirit, he speaketh mysteries.

PARAPHRASE.

1 LET your endeavours, let your pursuit, therefore, be after charity; not that you should neglect the use of your spi-
2 ritual gifts[a], especially the gift of prophecy: For he, that speaks in an unknown tongue[b], speaks to God alone, but not to men: for

NOTES.

1 [a] Ζηλοῦτε τὰ πνευματικά. That ζηλοῦν does not signify to covet or desire, nor can be understood to be so used by St. Paul, in this section; I have already shown, ch. xii. 31. That it has, here, the sense, that I have given it, is plain from the same direction concerning spiritual gifts, repeated ver. 39, in these words, ζηλοῦτε τὸ προφητεύειν καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. the meaning, in both places, being evidently this; that they should not neglect the use of their spiritual gifts, especially they should, in the first place, cultivate and exercise the gift of prophesying; but yet should not wholly lay aside the speaking with variety of tongues in their assemblies. It will, perhaps, be wondered, why St. Paul should employ the word ζηλοῦν, in so unusual a sense; but that will easily be accounted for, if what I have remarked, chap. xiv. 15, concerning St. Paul's custom of repeating words, be remembered. But, besides what is familiar in St. Paul's way of writing, we may find a particular reason for his repeating the word ζηλοῦν here, though in a somewhat unusual signification. He having, by way of reproof, told them, that they did ζηλοῦν τὰ χαρίσματα τὰ κρείττονα, had an emulation, or made a stir about whose gifts were best, and were, therefore, to take place in their assemblies: to prevent their thinking, that ζηλοῦν might have too harsh a meaning, (for he is, in all this epistle, very tender of offending them, and therefore sweetens all his reproofs, as much as possible) he here takes it up again, and uses it, more than once, in a way that approves and advises that they should ζηλοῦν πνευματικά, whereby yet he means no more, but that they should not neglect their spiritual gifts: he would have them use them in their assemblies, but yet in such method and order, as he directs.

2 [b] He, who attentively reads this section, about spiritual men, and their gifts, may find reason to imagine, that it was those, who had the gift of tongues, who caused the disorder in the church at Corinth, by their forwardness to speak, and striving to be heard first and so taking up too much of the time in their assemblies, in speaking in unknown tongues. For the remedying this disorder, and better regulating of this matter amongst other things, they had recourse to St. Paul. He will not easily avoid thinking so, who considers,

1st, That the first gift, which St. Paul compares with charity, chap. xiii, and extremely undervalues, in comparison of that divine virtue, is the gift of tongues. As if that were the gift they most affected to show, and most valued themselves upon; as indeed it was, in itself, most fitted for ostentation in their assemblies, of any other, if any one were inclined that way: and that the corinthians, in their present state, were not exempt from emulation, vanity, and ostentation, is very evident.

2dly, That chap. xiv, when St. Paul compares their spiritual gifts one with another, the first, nay, and only one, that he debases and depreciates, in comparison

TEXT.

3 But he, that prophesieth, speaketh unto men, to edification, and exhortation, and comfort.
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 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 revelation, or by knowledge, or by prophesying, or by doctrine?
7 And even things without life, giving sound, whether pipe or harp, except

PARAPHRASE.

for no-body understands him; the things he utters, by the Spirit, in an unknown tongue, are mysteries, things not under-
3 stood, by those who hear them. But he, that prophesieth[c], speaks to men, who are exhorted and comforted thereby, and
4 helped forwards in religion and piety. He that speaks in an unknown tongue[d], edifies himself alone; but he, that pro-
5 phesieth, edifieth the church. I wish that ye had all the gift of tongues, but rather that ye all prophesied; for greater is he that prophesieth, than he that speaks with tongues, unless he interprets what he delivers in an unknown tongue, that the
6 church may be edified by it. For example, should I apply myself to you in a tongue you knew not, what good should I do you, unless I interpreted to you what I said, that you might understand the revelation, or knowledge, or prophecy, or doc-
7 trine[e] contained in it? Even inanimate instruments of sound, as

NOTES.

parison of others, is the gift of tongues, which he discourses of, for above 20 verses together, in a way fit to abate a too high esteem, and a too excessive use of it, in their assemblies; which we cannot suppose he would have done, had they not been guilty of some such miscarriages in the case, whereof the 24th verse is not without an intimation.

3dly, When he comes to give direction about the exercise of their gifts in their meetings, this of tongues is the only one, that he restrains and limits, ver. 27, 28.

3 [c] What is meant by prophesying, see note, chap. xii. 10.

4 [d] By γλώσσῃ, "unknown tongue," Dr. Lightfoot, in this chapter, understands the Hebrew tongue, which, as he observes, was used in the synagogue, in reading the sacred scripture, in praying and in preaching. If that be the meaning of tongue, here, it suits well the apostle's design, which was to take them off from their jewish, false apostle, who probably might have encouraged and promoted this speaking of Hebrew, in their assemblies.

6 [e] It is not to be doubted but these four distinct terms, used here by the apostle, had each its distinct signification, in his mind and intention: whether what may be collected from these epistles, may sufficiently warrant us to understand

TEXT.

cept they give a diſtinction in the 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 you, except ye utter by the tongue words 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 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.

PARAPHRASE.

as pipe, or harp, are not made uſe of, to make an inſignificant noiſe; but diſtinct notes, expreſſing mirth, or mourning, or the like, are played upon them, whereby the tune and compo-
8 ſure are underſtood. And if the trumpet ſound not ſome point of war, that is underſtood, the ſoldier is not thereby in-
9 ſtructed what to do. So likewiſe ye, unleſs with the tongue, which you uſe, utter words of a clear and known ſignification to your hearers, you talk to the wind; for your auditors un-
10 derſtand nothing that you ſay. There is a great number of ſignificant languages in the world, I know not how many,
11 every nation has its own. If then I underſtand not another's language, and the force of his words, I am to him, when he ſpeaks, a barbarian; and whatever he ſays, is all gibberiſh to me; and ſo is it with you; ye are barbarians to one another,
12 as far as ye ſpeak to one another in unknown tongues. But ſince there is emulation amongſt you concerning ſpiritual gifts, ſeek to abound in the exerciſe of thoſe which tend moſt to the
13 edification of the church. Wherefore, let him that ſpeaks an unknown

NOTE.

ſtand them, in the following ſignifications, I leave to the judgment of others: 1ſt, Ἀποκάλυψις, "revelation," ſomething revealed by God, immediately to the perſon; vid. ver. 30. 2dly, Γνῶσις, "knowledge," the underſtanding the myſtical and evangelical ſenſe of paſſages in the Old Teſtament, relating to our Saviour and the goſpel. 3dly, Προφητεία, "prophecy," an inſpired hymn; vid. ver. 26. 4thly, Διδαχὴ, "doctrine," any truth of the goſpel concerning faith, or manners. But whether this, or any other, preciſe meaning of theſe words can be certainly made out now, it is perhaps of no great neceſſity to be over curious; it being enough, for the underſtanding the ſenſe and argument of the apoſtle here, to know that theſe terms ſtand for ſome intelligible diſcourſe, tending to the edification of the church, though of what kind each of them was, in particular, we certainly know not.

TEXT.

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: I will ſing with the Spirit, and I will ſing with the underſtanding alſo.
16 Elſe, when thou ſhalt bleſs with the Spirit, how ſhall he that occupieth the room of the unlearned, ſay Amen, at thy giving of thanks; ſeeing he underſtandeth not what thou ſayeſt?

PARAPHRASE.

unknown tongue, pray that he may interpret what he ſays.
14 For, if I pray in the congregation in an unknown tongue, my ſpirit, it is true, accompanies my words, which I underſtand, and ſo my ſpirit prays[f]; but my meaning is unprofitable to
15 others who underſtand not my words. What, then, is to be done in the caſe? Why, I will, when moved to it by the Spirit, pray in an unknown tongue, but ſo that my meaning[g] may be underſtood by others; i. e. I will not do it but when there is ſome body by, to interpret[h]. And ſo will I do alſo in ſinging[i]; I will ſing by the Spirit, in an unknown tongue; but I will take care that the meaning of what I ſing ſhall be
16 underſtood by the aſſiſtants. And thus ye ſhould all do, in all like caſes. For if thou, by the impulſe of the Spirit, giveſt thanks to God, in an unknown tongue, which all underſtand not,

NOTES.

14 [f] This is evident from ver. 4, where it is ſaid, "He that ſpeaketh with a tongue, edifies himſelf."

15 [g] I will not pretend to juſtify this interpretation of τῷ νοῖ, by the exact rules of the Greek idiom; but the ſenſe of the place will, I think, bear me out in it. And, as there is occaſion often to remark, he muſt be little verſed in the writings of St. Paul, who does not obſerve, that when he has uſed a term, he is apt to repeat it again, in the ſame diſcourſe, in a way peculiar to himſelf, and ſomewhat varied from its ordinary ſignification. So, having here, in the foregoing verſe, uſed νοῦς, for the ſentiment of his own mind, which was unprofitable to others, when he prayed in a tongue unknown to them, and oppoſed it to πνεῦμα, which he uſed there, for his own ſenſe accompanying his own words, intelligible to himſelf, when, by the impulſe of the Spirit, he prayed in a foreign tongue; he here, in this verſe, continues to uſe praying, τῷ πνεύματι, and τῷ νοῖ, in the ſame oppoſition; the one for praying in a ſtrange tongue, which alone his own mind underſtood and accompanied; the other, for praying ſo, as that the meaning of his mind, in thoſe words he uttered, was made known to others, ſo that they were alſo benefited. This uſe of πνεύματι is farther confirmed, in the next verſe: and what he means by νοῖ, here, he expreſſes by διὰ νοός, ver. 19, and there explains the meaning of it.

[h] For ſo he orders, in the uſe of an unknown tongue, ver. 27.

[i] Here it may be obſerved, that as, in their public prayer, one prayed, and the others held their peace; ſo it was in their ſinging, at leaſt in that ſinging, which was of extempore hymns, by the impulſe of the Spirit.

TEXT.

17 For thou verily giveſt thanks well, but the other is not edified.
18 I thank my God, I ſpeak with tongues more than you 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 underſtanding: howbeit, in malice be ye children, but in underſtanding be men.
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 them that believe, but to them that believe not: but propheſying ſerveth not for them that believe not, but for them which believe.

PARAPHRASE.

not, how ſhall the hearer, who, in this reſpect, is unlearned, and, being ignorant in that tongue, knows not what thou ſayeſt, how ſhall he ſay Amen? How ſhall he join in the thanks,
17 which he underſtands not? Thou, indeed, giveſt thanks well;
18 but the other is not at all edified by it. I thank God, I ſpeak
19 with tongues more than you all: But I had rather ſpeak in the church five words that are underſtood, that I might inſtruct others alſo, than, in an unknown tongue, ten thouſand, that
20 others underſtand not. My brethren, be not, in underſtanding, children, who are apt to be taken with the novelty, or ſtrangeneſs of things: in temper and diſpoſition, be as children, void of malice[k]; but, in matters of underſtanding, be ye perfect
21 men, and uſe your underſtandings[l]. Be not ſo zealous for the uſe of unknown tongues in the church; they are not ſo proper there: it is written in the law[m], "With men of other "tongues, and other lips, will I ſpeak unto this people: and
22 "yet, for all that, will they not hear me, ſaith the Lord." So that, you ſee, the ſpeaking of ſtrange tongues miraculouſly, is not for thoſe, who are already converted, but for a ſign to thoſe, who are unbelievers: but prophecy is for believers, and not

NOTES.

20 [k] By κακία, "malice," I think here is to be underſtood all ſorts of ill temper of mind, contrary to the gentleneſs and innocence of childhood; and, in particular, their emulation and ſtrife, about the exerciſe of their gifts in their aſſemblies.

[l] Vid. Rom. xvi. 19. Eph. iv. 13—15.

21 [m] The books of ſacred ſcripture, delivered to the jews by divine revelation, under the law, before the time of the goſpel, which we now call the Old Teſtament, are, in the writings of the New Teſtament, called ſometimes, "the law, the prophets, and the pſalms," as Luke xxiv. 44. ſometimes "the law and the prophets," as Acts xxiv. 14. And ſometimes they are all comprehended under this one name, "the law," as here; for the paſſage cited, is in Iſaiah, chap. xxviii. 1.

TEXT.

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 prophefy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.
25 And thus are the ſecrets of his heart made manifeſt; and ſo, falling down on his face, he will worſhip God, and report 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, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to 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.

PARAPHRASE.

not for unbelievers; and therefore, fitter for your aſſemblies.
23 If, therefore, when the church is all come together, you ſhould all ſpeak in unknown tongues, and men unlearned, or unbelievers, ſhould come in, would they not ſay, "that you are
24 mad?" But if ye all prophefy, and an unbeliever, or an ignorant man, come in, the diſcourſes he hears from you reaching
25 his conſcience, and the ſecret thoughts of his heart, he is convinced, and wrought upon; and ſo, falling down, worſhips
26 God, and declares that God is certainly amongſt you. What then is to be done, brethren? When you come together, every one is ready[n], one with a pſalm, another with a doctrine, another with a ſtrange tongue, another with a revelation, another with an interpretation. Let all things be done to edification.
27 Even though[o] any one ſpeak in an unknown tongue, which is a gift,

NOTES.

26 [n] It is plain, by this whole diſcourſe of the apoſtle's, that there were contentions and emulations amongſt them, for precedency of their gifts; and therefore I think ἕκαστος ἔχει may be rendered "every one is ready," as impatient to be firſt heard. If there were no ſuch diſorder amongſt them, there would have been no need for the regulations given, in the end of this verſe, and the ſeven verſes following, eſpecially ver. 31, 32, where he tells them, they all may prophefy, one by one, and that the motions of the Spirit were not ſo ungovernable, as not to leave a man maſter of himſelf. He muſt not think himſelf under a neceſſity of ſpeaking, as ſoon as he found any impulſe of the Spirit upon his mind.

27 [o] St. Paul has ſaid, in this chapter, as much as conveniently could be ſaid, to reſtrain their ſpeaking in unknown tongues, in their aſſemblies, which ſeems to be that, wherein the vanity and oſtentation of the corinthians was moſt forward to ſhow itſelf. "It is not, ſays he, a gift intended for the edification "of believers; however, ſince you will be exerciſing it in your meetings, let "it always be ſo ordered, that it may be for edification;" εἴτε, I have rendered "although." So I think it is ſometimes uſed; but no-where, as I remember, ſimply for "if," as in our tranſlation; nor will the ſenſe here bear "whether;"

TEXT.

28 But if there be no interpreter, let him keep ſilence in the church; and let him ſpeak to himſelf, and to God.
29 Let the prophets ſpeak, two or three, and 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 prophefy, one by one, that all may learn, that all may be comforted.
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.

PARAPHRASE.

a gift that ſeems leaſt intended for edification[p]; let but two, or three at moſt, at any one meeting, ſpeak in an unknown tongue; and that ſeparately, one after another; and let there
28 be but one interpreter[q]. But if there be no-body preſent, that can interpret, let not any one uſe his gift of tongues in the congregation; but let him, ſilently, within himſelf, ſpeak
29 to himſelf, and to God. Of thoſe, who have the gift of prophecy, let but two or three ſpeak at the ſame meeting, and let
30 the others examine and diſcuſs it. But if, during their debate, the meaning of it be revealed to one that ſits by, let him, that
31 was diſcourſing of it before, give off. For ye may all prophefy, one after another, that all may in their turns be
32 hearers, and receive exhortation and inſtruction. For the gifts of the Holy Ghoſt are not like the poſſeſſion of the heathen prieſts, who are not maſters of the ſpirit that poſſeſſes them. But chriſtians, however filled with the Holy Ghoſt, are maſters of their own actions, can ſpeak, or hold their peace, as they
33 ſee occaſion, and are not hurried away by any compulſion. It is, therefore, no reaſon for you to ſpeak, more than one at once, or to interrupt one another, becauſe you find yourſelves inſpired and moved by the Spirit of God. For God is not the author of confuſion and diſorder, but of quietneſs and peace. And this is what is obſerved in all the churches of God.

As

NOTES.

"whether;" which is the common ſignification of εἴτε. And, therefore, I take the apoſtle's ſenſe to be this: "You muſt do nothing but to edification;" though you ſpeak in an unknown tongue, "even an unknown tongue muſt be be made uſe of, in your aſſemblies, only to edification."

p Vid. ver. 2. and 4.

q The rule of the ſynagogue was: "in the law, let one read, and one interpret: in the prophets, let one read, and two interpret: in Eſther, ten may read, and ten interpret." It is not improbable, that ſome ſuch diſorder had been introduced into the church of Corinth, by the judaizing, falſe apoſtle, which St. Paul would here put an end to.

TEXT.

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 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, 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.

PARAPHRASE.

34 As to your women, let them keep ſilence in your aſſemblies; for it is not permitted them to diſcourſe there, or pretend to teach; that does no way ſuit their ſtate of ſubjection, ap-
35 pointed them in the law. But, if they have a mind to have any thing explained to them, that paſſes in the church, let them, for their information, aſk their huſbands at home; for it is a ſhame for women to diſcourſe and debate with men
36 publicly, in the congregation[r]. What! do you pretend to give laws to the church of God, or to a right to do what you pleaſe amongſt yourſelves, as if the goſpel began at Corinth, and iſſuing from you was communicated to the reſt of the world; or, as if it were communicated to you alone, of all
37 the world? If any man amongſt you think, that he hath the gift of prophecies, and would paſs for a man knowing in the revealed will of God[s], let him acknowledge, that theſe rules, which I have here given, are the commandments of the Lord,
38 But if any man[t] be ignorant that they are ſo, I have no more
39 to ſay to him: I leave him to his ignorance. To conclude, brethren, let prophecy have the preference in the exerciſe of it:

NOTES.

34, 35. [r] Why I apply this prohibition, of ſpeaking, only to reaſoning and purely voluntary diſcourſe, but ſuppoſe a liberty left women to ſpeak, where they had an immediate impulſe and revelation from the Spirit of God, vid. note on chap. xi. 3. In the ſynagogue it was uſual for any man, that had a mind, to demand, of the teacher, a farther explication of what he had ſaid: but this was not permitted to the women.

37 [s] Πνευματικὸς, "a ſpiritual man," in the ſenſe of St. Paul, is one, who founds his knowledge in what is revealed by the Spirit of God, and not in the bare diſcoveries of his natural reaſon and parts: vid. chap. ii. 15.

38 [t] By the [any man] mentioned in this, and the foregoing verſe, St. Paul ſeems to intimate the falſe apoſtle, who pretended to give laws amongſt them, and, as we have obſerved, may well be ſuppoſed to be the author of theſe diſorders; whom, therefore, St. Paul reflects on, and preſſes in theſe three verſes.

TEXT.

40 Let all things be done decently, and in order.

PARAPHRASE.

40 it[u]: but yet forbid not the ſpeaking unknown tongues. But whether a man propheſies, or ſpeaks with tongues, whatever ſpiritual gift he exerciſes in your aſſemblies, let it be done without any indecorum, or diſorder.

NOTE.

39 [u] Ζηλοῦν, in this whole diſcourſe of St. Paul, taken to refer to the exerciſe, and not to the obtaining the gifts, to which it is joined, will direct us right, in underſtanding St. Paul, and make his meaning very eaſy and intelligible.

SECT. X.

CHAP. XV. 1—58.

CONTENTS.

AFTER St. Paul (who had taught them another doctrine) had left Corinth, ſome among them denied the reſurrection of the dead. This he confutes by Chriſt's reſurrection, which the number of witneſſes, yet remaining, that had ſeen him, put paſt queſtion, beſides the conſtant inculcating of it, by all the apoſtles, every-where. From the reſurrection of Chriſt, thus eſtabliſhed, he infers the reſurrection of the dead; ſhows the order they ſhall riſe in, and what ſort of bodies they ſhall have.

TEXT.

1 MOREOVER, brethren, I declare unto you the goſpel which I preached unto you, which alſo you have received, and wherein ye ſtand;

PARAPHRASE.

1 IN what I am now going to ſay to you, brethren, I make known to you no other goſpel, than what I formerly preached to you, and you received, and have hitherto profeſſed, and

TEXT.

2 By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain.
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:
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.
9 For I am the leaſt of the apoſtles, that am not meet to be called an apoſtle, becauſe I perſecuted the church of God.
10 But by the grace of God I am what I am: and his grace, which was

PARAPHRASE.

2 and by which alone you are to be ſaved. This you will find to be ſo, if you retain in your memories what it was that I preached to you, which you certainly do, unleſs you have taken up the chriſtian name and profeſſion to no purpoſe.
3 For I delivered to you, and particularly inſiſted on this, which I had received, viz. that Chriſt died for our ſins, ac-
4 cording to the ſcriptures: And that he was buried, and that he was raiſed again, the third day, according to the ſcriptures:
5 And that he was ſeen by Peter; afterwards by the twelve
6 apoſtles: And after that, by above five hundred chriſtians at once; of whom the greateſt part remain alive to this day, but
7 ſome of them are deceaſed: Afterwards he was ſeen by James;
8 and after that, by all the apoſtles: Laſt of all, he was ſeen by
9 me alſo, as by one born before my time[a]. For I am the leaſt of the apoſtles, not worthy the name of an apoſtle; be-
10 cauſe I perſecuted the church of God. But, by the free bounty of God, I am what it hath pleaſed him to make me: and this favour, which he hath beſtowed on me, hath not been altogether fruitleſs; for I have laboured in preaching of the goſpel, more than all the other apoſtles[b]: which yet I do not aſcribe

NOTES.

8 a An abortive birth, that comes before its time, which is the name St. Paul gives himſelf here, is uſually ſudden and at unawares, and is alſo weak and feeble, ſcarce deſerving to be called, or counted a man. The former part agrees to St. Paul's being made a chriſtian and an apoſtle; though it be in regard of the latter, that, in the following verſe, St. Paul's calls himſelf abortive.

10 b St. Paul drops in this commendation of himſelf, to keep up his credit in the church of Corinth, where there was a faction labouring to diſcredit him.

TEXT.

bestowed upon me, was not in vain; but I laboured more abundantly than they all: 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.
12 Now, if Christ be preached, that he rose from the dead, how say some among you, that there is no resurection of the dead?
13 But if there be no resurrection of the dead, 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 we have testified of God, that he raised up Christ: whom he raised not up, if so be that the dead rise not.
16 For if the dead rise not, then is not Christ raised:
17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

PARAPHRASE.

ascribe to any thing of myself, but to the favour of God,
11 which accompanied me. But whether I, or the other apostles, preached, this was that which we preached, and this was the faith ye were baptized into, viz. that Christ died, and rose
12 again the third day. If, therefore, this be so, if this be that, which has been preached to you, viz. that Christ has been raised from the dead; how comes it that some [c] amongst you say, as they do, that there is no resurrection of the dead?
13 And if there be no resurrection of the dead, then even Christ
14 himself is not risen: And if Christ be not risen, our preaching
15 is idle talk, and your believing it is to no purpose. And we, who pretend to be witnesses for God, and his truth, shall be found lyars, bearing witness against God, and his truth, affirming, that he raised Christ, whom in truth he did not
16 raise, if it be so, that the dead are not raised. For if the
17 dead shall not be raised, neither is Christ raised. And if Christ be not risen, your faith is to no purpose; your sins are not forgiven, but you are still liable to the punishment due to

NOTE.

12 c This may well be understood of the head of the contrary faction, and some of his scholars: 1st, Because St. Paul introduces this confutation, by asserting his mission, which these his opposers would bring in question. 2dly, Because he is so careful to let the corinthians see, he maintains not the doctrine of the resurrection, in opposition to these their new leaders, it being the doctrine he had preached to them, at their first conversion, before any such false apostle appeared among them, and misled them about the resurrection. Their false apostle was a jew, and in all appearance judaized: may he not also be suspected of sadducism? For it is plain, he, with all his might, opposed St. Paul, which must be from some main difference in opinion at the bottom. For there are no footsteps of any personal provocation.

TEXT.

18 Then they alſo, which are fallen aſleep in Chriſt, are periſhed.
19 If in this life only we have hope in Chriſt, we are of all men moſt miſerable.
20 But, now, is Chriſt riſen from the dead, and become the firſt-fruits of them that ſlept.
21 For ſince by man came death, 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 every man, in his own order: Chriſt the firſt-fruits, afterwards they that are Chriſt's, at his coming.
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.
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.

PARAPHRASE.

18 to them. And they alſo, who died in the belief of the goſpel,
19 are periſhed and loſt. If the advantages we expect from Chriſt, are confined to this life, and we have no hope of any benefit from him, in another life hereafter, we chriſtians are
20 the moſt miſerable of all men. But, in truth, Chriſt is actually riſen from the dead, and become the firſt-fruits [d] of
21 thoſe who were dead. For, ſince by man came death, by man came alſo the reſurrection of the dead, or reſtoration to
22 life. For, as the death that all men ſuffer, is owing to Adam, ſo the life, that all ſhall be reſtored to again, is procured them by
23 Chriſt. But they ſhall return to life again not all at once, but in their proper order: Chriſt, the firſt-fruits, is already riſen; next after him ſhall riſe thoſe, who are his people, his church,
24 and this ſhall be at his ſecond coming. After that ſhall be the day of judgment, which ſhall bring to a concluſion and finiſh the whole diſpenſation to the race and poſterity of Adam, in this world: when Chriſt ſhall have delivered up the kingdom to God, the Father; which he ſhall not do, till he hath deſtroyed all empire, power, and authority, that ſhall be in
25 the world beſides. For he muſt reign, till he has totally ſubdued and brought all his enemies into ſubjection to his
26 kingdom. The laſt enemy, that ſhall be deſtroyed, is death.
27 For God hath ſubjected all things to Chriſt: but when it is ſaid, "All things are ſubjected," it is plain that he is to be excepted,

NOTE.

20 [d] The firſt-fruits were a ſmall part, which was firſt taken and offered to God, and ſanctified the whole maſs, which was to follow.

TEXT.

28 And, when all things ſhall be ſubdued unto him, then ſhall the Son
alſo himſelf be ſubject unto him, that put all things under him, that
God may be all in all.
29 Elſe what ſhall they do which are 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?
31 I proteſt, by your rejoicing, which I have in Chriſt Jeſus our Lord,
I die daily.
32 If, after the manner of men, I have fought with beaſts at Epheſus,
what advantageth it me, if the dead riſe not? Let us eat and drink;
for to morrow we die.
33 Be not deceived: evil communications corrupt good manners.
34 Awake to righteouſneſs, and ſin not; for ſome have not the know-
ledge of God: I ſpeak this to your ſhame.

PARAPHRASE.

28 excepted, who did ſubject all things to him. But when all
things ſhall be actually reduced under ſubjection to him, then,
even the Son himſelf, i. e. Chriſt and his whole kingdom, he
and all his ſubjects and members, ſhall be ſubjected to him,
that gave him this kingdom, and univerſal dominion, that
29 God may immediately govern and influence all. Elſe[e], what
30 ſhall they do, who are baptized for the dead[f]? And, why do
31 we venture our lives continually? As to myſelf, I am expoſed,
vilified, treated ſo, that I die daily. And for this I call to
witneſs your glorying againſt me, in which I really glory, as
32 coming on me for our Lord Jeſus Chriſt's ſake. And parti-
cularly, to what purpoſe did I ſuffer myſelf to be expoſed to
wild beaſts at Epheſus, if the dead riſe not? If there be no
reſurrection, it is wiſer a great deal to preſerve ourſelves, as
long as we can, in a free enjoyment of all the pleaſures of
this life; for when death comes, as it ſhortly will, there is an
33 end of us for ever. Take heed that you be not miſled by
ſuch diſcourſes: for evil communication is apt to corrupt
34 even good minds. Awake from ſuch dreams, as it is fit you
ſhould, and give not yourſelves up ſinfully to the enjoyments
of

NOTES.

29 e "Elſe," here relates to ver. 20, where it is ſaid, "Chriſt is riſen:" St. Paul, having, in that verſe, mentioned Chriſt being the firſt-fruits from the dead, takes occaſion from thence, now that he is upon the reſurrection, to inform the corinthians of ſeveral particularities, relating to the reſurrection, which might enlighten them about it, and could not be known, but by revelation. Having made this excurſion, in the eight preceding verſes, he here, in the 29th, re-aſſumes the thread of his diſcourſe, and goes on with his arguments, for believing the reſurrection.

f What this baptizing for the dead was, I confeſs I know not: but it ſeems, by the following verſes, to be ſomething, wherein they expoſed themſelves to the danger of death.

TEXT.

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 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 one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds.

PARAPHRASE.

of this life. For there are ſome [g] atheiſtical people among
35 you: this I ſay to make you aſhamed. But poſſibly it will be aſked, "How comes it to paſs, that dead men are raiſed, "and with what kind of bodies do they come? [h] Shall they "have, at the reſurrection, ſuch bodies as they have now?"
36 Thou fool! does not *daily* experience teach thee, that the ſeed, which thou ſoweſt, corrupts and dies, before it ſprings
37 up and lives again? That, which thou ſoweſt, is the bare grain, of wheat, or barley, or the like; but the body, which it has, when it riſes up, is different from the ſeed that is ſown.
38 For it is not the ſeed, that riſes up again, but a quite different body, ſuch as God has thought fit to give it, viz. a plant, of a particular ſhape and ſize, which God has appointed to each
39 ſort of ſeed. And ſo, likewiſe, it is in animals; there are different kinds of fleſh [i]: for the fleſh of men is of one kind; the

NOTES.

34 [g] May not this, probably, be ſaid, to make them aſhamed of their leader, whom they were ſo forward to glory in? For it is not unlikely, that their queſtioning, and denying the reſurrection, came from their new apoſtle, who raiſed ſuch oppoſition againſt St. Paul.

35 [h] If we will allow St. Paul to know what he ſays, it is plain, from what he anſwers, that he underſtands theſe words to contain two queſtions: Firſt, How comes it to paſs, that dead men are raiſed to life again? Would it not be better they ſhould live on? Why do they die to live again? Secondly, With what bodies ſhall they return to life? To both theſe he diſtinctly anſwers, viz. That thoſe, who are raiſed to an heavenly ſtate, ſhall have other b dies: and next, that it is fit that men ſhould die, death being no improper way to the attaining other bodies. This, he ſhows, there is ſo plain and common an inſtance of, in the ſowing of all ſeeds, that he thinks it a fooliſh thing to make a difficulty of it; and then proceeds to declare, that, as they ſhall have other, ſo they ſhall have better bodies, than they had before, viz. ſpiritual and incorruptible.

39 [i] The ſcope of the place makes it evident, that by "fleſh," St. Paul here means bodies, viz. that God has given to the ſeveral ſorts of animals, bodies, in ſhape, texture, and organization, very different one from another, as he hath thought good; and ſo he can give to men, at the reſurrection, bodies of very different conſtitutions and qualities from thoſe they had before.

TEXT.

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.
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:

PARAPHRASE.

the fleſh of cattle is of another kind; that of fiſh is different from them both; and the fleſh of birds is of a peculiar ſort,
40 different from them all. To look yet farther into the difference of bodies, there be both heavenly and earthly bodies; but the beauty and excellency of the heavenly bodies is of one
41 kind, and that of earthly bodies of another. The ſun, moon, and ſtars have each of them their particular beauty and
42 brightneſs, and one ſtar differs from another in glory. And ſo ſhall the reſurrection of the dead[k] be: that, which is ſown in

NOTE.

42 k "The reſurrection of the dead," here ſpoken of, is not the reſurrection of all mankind, in common; but only the reſurrection of the juſt. This will be evident to any one, who obſerves, that St. Paul, having, ver. 22, declared that all men ſhall be made alive again, tells the corinthians, ver. 23, That it ſhall not be all at once, but at ſeveral diſtances of time. Firſt of all, Chriſt roſe; afterwards, next in order to him, the ſaints ſhould all be raiſed; which reſurrection of the juſt is that which he treats, and gives an account of, to the end of this diſcourſe and chapter; and ſo never comes to the reſurrection of the wicked, which was to be the third and laſt in order: ſo that from the 23d verſe, to the end of the chapter, all that he ſays of the reſurrection, is a deſcription only of the reſurrection of the juſt, though he calls it here, by the general name of the reſurrection of the dead. That this is ſo, there is ſo much evidence, that there is ſcarce a verſe, from the 41ſt to the end, that does not evince it.

Firſt, What in this reſurrection is raiſed, St. Paul aſſures us, ver. 43, is raiſed in glory; but the wicked are not raiſed in glory.

Secondly, He ſays, "we" (ſpeaking in the name of all, that ſhall be then raiſed) ſhall bear the image of the heavenly Adam, ver. 49, which cannot belong to the wicked. "We" ſhall all be changed, that, by putting on incorruptibility and immortality, death may be ſwallowed up of victory, which God giveth us, through our Lord Jeſus Chriſt, ver. 51, 52, 53, 54, 57, which cannot likewiſe belong to the damned. And therefore "we," and "us," muſt be underſtood to be ſpoken, in the name of the dead, that are Chriſt's, who are to be raiſed by themſelves, before the reſt of mankind.

Thirdly, He ſays, ver. 52, That when the dead are raiſed, they, who are alive, ſhall be changed in the twinkling of an eye. Now, that theſe dead, are only the dead in Chriſt, which ſhall riſe firſt, and ſhall be caught in the clouds, to meet the Lord in the air, is plain from 1 Theſſ. iv. 16, 17.

Fourthly, He teaches, ver. 54, that, by this corruptible's putting on incorruption, is brought to paſs the ſaying, that "Death is ſwallowed up of victory." But I think, no-body will ſay, that the wicked have victory over death: yet that,

NOTE.

that, according to the apostle, here belongs to all those, whose corruptible bodies have put on incorruption; which, therefore, must be only those, that rise the second in order. From whence it is clear, that their resurrection alone, is that, which is here mentioned and described.

Fifthly, A farther proof whereof is, ver. 56, 57, in that their sins being taken away, the sting, whereby death kills, is taken away. And hence St. Paul says, God has given "us" the victory, which is the same "us," or "we," who should bear the image of the heavenly Adam, ver. 49. And the same "we," who should "all" be changed, ver. 51, 52. All which places can, therefore, belong to none, but those, who are Christ's, who shall be raised by themselves, the second in order, before the rest of the dead.

It is very remarkable what St. Paul says, in the 51st verse, "We shall not all sleep, but we shall all be changed, in the twinkling of an eye." The reason he gives for it, ver. 53, is, because this corruptible thing must put on incorruption, and this mortal thing must put on immortality. How? Why, by putting off flesh and blood, by an instantaneous change, because, as he tells us, ver. 50, flesh and blood cannot inherit the kingdom of God; and therefore, to fit believers for that kingdom, those who are alive at Christ's coming, shall be changed in the twinkling of an eye; and those, that are in their graves, shall be changed likewise, at the instant of their being raised; and so all the whole collection of saints, all the members of Christ's body, shall be put into a state of incorruptibility, ver. 52, in a new sort of bodies. Taking the resurrection, here spoken of, to be the resurrection of all the dead, promiscuously, St. Paul's reasoning in this place can hardly be understood. But, upon a supposition, that he here describes the resurrection of the just only, that resurrection, which, as he says, ver. 23, is to be the next after Christ's, and separate from the rest, there is nothing can be more plain, natural, and easy, than St. Paul's reasoning; and it stands thus: "Men alive are flesh and blood; the dead in the "graves are but the remains of corrupted flesh and blood; but flesh and blood "cannot inherit the kingdom of God, neither corruption inherit incorruption, "i. e. immortality: therefore, to make all those, who are Christ's, capable to "enter into his eternal kingdom of life, as well those of them, who are alive, "as those of them, who are raised from the dead, shall, in the twinkling of "an eye, be all changed, and their corruptible shall put on incorruption, and "their mortal shall put on immortality: and thus God gives them the victory "over death, through their Lord Jesus Christ." This is, in short, St. Paul's arguing here, and the account he gives of the resurrection of the blessed. But how the wicked, who are afterwards to be restored to life, were to be raised, and what was to become of them, he here says nothing, as not being to his present purpose, which was to assure the corinthians, by the resurrection of Christ, of a happy resurrection to believers, and thereby to encourage them to continue stedfast in the faith, which had such a reward. That this was his design, may be seen by the beginning of his discourse, ver. 12—21, and by the conclusion, ver. 58, in these words: "Wherefore, my beloved brethren, be "ye stedfast, unmoveable, always abounding in the work of the Lord: forasmuch as ye know, that your labour is not in vain in the Lord." Which words show, that what he had been speaking of, in the immediately preceding verses, viz. their being changed, and their putting on incorruption and immortality, and their having thereby the victory, through Jesus Christ, was what belonged solely to the saints, as a reward to those who remained stedfast, and abounded in the work of the Lord.

The like use, of the like, though shorter, discourse of the resurrection, wherein he describes only that of the blessed, he makes to the thessalonians, 1 Thess. iv. 13—18, which he concludes thus; "Wherefore comfort one "another with these words."

Nor

TEXT.

43 It is ſown in diſhonour, it is raiſed in glory: it is ſown in weakneſs, it is raiſed in power.
44 It is ſown a natural body, it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body.
45 And ſo it is written, The firſt man, Adam, was made a living ſoul, the laſt Adam was made a quickening ſpirit.

PARAPHRASE.

in this world[l], and comes to die, is a poor, weak, contemp-
43 tible, corruptible thing: When it is raiſed again, it ſhall be
44 powerful, glorious, and incorruptible. The body, we have here, ſurpaſſes not the animal nature. At the resurrection it ſhall be ſpiritual. There are both animal[m] and ſpiritual[n]
45 bodies. And ſo it is written, "The firſt man Adam was "made a living ſoul," i. e. made of an animal conſtitution, endowed with an animal life; the ſecond Adam was made of a ſpiritual conſtitution, with a power to give life to others.
46 How-

NOTES.

Nor is it, in this place alone, that St. Paul calls the resurrection of the juſt, by the general name, of the resurrection of the dead. He does the ſame, Phil. iii. 11, where he ſpeaks of his ſufferings, and of his endeavours, "if by any means he might attain unto the resurrection of the dead:" whereby, he cannot mean the resurrection of the dead in general; which, ſince he has declared in this very chapter, ver. 22, all men, both good and bad, ſhall as certainly partake of, as that they ſhall die, there need no endeavours to attain to it. Our Saviour, likewiſe, ſpeaks of the resurrection of the juſt, in the ſame general terms of the resurrection, Matt. xxii. 30. "And the resurrection from the dead," Luke xx. 35, by which is meant only the resurrection of the juſt, as is plain from the context.

42 [l] The time, that man is in this world, affixed to this earth, is, his being ſown; and not when being dead, he is put in the grave; as is evident from St. Paul's own words. For dead things are not ſown; ſeeds are ſown, being alive, and die not, until after they are ſown. Beſides, he that will attentively conſider what follows, will find reaſon, from St. Paul's arguing, to underſtand him ſo.

44 [m] Σῶμα ψυχικὸν, which in our Bibles is tranſlated, "a natural body," ſhould, I think, more ſuitably to the propriety of the Greek, and more conformably to the apoſtle's meaning, be tranſlated "an animal body:" for that, which St. Paul is doing here, is to ſhow, that as we have animal bodies now, (which we derived from Adam) endowed with an animal life, which, unleſs ſupported with a conſtant ſupply of food and air, will fail and periſh, and at laſt, do what we can, will diſſolve and come to an end; ſo, at the resurrection, we ſhall have from Chriſt, the ſecond Adam, "ſpiritual bodies," which ſhall have an eſſential and natural, inſeparable life in them, which ſhall continue and ſubſiſt perpetually of itſelf, without the help of meat and drink, or air, or any ſuch foreign ſupport; without decay, or any tendency to a diſſolution: of which our Saviour ſpeaking, Luke xx. 35, ſays, "They who ſhall be accounted worthy to obtain that world, and the resurrection from the dead," cannot die any more; for they are equal to the angels, i. e. of an angelical nature and conſtitution.

[n] Vid. Phil. iii. 21.

TEXT.

46 Howbeit, that was not first which is spiritual, but that which is natural; and afterward, that which is spiritual.
47 The first man is of the earth, earthy: the second man is the Lord from heaven.
48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.
49 And, as we have borne the image of the earthy, we shall also bear the image of the heavenly.
50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit corruption.
51 Behold, I show you a mystery; we shall not all sleep, but we shall all be changed,
52 In a moment, in the twinkling of an eye, at the last trump (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed.
53 For this corruptible must put on incorruption, and this mortal must put on immortality.

PARAPHRASE.

46 Howbeit, the spiritual was not first, but the animal; and
47 afterwards the spiritual. The first man was of the earth, made of up dust, or earthy particles: the second man is the Lord
48 from heaven. Those, who have no higher an extraction, than barely from the earthy man, they, like him, have barely an animal life and constitution: but those, who are regenerate, and born of the heavenly seed, are, as he that is heavenly,
49 spiritual and immortal. And as in the animal, corruptible, mortal state, we were born in, we have been like him, that was earthy; so also shall we, who, at the resurrection, partake of a spiritual life from Christ, be made like him, the Lord from heaven, heavenly, i. e. live, as the spirits in heaven do, without the need of food, or nourishment, to support it, and without infirmities, decay and death, enjoying a fixed,
50 stable, unfleeting life. This I say to you, brethren, to satisfy those that ask, "with what bodies the dead shall come?" that we shall not at the resurrection have such bodies, as we have now: for flesh and blood cannot enter into the kingdom, which the saints shall inherit in heaven; nor are such fleeting, corruptible things, as our present bodies are, fitted to that
51 state of immutable incorruptibility. To which let me add, what has not been hitherto discovered, viz. that we shall not
52 all die, but we shall all be changed, In a moment, in the twinkling of an eye, at the sounding of the last trumpet; for the trumpet shall sound, and the dead shall rise: and as many
53 of us, believers, as are then alive, shall be changed. For this

TEXT.

54 So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, "Death is ſwallowed up in victory."
55 O death, where is thy ſting? O grave, where is thy victory?
56 The ſting of death is ſin; and the ſtrength of ſin is the law.

PARAPHRASE.

this corruptible frame, and conſtitution [o] of ours, muſt put on
54 incorruption, and from mortal become immortal. And, when we are got into that ſtate of incorruptibility and immortality, then ſhall be fulfilled what was foretold in theſe words, "Death is ſwallowed up of victory [p];" i. e. death is perfectly ſubdued and exterminated, by a complete victory over
55 it, ſo that there ſhall be no death any more. Where, O death, is now that power, whereby thou deprivedſt men of life? What is become of the dominion of the grave, whereby
56 they were detained priſoners there [q]? That, which gives death the

NOTES.

53 [o] Τὸ φθαρτὸν, "corruptible," and τὸ θνητὸν, "mortal," have not here σῶμα, "body," for their ſubſtantive, as ſome imagine; but are put in the neuter gender abſolute, and ſtand to repreſent νεκροὶ, "dead;" as appears by the immediately preceding verſe, and alſo ver. 42, οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν, σπείρεται ἐν φθορᾷ. "So is the reſurrection of the dead: it is ſown in corruption;" i. e. mortal, corruptible men are ſown, being corruptible and weak. Nor can it be thought ſtrange, or ſtrained, that I interpret φθαρτὸν and θνητὸν, as adjectives of the neuter gender, to ſignify perſons, when, in this very diſcourſe, the apoſtle uſes two adjectives, in the neuter gender, to ſignify the perſons of Adam and Chriſt, in ſuch a way, as it is impoſſible to underſtand them otherwiſe. The words, no farther off than ver. 46, are theſe: Ἀλλ' οὐ πρῶτον τὸ πνευματικὸν, ἀλλὰ τὸ ψυχικὸν, ἔπειτα τὸ πνευματικὸν. The like way of ſpeaking we have, Matt. i. 20, and Luke i. 35, in both which, the perſon of our Saviour is expreſſed by adjectives of the neuter gender. To any, of all which, places, I do not think any one will add the ſubſtantive σῶμα, "body," to make out the ſenſe. That, then, which is meant here, being this, that this mortal man ſhall put on immortality, and this corruptible man, incorruptibility; any one will eaſily find another nominative caſe to σπείρεται, "is ſown," and not σῶμα "body," when he conſiders the ſenſe of the place, wherein the apoſtle's purpoſe is to ſpeak of νεκροὶ, "mortal men," being dead, and raiſed again to life, and made immortal. Thoſe, with whom grammatical conſtruction, and the nominative caſe, weigh ſo much, may be pleaſed to read this paſſage in Virgil:

"——— Linquebant dulces animas, aut ægra trahebant
"Corpora." Æneid. l. 3, ver. 140.

where, by finding the nominative caſe to the two verbs, in it, he may come to diſcover that perſonality, as contra-diſtinguiſhed to both body and ſoul, may be the nominative caſe to verbs.

54 [p] Νῖκος, "victory," often ſignifies end and deſtruction. See Voſſius "de lxx interpret." cap. 24.

55 [q] This has ſomething of the air of a ſong of triumph, which St. Paul breaks out into, upon a view of the ſaints victory over death, in a ſtate, wherein death is never to have place any more.

TEXT.

57 But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.
58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.

PARAPHRASE.

the power over men is sin, and it is the law, by which sin
57 has this power. But thanks be to God, who gives us deliverance and victory over death, the punishment of sin, by the law, through our Lord Jesus Christ, who has delivered us
58 from the rigour of the law. Wherefore, my beloved brethren, continue stedfast and unmoveable in the christian faith, always abounding in your obedience to the precepts of Christ, and in those duties, which are required of us, by our Lord and Saviour, knowing that your labour will not be lost. Whatsoever you shall do, or suffer, for him, will be abundantly rewarded, by eternal life.

SECT. XI.

CHAP. XVI. 1—4.

CONTENTS.

HE gives directions concerning their contribution to the poor christians at Jerusalem.

TEXT.

1 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 be no gatherings when I come.

PARAPHRASE.

1 AS to the collection for the converts to christianity, who are at Jerusalem, I would have you do, as I have directed
2 the churches of Galatia. Let every one of you, according as he thrives in his calling, lay aside some part of his gain by

TEXT.

3 And when I come, whomſoever you 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.

PARAPHRASE.

itſelf, which, the firſt day of the week, let him put into the common treaſury [a] of the church, that there may be no need of
3 any gathering, when I come. And when I come, thoſe, whom you ſhall approve of [b], will I ſend with letters to Jeruſalem, to
4 carry thither your benevolence. Which if it deſerves, that I alſo ſhould go, they ſhall go along with me.

NOTES.

2 [a] Θησαυρίζων ſeems uſed here in the ſenſe I have given it. For it is certain that the apoſtle directs, that they ſhould, every Lord's day, bring to the congregation what their charity had laid aſide, the foregoing week, as their gain came in, that there it might be put into ſome public box, appointed for that purpoſe, or officers hands. For, if they only laid it aſide at home, there would nevertheleſs be need of a collection, when he came.

3 [b] Δοκιμάσηλε, δι' ἐπιςολῶν τύτυς πέμψω. This pointing, that makes δι' ἐπιςολῶν belong to πέμψω, and not to δοκιμάσηλε, the apoſtle's ſenſe juſtifies; he telling them here, that finding their collection ready, when he came, he would write by thoſe, they ſhould think fit to ſend it by, or go himſelf with them, if their preſent were worthy of it. There needed no approbation of their meſſengers to him, by their letters, when he was preſent. And if the corinthians, by their letters, approved of them to the ſaints at Jeruſalem, how could St. Paul ſay, he would ſend them?

SECT. XII.

CHAP. XVI. 5—12.

CONTENTS.

HE gives them an account of his own, Timothy's, and Apollos's intention of coming to them.

TEXT.

TEXT.

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 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 be with you without fear: for he worketh the work of the Lord, as I alſo do.
11 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.
12 As touching our brother Apollos, I greatly deſired him to come unto you, with the brethren: but his will was not at all to come at this time; but he will come, when he ſhall have convenient time.

PARAPHRASE.

5 I will come unto you, when I have been in Macedonia; for I
6 intend to take that in my way: And perhaps I ſhall make ſome ſtay, nay, winter with you, that you may bring me going
7 on my way, whitherſoever I go. For I do not intend juſt to call in upon you, as I paſs by; but I hope to ſpend ſome time
8 with you, if the Lord permit. But I ſhall ſtay at Epheſus till
9 Pentecoſt, i. e. Whitſuntide. For now I have a very fair and promiſing opportunity given me of propagating the goſpel,
10 though there be many oppoſers. If Timothy come to you, pray take care, that he be eaſy, and without fear amongſt you: for he promotes the work of the Lord, in preaching the goſ-
11 pel, even as I do. Let no-body, therefore, deſpiſe him; but treat him kindly, and bring him going, that he may come unto
12 me: for I expect him with the brethren. As to brother[a] Apollos, I have earneſtly endeavoured to prevail with him to come to you with the brethren[b]: but he has no mind to it at all, at preſent. He will come, however, when there ſhall be a fit occaſion.

NOTES.

12 [a] There be few, perhaps, who need to be told it; yet it may be convenient here, once for all, to remark, that, in the apoſtle's time, "brother" was the ordinary compellation that chriſtians uſed to one another.

[b] "The brethren," here mentioned, ſeem to be Stephanas, and thoſe others, who, with him, came with a meſſage, or letter, to St. Paul, from the church of Corinth, by whom he returned this epiſtle in anſwer.

SECT. XIII.

CHAP. XVI. 13—24.

CONTENTS.

THE conclusion, wherein St. Paul, according to his custom, leaves with them some, which he thinks most necessary, exhortations, and sends particular greetings.

TEXT.

13 Watch ye, stand fast in the faith, quit you like men, be strong.
14 Let all your things be done with charity.
15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints)
16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.
17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that, which was lacking on your part, they have supplied.
18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.
19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

PARAPHRASE.

13 Be upon your guard, stand firm in the faith, behave yourselves
14 like men, with courage and resolution: And whatever is done amongst you, either in public assemblies, or elsewhere, let it all be done with affection, and good-will, one to another[a].
15 You know the house of Stephanas, that they were the first converts of Achaia, and have all along made it their business
16 to minister to the saints: To such, I beseech you to submit yourselves: let such as, with us, labour to promote the gospel,
17 be your leaders. I am glad, that Stephanas, Fortunatus, and Achaicus came to me; because they have supplied what was
18 deficient on your side. For, by the account they have given me of you, they have quieted my mind, and yours too[b]:
19 therefore have a regard to such men as these. The churches of

NOTES.

14 [a] His main design being to put an end to the faction and division which the false apostle had made amongst them, it is no wonder that we find unity and charity so much, and so often pressed, in this and the second epistle.

18 [b] Viz. By removing those suspicions and fears, that were on both sides,

TEXT.

20 All the brethren greet you. Greet you one another with an holy kiſs.
21 The ſalutation of me Paul, with mine own hand.
22 If any man love not the Lord Jeſus 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.

PARAPHRASE.

of Aſia ſalute you, and ſo do Aquila and Priſcilla, with much chriſtian affection; with the church that is in their houſe.
20 All the brethren here ſalute you: ſalute one another with an
21 holy kiſs. That, which followeth, is the ſalutation of me,
22 Paul, with my own hand. If any one be an enemy to the Lord Jeſus Chriſt, and his goſpel, let him be accurſed, or devoted to deſtruction. The Lord cometh to execute venge-
23 ance on him [c]. The favour of our Lord Jeſus Chriſt be with
24 you. My love be with you all in Chriſt Jeſus. Amen.

NOTE.

22 c This being ſo different a ſentence from any of thoſe, writ with St. Paul's own hand, in any of his other epiſtles, may it not with probability be underſtood to mean the falſe apoſtle, to whom St. Paul imputes all the diſorders in this church, and of whom he ſpeaks, not much leſs ſeverely? 2 Cor. xi. 13—15.

A

PARAPHRASE

AND

NOTES

ON THE

SECOND EPISTLE OF ST. PAUL

TO THE

CORINTHIANS.

THE SECOND EPISTLE OF ST. PAUL TO THE CORINTHIANS;

Written from Rome in the Year of our Lord 57, of Nero 3.

SYNOPSIS.

SAINT PAUL having writ his first epistle to the corinthians, to try, as he says himself, chap. ii. 9, what power he had still with that church, wherein there was a great faction against him, which he was attempting to break, was in pain, till he found what success it had; chap. ii. 12, 13. and vii. 5. But when he had, by Titus, received an account of their repentance, upon his former letter, of their submission to his orders, and of their good disposition of mind towards him, he takes courage, speaks of himself more freely, and justifies himself more boldly; as may be seen, chap. i. 12. and ii. 14. and vi. 10. and x. 1. and xiii. 10. And, as to his opposers, he deals more roundly and sharply with them, than he had done in his former epistle; as appears from chap. ii. 17. and iv. 2—5. and v. 12. and vi. 11—16. and xi. 11. and xii. 15.

The

The obſervation of theſe particulars may poſſibly be of uſe to give us ſome light, for the better underſtanding of his ſecond epiſtle, eſpecially if we add, that the main buſineſs of this, as of his former epiſtle, is to take off the people from the new leader they had got, who was St. Paul's oppoſer; and wholly to put an end to the faction and diſorder, which that falſe apoſtle had cauſed in the church of Corinth. He alſo, in this epiſtle, ſtirs them up again to a liberal contribution to the poor ſaints at Jeruſalem.

This epiſtle was writ in the ſame year, not long after the former.

SECT. I.

CHAP. I. 1, 2.

INTRODUCTION.

TEXT.

1 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:

PARAPHRASE.

1 PAUL, an apoſtle of Jeſus Chriſt, by the will of God, and Timothy, our brother [a], to the church of God, which is in

NOTE.

1 a "Brother," i. e. either in the common faith; and ſo, as we have already remarked, he frequently calls all the converted, as Rom. i. 13. and in other places; or "brother" in the work of the miniſtry, vid. Rom. xvi. 21. 1 Cor. xvi. 12. To which we may add, that St. Paul may be ſuppoſed to have given Timothy the title, of "brother," here, for dignity's ſake, to give him a reputation above his age, amongſt the corinthians, to whom he had before ſent him, with ſome kind of authority, to rectify their diſorders. Timothy was but a young man, when St. Paul writ his firſt epiſtle to him, as appears, 1 Tim. iv. 12. Which epiſtle, by the conſent of all, was writ to Timothy, after he had been at Corinth; and in the opinion of ſome very learned men, not leſs than eight years after; and therefore his calling him "brother," here, and joining him

TEXT.

3 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

PARAPHRASE.

in Corinth, with all the christians, that are in all Achaia[b]:
2 Favour and peace be to you, from God our Father, and from the Lord Jesus Christ.

NOTES.

him with himself, in writing this epistle, may be to let the corinthians see, that, though he were so young, who had been sent to them, yet it was one, whom St. Paul thought fit to treat very much as an equal.

b Achaia, the country wherein Corinth stood.

SECT. II.

CHAP. I. 3.—VII. 16.

CONTENTS.

THIS first part of this second epistle, of St. Paul to the corinthians, is spent in justifying himself, against several imputations, from the opposite faction; and setting himself right, in the opinion of the corinthians. The particulars whereof we shall take notice of, in the following numbers.

SECT. II. N° 1.

CHAP. I. 3—14.

CONTENTS.

HE begins with justifying his former letter to them, which had afflicted them, (vid. chap. vii. 7, 8.) by telling them, that he thanks God for his deliverance out of his afflictions, because it enables him to comfort them, by the example, both of his affliction

affliction and deliverance; acknowledging the obligation he had to them, and others, for their prayers and thanks for his deliverance, which, he presumes, they could not but put up for him, since his conscience bears him witness (which was his comfort) that, in his carriage to all men, and to them more especially, he had been direct and sincere, without any self, or carnal interest; and that what he writ to them had no other design but what lay open, and they read in his words, and did also acknowledge; and he doubted not, but they should always acknowledge; part of them acknowledging also, that he was the man they gloried in, as they shall be his glory in the day of the Lord. From what St. Paul says, in this section, (which, if read with attention, will appear to be writ with a turn of great insinuation) it may be gathered, that the opposite faction endeavoured to evade the force of the former epistle, by suggesting, that, whatever he might pretend, St. Paul was a cunning, artificial, self-interested man, and had some hidden design in it, which accusation appears in other parts of this epistle: as chap. iv. 2, 5.

TEXT.

3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;
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 we

PARAPHRASE.

3 Blessed be the God[a] and Father of our Lord Jesus Christ, the
4 Father of mercies, and God of all consolation; Who comforteth me, in all my tribulations, that I may be able to comfort them[b], who are in any trouble, by the comfort, which
5 I receive from him. Because, as I have suffered abundantly for Christ, so, through Christ, I have been abundantly com-
6 forted; and both these, for your advantage. For my affliction is for your consolation and relief[c], which is effected by a patient

NOTES.

3 [a] That this is the right translation of the Greek here, see Eph. i. 3. and 1 Pet. i. 3, where the same words are so translated; and that it agrees with St. Paul's sense, see Eph. i. 17.

4 [b] He means, here, the corinthians, who were troubled for their miscarriage towards him; vid. chap. vii. 7.

6 [c] Σωτηρία, "relief," rather than "salvation;" which is understood, of deliverance from death and hell; but here it signifies only deliverance from their present sorrow.

TEXT.

also suffer: or, whether we be comforted, it is for your consolation and salvation.

7 And our hope of you is stedfast, knowing that, as you 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.

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raised 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 You 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.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity, 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-wards.

PARAPHRASE.

patient enduring those sufferings, whereof you see an example in me. And again, when I am comforted, it is for your consolation and relief, who may expect the like, from the same
7 compassionate God and Father. Upon which ground, I have firm hopes, as concerning you; being assured, that as you have had your share of sufferings, so ye shall, likewise, have of con-
8 solation. For I would not have you ignorant, brethren, of the load of afflictions in Asia, that were beyond measure heavy upon me, and beyond my strength; so that I could see no way
9 of escaping with life. But I had the sentence of death in myself, that I might not trust in myself, but in God, who can
10 restore to life even those who are actually dead: Who delivered me from so imminent a danger of death, who doth de-
11 liver, and in whom I trust, he will yet deliver me: You also joining the assistance of your prayers for me; so that thanks may be returned by many, for the deliverance procured me, by
12 the prayers of many persons. For I cannot doubt of the prayers and concern of you, and many others, for me; since my glorying in this, viz. the testimony of my own conscience, that, in plainness of heart, and sincerity before God, not in fleshly wisdom [d], but by the favour of God directing me [e], I have behaved myself towards all men, but more particularly

NOTES.

12 [d] What "fleshly wisdom" is, may be seen chap. iv. 2, 5.

[e] This ἀλλ' ἐν χάριτι Θεοῦ, "But in the favour of God," is the same with ἀλλὰ χάρις Θεοῦ ἡ σὺν ἐμοὶ, "the favour of God, that is with me," i. e. by God's favourable assistance.

TEXT.

13 For we write none other things unto you, than what you read, or acknowledge, and I trust you shall acknowledge even to the end.
14 As also you have acknowledged us in part, that we are your rejoicing, even as ye also are ours, in the day of the Lord Jesus.

PARAPHRASE.

13 cularly towards you. For I have no design, no meaning, in what I write to you, but what lies open, and is legible, in what you read: and you yourselves cannot but acknowledge it to be so; and I hope you shall always acknowledge it to
14 the end. As part of you have have already acknowledged that I am your glory[f]; as you will be mine, at the day of judgment, when, being my scholars and converts, ye shall be saved.

NOTE.

14 f "That I am your glory;" whereby he signifies that part of them which stuck to him, and owned him as their teacher: in which sense, "glorying" is much used, in these epistles to the corinthians, upon the occasion of the several partisans boasting, some, that they were of Paul; and others, of Apollos.

SECT. II. N° 2.

CHAP. I. 15.——II. 17.

CONTENTS.

THE next thing St. Paul justifies, is, his not coming to them. St. Paul had promised to call on the corinthians, in his way to Macedonia; but failed. This his opposers would have to be from levity in him; or a mind, that regulated itself wholly by carnal interest; vid. ver. 17. To which he answers, that God himself, having confirmed him amongst them, by the unction and earnest of his Spirit, in the ministry of the gospel of his Son, whom he, Paul, had preached to them steadily, the same, without any the least variation, or unsaying any thing, he had at any time delivered; they could have no ground to suspect him to be an unstable, uncertain man, that would play fast and loose with them, and could not be depended on, in what he said to them. This is what he says, ch. i. 15—22.

In the next place, he, with a ſolemn aſſeveration, profeſſes, that it was to ſpare them, that he came not to them. This he explains, ch. i. 23. and ii. 2, 3.

He gives another reaſon, ch. ii. 12, 13, why he went on to Macedonia, without coming to Corinth, as he had purpoſed; and that was the uncertainty he was in, by the not coming of Titus, what temper they were in, at Corinth. Having mentioned his journey to Macedonia, he takes notice of the ſucceſs, which God gave to him there, and every-where, declaring of what conſequence his preaching was, both to the ſalvation, and condemnation, of thoſe, who received, or rejected it; profeſſing again his ſincerity and diſintereſtedneſs, not without a ſevere reflection on their falſe apoſtle. All which we find in the following verſes, viz. ch. ii. 14—17, and is all very ſuitable, and purſuant to his deſign in this epiſtle, which was to eſtabliſh his authority and credit amongſt the corinthians.

TEXT.

15 And, in this confidence, I was minded to come unto you before, that you 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, towards 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.

PARAPHRASE.

15 Having this perſuaſion, (viz.) of your love and eſteem of me, I purpoſed to come unto you ere this, that you might have a
16 ſecond gratification[a]; And to take you in my way to Macedonia, and from thence return to you again, and, by you, be
17 brought on in my way to Judea. If this fell not out ſo, as I purpoſed, am I, therefore, to be condemned of fickleneſs? Or am I to be thought an uncertain man, that talks forwards and backwards, one that has no regard to his word, any far-
18 ther than may ſuit his carnal intereſt? But God is my witneſs, that what you have heard from me, has not been uncertain,

NOTE.

15 a By the word χάριν, which our Bibles tranſlate "benefit," or "grace," it is plain the apoſtle means his being preſent among them a ſecond time, without giving them any grief or diſpleaſure. He had been with them before, almoſt two years together, with ſatisfaction and kindneſs. He intended them another viſit; but it was, he ſays, that they might have the like gratification, i. e. the like ſatisfaction in his company a ſecond time, which is the ſame he ſays, 2 Cor. ii. 1.

TEXT.

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.
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.

PARAPHRASE.

19 tain, deceitful, or variable. For Jesus Christ, the Son of God, who was preached among you, by me, and Silvanus, and Timotheus, was not sometimes one thing, and sometimes another; but has been shown to be uniformly one and the same,
20 in the counsel, or revelation of God. (For all the promises of God do all consent, and stand firm, in him) to the glory
21 of God, by my preaching. Now it is God, who establishes me with you, for the preaching of the gospel, who has anoint-
22 ed [b], And also sealed [c] me, and given me the earnest [d] of his Spirit, in my heart.

More-

NOTES.

21 [b] "Anointed," i. e. set apart to be an apostle, by an extraordinary call. Priests and prophets were set apart, by anointing, as well as kings.

22 [c] "Sealed," i. e. by the miraculous gifts of the Holy Ghost; which are an evidence of the truths, he brings from God, as a seal is of a letter.

[d] "Earnest" of eternal life; for of that the Spirit is mentioned, as a pledge, in more places than one, vid. 2 Cor. v. 5, Eph. i. 13, 14. All these are arguments to satisfy the corinthians, that St. Paul was not, nor could be, a shuffling man, that minded not what he said, but as it served his turn.

The reasoning of St. Paul, ver. 18—22, whereby he would convince the corinthians, that he is not a fickle, unsteady man, that says or unsays, as may suit his humour or interest, being a little obscure, by reason of the shortness of his style here, which has left many things to be supplied by the reader, to connect the parts of the argumentation, and make the deduction clear; I hope I shall be pardoned, if I endeavour to set it in its clear light, for the sake of ordinary readers.

"God hath set me apart, to the ministry of the gospel, by an extraordinary "call; has attested my mission, by the miraculous gifts of the Holy Ghost, and "given me the earnest of eternal life, in my heart, by his Spirit; and hath "confirmed me, amongst you, in preaching the gospel, which is all uniform, "and of a piece, as I have preached it to you, without tripping in the least: "and there, to the glory of God, have shown that all the promises concur, and "are unalterably certain in Christ. I, therefore, having never faultered in "any thing I have said to you, and having all these attestations, of being under "the special direction and guidance of God himself, who is unalterably true, "cannot be suspected of dealing doubly with you, in any thing, relating to "my ministry."

TEXT.

23 Moreover, I call God for a record upon 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.
II. 1 But I determined this with myſelf, that I would not come again to you in heavineſs.
2 For if I make you ſorry, who is he, then, that maketh me glad, but the ſame, which is made ſorry by me?
3 And I wrote this ſame unto you, leſt, when 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.

PARAPHRASE.

23 Moreover, I call God to witneſs, and may I die if it is not ſo,
24 that it was to ſpare you, that I came not yet to Corinth. Not that I pretend to ſuch a dominion over your faith, as to require you to believe what I have taught you, without coming to you, when I am expected there, to maintain and make it good; for it is by that faith you ſtand: but I forbore to come, as one concerned to preſerve and help forward your joy, which I am tender of, and therefore declined coming to you, whilſt I thought you in an eſtate, that would require ſeverity
II. 1 from me, that would trouble you[e]. I purpoſed in myſelf, it is true, to come to you again, but I reſolved too, it ſhould
2 be, without bringing ſorrow with me[f]. For if I grieve you, who is there, when I am with you, to comfort me, but thoſe
3 very perſons, whom I have diſcompoſed with grief? And this very thing[g], which made you ſad, I writ to you, not coming myſelf;

NOTES.

24 e It is plain, St. Paul's doctrine had been oppoſed by ſome of them at Corinth, vid. 1 Cor. xv. 12. His apoſtleſhip queſtioned, 1 Cor. ix. 1, 2. 2 Cor. xiii. 3. He himſelf triumphed over, as if he durſt not come, 1 Cor. iv. 18. they ſaying "his letters were weighty and powerful, but his bodily "preſence weak, and his ſpeech contemptible;" 2 Cor. x. 10. This being the ſtate his reputation was then in, at Corinth, and he having promiſed to come to them, 1 Cor. xvi. 5, he could not but think it neceſſary to excuſe his failing them, by reaſons, that ſhould be both convincing and kind, ſuch as are contained in this verſe, in the ſenſe given of it.

1 f That this is the meaning of this verſe, and not that he would not come to them, in ſorrow, a ſecond time, is paſt doubt, ſince he had never been with them in ſorrow a firſt time. Vid. 2 Cor. i. 15.

3 g Καὶ ἔγραψα ὑμῖν τοῦτο αὐτὸ, "and I writ to you this very thing." That ἔγραψα, "I writ," relates, here, to the firſt epiſtle to the corinthians, is evident, becauſe it is ſo uſed, in the very next verſe, and again a little lower, ver. 9. What, therefore, is it in his firſt epiſtle, which he here calls τοῦτο αὐτὸ, "this very thing," which he had writ to them? I anſwer, The puniſhment of the fornicator. This is plain, by what follows here, to ver. 11, eſpecially, if it be compared with 1 Cor. iv. 21. and v. 8. For there he

TEXT.

4 For, out of much affliction and anguish of heart, I wrote unto you with many tears; not that you should be grieved, but that ye might know the love, which I have more abundantly unto you.
5 But, if 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 punishment, which was inflicted of many.
7 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.
8 Wherefore, I beseech you, that ye would confirm your love towards him.

PARAPHRASE.

myself; on purpose that, when I came, I might not have sorrow from those, from whom I ought to receive comfort: having this belief and confidence in you all, that you, all of you, make my joy and satisfaction so much your own, that you would remove all cause of disturbance, before I came.
4 For I writ unto you with great sadness of heart and many tears; not with intention to grieve you, but that you might know the overflow of tenderness and affection, which I have
5 for you. But if the fornicator has been the cause of grief, I do not say, he has been so to me, but in some degree to you
6 all; that I may not lay a load on him[h]. The correction he hath received from the majority of you, is sufficient in the
7 case. So that, on the contrary[i], it is fit rather that you forgive and comfort him, lest he[k] should be swallowed up, by an ex-
8 cess of sorrow. Wherefore, I beseech you to confirm your love

NOTES.

writes to them, to punish that person; whom, if he, St. Paul, had come himself, before it was done, he must have come, as he calls it, with a rod, and have himself chastised: but now, that he knows that the corinthians had punished him, in compliance to his letter; and he had had this trial of their obedience; he is so far from continuing the severity, that he writes to them to forgive him, and take him again into their affection.

5 [h] St. Paul being satisfied with the corinthians, for their ready compliance with his orders, in his former letter, to punish the fornicator, intercedes to have him restored; and, to that end, lessens his fault, and declares, however he might have caused grief to the corinthians, yet he had caused none to him.

7 [i] Τἐναντίον, "on the contrary," here, has nothing to refer to, but ἐπιβαρῶ, "overcharge," in the 5th verse, which makes that belong to the fornicator, as I have explained it.

[k] Ὁ τοιοῦτος, "such an one," meaning the fornicator. It is observable how tenderly St. Paul deals with the corinthians, in this epistle; for though he treats of the fornicator, from the 5th to the 10th verse inclusively; yet he never mentions him under that, or any other disobliging title, but in the soft and inoffensive terms, "of any one," or "such an one." And that, possibly, may be the reason, why he says, μὴ ἐπιβαρῶ, indefinitely, without naming the person it relates to.

TEXT.

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;
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.
15 For we are, unto God, a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh.

PARAPHRASE.

9 love to him, which I doubt not of. For this, alſo, was one end of my writing to you, viz. To have a trial of you, and to know whether you are ready to obey me in all things.
10 To whom you forgive any thing, I alſo forgive. For if I have forgiven any thing, I have forgiven it to him for your ſakes,
11 by the authority, and in the name of Chriſt; That we may not be over-reached by Satan: for we are not ignorant of his wiles.
12 Furthermore, being arrived at Troas, becauſe Titus, whom I expected from Corinth, with news of you, was not come, I was very uneaſy [l] there; inſomuch that I made not uſe of the opportunity, which was put into my hands by the Lord, of
13 preaching the goſpel of Chriſt, for which I came thither. I haſtily left thoſe of Troas, and departed thence to Macedonia.
14 But thanks be to God, in that he always makes me triumph every-where [m], through Chriſt, who gives me ſucceſs in preaching the goſpel, and ſpreads the knowledge of Chriſt by
15 me. For my miniſtry, and labour in the goſpel, is a ſervice, or ſweet-ſmelling ſacrifice to God, through Chriſt, both in regard

NOTES.

12 l How uneaſy he was, and upon what account, ſee ch. vii. 5—16. It was not barely for Titus's abſence, but for want of the news he brought with him; ch. vii. 7.

14 m "Who makes me triumph every where," i. e. in the ſucceſs of my preaching, in my journey to Macedonia; and alſo, in my victory, at the ſame time, at Corinth, over the falſe apoſtles, my oppoſers, that had raiſed a faction againſt me, amongſt you. This, I think, is St. Paul's meaning, and the reaſon of his uſing the word, triumph, which implies conteſt and victory, though he places that word ſo, as modeſtly to cover it.

TEXT.

16 To the one, we are the favour of death unto death; and to the other, the favour of life unto life; and who is sufficient for these things?
17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

PARAPHRASE.

16 regard of those that are saved, and those that perish. To the one my preaching is of ill favour, unacceptable and offensive, by their rejecting whereof they draw death on themselves; and to the other, being as a sweet favour, acceptable, they thereby receive eternal life. And who is sufficient for these things[n]? And yet, as I said, my service in the gospel is well-pleasing to
17 God. For I am not, as several[o] are, who are hucksters of the word of God, preaching it for gain; but I preach the gospel of Jesus Christ, in sincerity. I speak, as from God himself, and I deliver it, as in the presence of God.

NOTES.

16 n Vid. ch. iii. 5, 6.
17 o This, I think, may be understood of the false apostle.

SECT. II. N° 3.

CHAP. III. 1.—VII. 16.

CONTENTS.

HIS speaking well of himself, (as he did sometimes in his first epistle, and, with much more freedom, in this, which, as it seems, had been objected to him, amongst the corinthians) his plainness of speech, and his sincerity in preaching the gospel, are the things, which he chiefly justifies, in this section, many ways. We shall observe his arguments, as they come in the order of St. Paul's discourse, in which are mingled, with great insinuation, many expressions of an overflowing kindness to the corinthians, not without some exhortations to them.

TEXT,

TEXT.

1 DO we begin, again, to commend ourſelves? or need we, as ſome others, epiſtles of commendation, to you, or letters of commendation, from you?
2 Ye are our epiſtle, written in our hearts, known and read of all men:
3 Foraſmuch as ye are manifeſtly declared to be the epiſtle of Chriſt, miniſtered by us, written, not with ink, but with the Spirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart.
4 And ſuch truſt have we, through Chriſt, to Godward.
5 Not that we are ſufficient of ourſelves, to think any thing, as of ourſelves; but our ſufficiency is of God:

PARAPHRASE.

1 DO I begin again to commend myſelf[a]; or need I, as
2 ſome[b], commendatory letters to, or from you? You are my commendatory epiſtle, written in my heart, known and
3 read by all men. I need no other commendatory letter, but that you being manifeſted to be the commendatory epiſtle of Chriſt, written on my behalf; not with ink, but with the Spirit of the living God; not on tables of ſtone[c], but of the heart, whereof I was the amanuenſis; i. e. your converſation
4 was the effect of my miniſtry. [d] And this ſo great confidence
5 have I, through Chriſt, in God. Not as if I were ſufficient of myſelf to reckon[e] upon any thing, as of myſelf; but my ſuffici-

NOTES.

1 [a] This is a plain indication, that he had been blamed, amongſt them, for commending himſelf.

[b] Seems to intimate, that their falſe apoſtle had got himſelf recommended to them, by letters, and ſo had introduced himſelf into that church.

3 [c] The ſenſe of St. Paul, in this 3d verſe, is plainly this: that he needed no letters of commendation to them; but that their converſion, and the goſpel, written not with ink, but with the Spirit of God, in the tables of their hearts, and not in tables of ſtone, by his miniſtry, was as clear an evidence and teſtimony to them, of his miſſion from Chriſt, as the law, writ in tables of ſtone, was an evidence of Moſes's miſſion; ſo that he, St. Paul, needed no other recommendation: this is what is to be underſtood by this verſe, unleſs we will make "the tables of ſtone" to have no ſignification here. But to ſay, as he does, that the corinthians, being writ upon, in their hearts, not with ink, but with the Spirit of God, by the hand of St. Paul, was Chriſt's commendatory letter of him, being a pretty bold expreſſion, liable to the exception of the captious part of the corinthians; he, to obviate all imputation of vanity, or vain-glory, herein immediately ſubjoins what follows in the next verſe.

4 [d] As if he had ſaid, "But miſtake me not, as if I boaſted of myſelf: "this ſo great boaſting, that I uſe, is only my confidence in God, through "Chriſt: for it was God, that made me a miniſter of the goſpel, that beſtowed "on me the ability for it; and whatever I perform in it is wholly from him."

5 [e] Πεποίθησις, "truſt," ver. 4, a milder term for "boaſting," for ſo St. Paul uſes it, chap. x. 7. compared with ver 8, where alſo λογιζεσθω, ver. 7, is uſed, as here, for counting upon one's ſelf; St. Paul alſo uſes πέποιθας, for "thou boaſteſt," Rom. ii. 19, which will appear, if compared with ver. 17;

TEXT.

6 Who alſo hath made us able miniſters of the New Teſtament, not of the letter, but of the ſpirit; for the letter killeth, but the ſpirit giveth life.

7 But if the miniſtration of death written and ingraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which glory was to be done away;

8 How ſhall not the miniſtration of the Spirit be rather glorious?

PARAPHRASE.

ſufficiency, my ability, to perform any thing, is wholly from
6 God: who has fitted and enabled me to be a miniſter of the New Teſtament, not of the letter[f], but of the ſpirit; for the
7 letter kills[g], but the ſpirit gives life. But, if the miniſtry of the law written in ſtone, which condemns to death, were ſo glorious to Moſes, that his face ſhone ſo, that the children of Iſrael could not ſteadily behold the brightneſs of it, which was
8 but temporary, and was quickly to vaniſh[h]; How can it be otherwiſe,

NOTES.

or if λογίσασθαι ſhall rather be thought to ſignify here to diſcover by reaſoning, then the apoſtle's ſenſe will run thus: "Not as if I were ſufficient of "myſelf, by the ſtrength of my own natural parts, to attain the knowledge of "the goſpel truths, that I preach; but my ability herein is all from God." But, in whatever ſenſe λογίσασθαι is here taken, it is certain τι, which is tranſlated "any thing," muſt be limited to the ſubject in hand, viz. the goſpel, that he preached to them.

6 [f] Οὐ γράμματος, ἀλλὰ πνεύματος, "not of the letter, but of the ſpirit." By expreſſing himſelf, as he does here, St. Paul may be underſtood to intimate, that "the New Teſtament, or covenant," was alſo, though obſcurely, held forth in the law: For he ſays, he was conſtituted a miniſter, πνεύματος, "of "the ſpirit," or ſpiritual meaning of the law, which was Chriſt, (as he tells us himſelf, ver. 17.) and giveth life, whilſt the letter killeth. But both letter and ſpirit muſt be underſtood of the ſame thing, viz. "the letter of the law, "and the ſpirit of the law." And, in fact, we find St. Paul truly a miniſter of the ſpirit of the law; eſpecially in his epiſtle to the Hebrews, where he ſhows what a ſpiritual ſenſe ran through the moſaical inſtitution and writings.

g "The letter kills," i. e. pronouncing death, without any way of remiſſion, on all tranſgreſſors, leaves them under an irrevocable ſentence of death. But the Spirit, i. e. Chriſt, ver. 17, who is a quickening Spirit, 1 Cor. xv. 45, giveth life.

7 [h] Καταργεμένην, "done away," is applied here to the ſhining of Moſes's face, and to the law, ver. 11, and 13. In all which places it is uſed in the preſent tenſe, and has the ſignification of an adjective, ſtanding for temporary, or of a duration, whoſe end was determined; and is oppoſed to τῷ μένοντι, "that which remaineth," i. e. that which is laſting, and hath no predetermined end ſet to it, as ver. 11, where the goſpel diſpenſation is called τὸ μένον, "that which remaineth." This may help us to underſtand ἀπὸ δόξης εἰς δόξαν, ver. 18, "from glory to glory," which is manifeſtly oppoſed to δόξη καταργεμένη, "the glory done away," of this verſe; and ſo plainly ſignifies a continued, laſting glory of the miniſters of the goſpel; which, as he tells us there, conſiſted

TEXT.

9 For if the miniſtration of condemnation be glory, much more doth the miniſtration of 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.
12 Seeing then, that we have ſuch hope, we uſe great plainneſs of ſpeech.

PARAPHRASE.

otherwiſe, but that the miniſtry of the Spirit, which giveth life, ſhould confer more glory and luſtre on the miniſters of
9 the goſpel? For, if the miniſtration of condemnation were glory, the miniſtry of juſtification[l], in the goſpel, doth cer-
10 tainly much more exceed in glory. Though even the glory, that Moſes's miniſtration had, was no glory, in compariſon of
11 the far more excelling glory of the goſpel-miniſtry[k]. Farther, if that which is temporary, and to be done away, were delivered with glory, how much rather is that, which remains,
12 without being done away, to appear in glory[l]? Wherefore, having ſuch hope[m], we uſe great freedom and plainneſs of ſpeech.

NOTES.

conſiſted in their being changed into the image and clear repreſentation of the Lord himſelf; as the glory of Moſes conſiſted in the tranſitory brightneſs of his face, which was a faint reflection of the glory of God, appearing to him in the mount.

9 [i] Διακονία τῆς δικαιοσύνης, "the miniſtration of righteouſneſs;" ſo the miniſtry of the goſpel is called, becauſe, by the goſpel, a way is provided for the juſtification of thoſe, who have tranſgreſſed: but the law has nothing but rigid condemnation for all tranſgreſſors; and, therefore, is called here "the "miniſtration of condemnation."

10 [k] Though the ſhowing, that the miniſtry of the goſpel is more glorious, than that of the law, be what St. Paul is upon here, thereby to juſtify himſelf, if he has aſſumed ſome authority and commendation to himſelf, in his miniſtry and apoſtleſhip; yet, in his thus induſtriouſly placing the miniſtry of the goſpel, in honour, above that of Moſes, may he not poſſibly have an eye to the judaizing, falſe apoſtle of the corinthians, to let them ſee, what little regard was to be had to that miniſtration, in compariſon of the miniſtry of the goſpel?

11 [l] Here St. Paul mentions another pre eminency and ſuperiority of glory, in the goſpel, over the law; viz. that the law was to ceaſe, and to be abolifhed; but the goſpel to remain, and never be abolifhed.

12 [m] "Such hope:" that St. Paul, by theſe words, means the ſo honourable employment of an apoſtle and miniſter of the goſpel, or the glory, belonging to his miniſtry, in the goſpel, is evident, by the whole foregoing compariſon, which he has made, which is all along between διακονία, "the mi-"niſtry" of the law, and of the goſpel, and not between the law and the goſpel themſelves. The calling of it "hope," inſtead of glory, here, where he ſpeaks of his having of it, is the language of modeſty, which more particularly ſuited his preſent purpoſe. For the concluſion, which, in this verſe, he draws from what went before, plainly ſhows the apoſtle's deſign, in this diſcourſe, to be

TEXT.

13 And not as Moſes, which put a veil over his face, that the children of Iſrael could not ſtedfaſtly look to the end of that which is aboliſhed.
14 But their minds were blinded; for until this day remaineth the ſame veil untaken away, in the reading of the Old Teſtament; which veil is done away in Chriſt.

PARAPHRASE.

13 ſpeech. And not as Moſes, who put a veil over his face, do we veil the light; ſo that the obſcurity of what we deliver ſhould hinder [n] the children of Iſrael from ſeeing, in the law, which was to be done away, Chriſt, who was the end [o] of the
14 law. But their not ſeeing it, is from the blindneſs of their own minds: for, unto this day, the ſame veil remains upon their underſtandings, in reading of the Old Teſtament; which veil is done away in Chriſt; i. e. Chriſt, now he is come, ſo exactly

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be the juſtifying his ſpeaking freely of himſelf and others; his argument amounting to thus much:

"Having, therefore, ſo honourable an employment, as is the miniſtry of the "goſpel, which far exceeds the miniſtry of the law in glory; though even "that gave ſo great a luſtre to Moſes's face, that the children of Iſrael could "not with fixed eyes look upon him; I, as becomes one of ſuch hopes, in ſuch "a poſt as ſets me above all mean conſiderations and compliances, uſe great "freedom and plainneſs of ſpeech, in all things that concern my miniſtry."

13 [n] Πρὸς τὸ μὴ ἀτενίσαι, &c. "That the children of Iſrael could not "ſtedfaſtly look." &c. St. Paul is here juſtifying, in himſelf, and other miniſters of the goſpel, the plainneſs and openneſs of their preaching, which he had aſſerted, in the immediately preceding verſe. Theſe words, therefore, here, muſt of neceſſity be underſtood, not of Moſes, but of the miniſters of the goſpel; viz. that it was not the obſcurity of their preaching, not any thing veiled, in their way of propoſing the goſpel, which was the cauſe, why the children of Iſrael did not underſtand the law to the bottom, and ſee Chriſt, the end of it, in the writings of Moſes. What St. Paul ſays, in the next verſe, "But their minds were blinded: for until this day remaineth the ſame "veil untaken away," plainly determines the words, we are upon, to the ſenſe I have taken them in: For what ſenſe is this? "Moſes put a veil over "his face, ſo that the children of Iſrael could not ſee the end of the law; but "their minds were blinded; for the veil remains upon them, until this day." But this is very good ſenſe, and to St. Paul's purpoſe, viz. "We, the miniſters "of the goſpel, ſpeak plainly and openly, and put no veil upon ourſelves, as "Moſes did, whereby to hinder the jews from ſeeing Chriſt, in the law: but "that, which hinders them, is a blindneſs on their minds, which has been "always on them, and remains to this day." This ſeems to be an obviating an objection, which ſome among the corinthians might make to his boaſting of ſo much plainneſs and clearneſs in his preaching, viz. If you preach the goſpel, and Chriſt, contained in the law, with ſuch a ſhining clearneſs and evidence, how comes it that the jews are not converted to it? His reply is, "Their un-"belief comes not from any obſcurity in our preaching, but from a blindneſs, "which reſts upon their minds to this day; which ſhall be taken away, when "they turn to the Lord."

[o] Vid. Rom. x. 2—4.

TEXT.

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 the Spirit of the Lord is, there is liberty.
18 But we all, with open face, beholding, as in a glaſs, the glory of the

PARAPHRASE.

exactly anſwers all the types, prefigurations, and predictions of him, in the Old Teſtament, that preſently, upon turning our eyes upon him, he viſibly appears to be the perſon deſigned, and all the obſcurity of thoſe paſſages concerning him, which before were not underſtood, is taken away, and ceaſes.
15 Nevertheleſs, even until now, when the writings of Moſes are read, the veil [p] remains upon their hearts, they ſee not the
16 ſpiritual and evangelical truths contained in them. But, when their heart ſhall turn to the Lord, and, laying by prejudice and averſion, ſhall be willing to receive the truth, the veil ſhall be taken away, and they ſhall plainly ſee him to be
17 the perſon ſpoken of, and intended [q]. But the Lord is the Spirit [r], whereof we are miniſters; and they, who have this Spirit, they have liberty [s], ſo that they ſpeak openly and freely.
18 But we, all the faithful miniſters of the New Teſtament, not veiled [t], but with open countenances, as mirrours, reflecting the glory

NOTES.

15 p St. Paul, poſſibly, alludes here to the cuſtom of the jews, which continues ſtill in the ſynagogue, that, when the law is read, they put a veil over their faces.

16 q When this ſhall be, ſee Rom. xi. 25—27.

17 r Ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν, "but the Lord is that Spirit." Theſe words relate to ver. 6, where he ſays, that he is a miniſter, not of the letter of the law, not of the outſide and literal ſenſe, but of the myſtical and ſpiritual meaning of it; which he here tells us, is Chriſt.

s "There is liberty;" becauſe the Spirit is given only to ſons, or thoſe that are free. See Rom. viii. 15. Gal. iv. 6, 7.

18 t St. Paul juſtifies his freedom and plainneſs of ſpeech, by his being made, by God himſelf, a miniſter of the goſpel, which is a more glorious miniſtry, than that of Moſes, in promulgating the law. This he does from ver. 6. to ver. 12. incluſively. From thence, to the end of the chapter, he juſtifies his liberty of ſpeaking; in that he, as a miniſter of the goſpel, being illuminated with greater and brighter rays of light, than Moſes, was to ſpeak (as he did) with more freedom and clearneſs, than Moſes had done. This being the ſcope of St. Paul, in this place, it is viſible, that all from theſe words, "who put a "veil upon his face," ver. 13. to the beginning of ver. 18, is a parentheſis; which being laid aſide, the compariſon between the miniſters of the goſpel and Moſes ſtands clear: "Moſes, with a veil, covered the brightneſs and glory of "God, which ſhone in his countenance;" but we, the miniſters of the goſpel, with

TEXT.

Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

IV. 1 Therefore, seeing we have this ministry, as we have received mercy, we faint not:

PARAPHRASE.

glory of the Lord, are changed into his very image, by a continued succession of glory, as it were, streaming upon us from the Lord, who is the Spirit, who gives us this clearness

IV. 1 and freedom. Seeing, therefore, I am intrusted with such a ministry, as this, according as I have received great mercy, being extraordinarily and miraculously called, when I was a persecutor, I do not fail[u], nor flag: I do not behave myself unworthily

NOTES.

with open countenances, καλοπτριζόμενοι, reflecting as mirrours the glory of the Lord. So the word καλοπτριζόμενοι, must signify here, and not "beholding as "in a mirrour;" because the comparison is between the ministers of the gospel and Moses, and not between the ministers of the gospel and the children of Israel: now the action, of "beholding," was the action of the children of Israel; but of "shining, or reflecting the glory, received in the mount," was the action of Moses; and, therefore, it must be something answering that, in the ministers of the gospel, wherein the comparison is made; as is farther manifest, in another express part of the comparison between the veiled face of Moses, ver. 13, and the open face of the ministers of the gospel, in this verse. The face of Moses was veiled, that the bright shining, or glory of God, remaining on it, or reflected from it, might not be seen; and the faces of the ministers of the gospel are open, that the bright shining of the gospel, or the glory of Christ, may be seen. Thus the justness of the comparison stands fair, and has an easy sense, which is hard to be made out, if κατοπτριζόμενοι be translated, "beholding as in a glass."

Τὴν αὐτὴν εἰκόνα μεταμορφούμεθα, "we are changed into that very image," i. e. the reflection of the glory of Christ, from us, is so very bright and clear, that we are changed into his very image; whereas the light that shone in Moses's countenance, was but a faint reflection of the glory, which he saw, when God showed him his back parts, Exod. xxxiii. 23.

Ἀπὸ δόξης εἰς δόξαν, "from glory to glory," i. e. with a continued influx and renewing of glory, in opposition to the shining of Moses's face, which decayed and disappeared in a little while, ver. 7.

Καθάπερ ἀπὸ Κυρίου, πνεύματος, "as from the Lord, the Spirit," i. e. as if this irradiation of light and glory came immediately from the source of it, the Lord himself, who is that Spirit, whereof we are the ministers, ver. 6. which giveth life and liberty, ver. 17.

This liberty he here speaks of, ver. 17, is παῤῥησία, "liberty of speech," mentioned ver. 12, the subject of St. Paul's discourse here; as is farther manifest, from what immediately follows, in the six first verses of the next chapter, wherein an attentive reader may find a very clear comment on this 18th verse we are upon, which is there explained, in the sense we have given of it.

1 [u] Οὐκ ἐκκακοῦμεν, "we faint not," is the same with πολλῇ παῤῥησίᾳ χρώμεθα, "we use great plainness of speech," ver. 12, of the foregoing chapter; and signifies, in both places, the clear, plain, direct, disinterested preaching

TEXT.

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience, in the sight of God.
3 But, if our gospel be hid, it is hid to them that are lost:
4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
6 For God, who commanded the light to shine out of darkness, hath

PARAPHRASE.

unworthily in it, nor misbecoming the honour and dignity of
2 such an employment: But, having renounced all unworthy and indirect designs, which will not bear the light, free from craft, and from playing any deceitful tricks, in my preaching the word of God; I recommend myself to every one's conscience, only by making plain [w] the truth, which I deliver, as
3 in the presence of God. But if the gospel which I preach, be
4 obscure and hidden, it is so, only to those who are lost: In whom, being unbelievers, the God of this world [x] has blinded their minds [y], so that the glorious [z] brightness of the light of the gospel of Christ, who is the image of God, cannot en-
5 lighten them. For I seek not my own glory, or secular advantage, in preaching, but only the propagating of the gospel of the Lord Jesus Christ; professing myself your servant for
6 Jesus' sake. For God, who made light to shine out of darkness,

NOTES.

preaching of the gospel; which is what he means, in that figurative way of speaking, in the former chapter, especially the last verse of it, and which he more plainly expresses, in the five or six first verses of this; the whole business of the first part of this epistle being, as we have already observed, to justify to the corinthians his behaviour in his ministry, and to convince them, that, in his preaching the gospel, he hath been plain, clear, open, and candid, without any hidden design, or the least mixture of any concealed, secular interest.

2 w Ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, "have renounced the hidden "things of dishonesty," and τῇ φανερώσει τῆς ἀληθείας, "by manifestation of "the truth." These expressions explain ἀνακεκαλυμμένῳ προσώπῳ, "with "open face," chap. iii. 18.

4 x "The god of this world," i. e. the devil, so called because the men of the world worshipped and obeyed him, as their God.

y Ἐτύφλωσε τὰ νοήματα, "blinded their minds," answers ἐπωρώθη τὰ νοήματα, "their minds were blinded," chap. iii. 14. And the second and third verse of this explain the 13th and 14th verses of the preceding chapter.

z Δόξα, "glory," here, as in the former chapter, is put for shining and brightness; so that εὐαγγέλιον τῆς δόξης τοῦ Χριστοῦ, is the brightness, or clearness, of the doctrine, wherein Christ is manifested in the gospel.

TEXT.

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.

8 We are troubled, on every ſide, yet not diſtreſſed; we are perplexed, but not in deſpair;

9 Perſecuted, but not forſaken; caſt down, but not deſtroyed;

10 Always bearing about in the body the dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body.

11 For we, which live, are alway delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mortal fleſh.

PARAPHRASE.

neſs, hath enlightened alſo my dark heart, who before ſaw not the end of the law, that I might communicate the knowledge and light of the glory of God, which ſhines in the face
7 [a] of Jeſus Chriſt. But yet we, to whom this treaſure of knowledge, the goſpel of Jeſus Chriſt, is committed, to be propagated in the world, are but frail men; that ſo the exceeding great power, that accompanies it, may appear to be
8 from God, and not from us. I am preſſed on every ſide, but do not ſhrink; I am perplexed, but yet not ſo as to deſpond;
9 Perſecuted, but yet not left to ſink under it; thrown down, but
10 not ſlain; Carrying about every-where, in my body, the mortification, i. e. a repreſentation of the ſufferings of the Lord Jeſus, that alſo the life of Jeſus, riſen from the dead, may be made manifeſt by the energy, that accompanies my preaching
11 in this frail body. For, as long as I live, I ſhall be expoſed to the danger of death, for the ſake of Jeſus, that the life of Jeſus, riſen from the dead, may be made manifeſt by my preaching, and

NOTE.

6 [a] This is a continuation ſtill of the allegory of Moſes, and the ſhining of his face, &c. ſo much inſiſted on, in the foregoing chapter.

For the explication whereof, give me leave to add here one word more to what I have ſaid upon it already; Moſes, by approaching to God, in the mount, had a communication of "glory," or "light," from him, which irradiated from his face, when he deſcended from the mount. Moſes put a veil over his face, to hide this "light," or "glory;" for both theſe names St. Paul uſes, in this and the foregoing chapter, for the ſame thing. But the "glory," or "light," of the knowledge of God, more fully and clearly communicated by Jeſus Chriſt, is ſaid here "to ſhine in his face;" and in that reſpect it is, that Chriſt, in the foregoing verſe, is called by St. Paul, "the image of "God;" and the apoſtles are ſaid, in the laſt verſe of the preceding chapter, to be "transformed into the ſame image, from glory to glory;" i. e. by their large and clear communications of the knowledge of God, in the goſpel, they are ſaid to be transformed into the ſame image, and to repreſent, as mirrours, the glory of the Lord, and to be, as it were, the images of Chriſt, as Chriſt is (as we are told here, ver. 4.) "the image of God."

TEXT.

12 So then death worketh in us; but life in you.
13 We having the same Spirit of faith, according as it is written, "I believed, and therefore have I spoken:" we also believe, and therefore speak;
14 Knowing that he, which raised up the Lord Jesus, shall raise up us also, by Jesus, and shall present us with you.
15 For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.
16 For which cause we faint not; but, though our outward man perish, yet the inward man is renewed day by day.
17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

PARAPHRASE.

12 and sufferings, in this mortal flesh of mine. So that the preaching of the gospel procures sufferings and danger of death to me; but to you it procures life, i. e. the energy of the Spirit of Christ, whereby he lives in, and gives life to those
13 who believe in him. Nevertheless, though suffering and death accompany the preaching the gospel; yet, having the same Spirit of faith that David had, when he said, "I believe, therefore have I spoken," I also, believing, therefore
14 speak; Knowing that he, who raised up the Lord Jesus, shall raise me up also, by Jesus, and present me, with you, to God.
15 For I do, and suffer, all things, for your sakes, that the exuberant favour of God may abound, by the thanksgiving of a greater number, to the glory of God; i. e. I endeavour, by my sufferings and preaching, to make as many converts as I can, that so the more partaking of the mercy and favour of God, of which there is a plentiful and inexhaustible store, the more may give thanks unto him, it being more for the glory of God, that a greater number should give thanks and pray to
16 him. For which reason I faint not[b], I flag not; but though my bodily strength decay, yet the vigour of my mind is daily re-
17 newed. For the more my sufferings are here, in propagating the gospel, which at worst are but transient and light, the more will they procure me an exceedingly far greater addition of

NOTE.

16 b "I faint not." What this signifies, we have seen, ver. 1. Here St. Paul gives another proof of his sincerity, in his ministry; and that is, the sufferings and danger of death, which he daily incurs, by his preaching the gospel. And the reason, why those sufferings and dangers deter him not, nor make him at all flag, he tells them, is, the assurance he has, that God, through Christ, will raise him again, and reward him with immortality in glory. This argument he pursues, chap. iv. 17. and v. 9.

TEXT.

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.

V. 1 For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.

2 For in this we groan earneſtly, deſiring to be clothed upon, with our houſe, which is from heaven:

3 If ſo be, that being clothed we ſhall not be found naked,

4 For we, that are in this tabernacle, do groan, being burdened: not, for that we would be unclothed, but clothed upon, that mortality might be ſwallowed up of life.

PARAPHRASE.

18 of that glory [c] in heaven, which is ſolid and eternal; I having no regard to the viſible things of this world, but to the inviſible things of the other: for the things, that are ſeen,
V. 1 are temporal; but thoſe, that are not ſeen, eternal. For I know, that if this my body, which is but as a tent for my ſojourning here upon earth, for a ſhort time, were diſſolved, I ſhall have another, of a divine original, which ſhall not, like buildings made with men's hands, be ſubject to
2 decay, but ſhall be eternal in the heavens. For in this tabernacle [d], I groan earneſtly, deſiring, without putting off this mortal, earthly body, by death, to have that celeſtial body
3 ſuperinduced: If ſo be the coming [e] of Chriſt ſhall overtake
4 me, in this life, before I put off this body. For we, that are in the body, groan under the preſſures and inconveniencies, that attend us in it; which yet we are not, therefore, willing to put off, but had rather, without dying, have it changed [f] into

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17 c "Weight of glory." What an influence St. Paul's Hebrew had, upon his Greek, is every where viſible: כבד in Hebrew ſignifies "to be "heavy," and "to be glorious;" St. Paul, in the Greek, joins them, and ſays, "the weight of glory."

2 d Vid. ver. 4.

3 e That the apoſtle looked on the coming of Chriſt, as not far off, appears, by what he ſays, 1 Theſſ. iv. 15. and v. 6. which epiſtle was written ſome years before this. See alſo, to the ſame purpoſe, 1 Cor. i. 7, and vii. 29, 31, and x. 11. Rom. xiii. 11, 12. Heb. x. 37.

4 f The ſame, that he had told them, in the firſt epiſtle, ch. xv. 51, ſhould happen to thoſe, who ſhould be alive at Chriſt's coming. This, I muſt own, is no very eaſy paſſage, whether we underſtand by γυμνοὶ, "naked," as I do here, the ſtate of the dead, unclothed with immortal bodies, until the reſurrection; which ſenſe is favoured by the ſame word, 1 Cor. xv. 37, or whether we underſtand "the clothing upon," which the apoſtle deſires, to be thoſe immortal bodies, which ſouls ſhall be clothed with, at the reſurrection; which ſenſe "of clothing upon," ſeems to be favoured by 1 Cor. xv. 53, 54. and is that, which one ſhould be inclined to, were it not accompanied with this difficulty;

TEXT.

5 Now he, that hath wrought us for the self-same thing, is God; who also hath given unto us the earnest of the Spirit.
6 Therefore, we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord:
7 (For we walk by faith, not by sight.)
8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.
9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

PARAPHRASE.

into a celestial, immortal body, that so this mortal state may be put an end to, by an immediate entrance into an immortal
5 life. Now it is God, who prepares and fits us for this immortal
6 state, who also gives us the Spirit, as a pledge[g] of it. Wherefore, being always undaunted[h], and knowing, that whilst I dwell, or sojourn, in this body, I am absent from my proper
7 home, which is with the Lord, (For I regulate my conduct, not by the enjoyment of the visible things of this world, but by my hope and expectation of the invisible things of the world
8 to come) I, with boldness[h], preach the gospel, preferring, in my choice, the quitting this habitation to get home to the
9 Lord. Wherefore, I make this my only aim, whether staying[i] here in this body, or departing out of it, so to acquit myself,

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difficulty; viz. that, then, it would follow that the wicked should not have immortal bodies, at the resurrection. For whatever it be, that St. Paul here means, by "being clothed upon," it is something, that is peculiar to the saints, who have the Spirit of God, and shall be with the Lord, in contradistinction to others, as appears from the following verses, and the whole tenour of this place.

5 g The Spirit is mentioned in more places than one, as the pledge and earnest of immortality: more particularly, Eph. i. 13, 14. which, compared with Rom. viii. 23, shows that the inheritance, whereof the Spirit is the earnest, is the same, which the apostle speaks of here, viz. the possession of immortal bodies.

6, 8 h Θαῤῥοῦντες and θαῤῥοῦμεν, "we are confident," signifies in these two verses the same that οὐκ ἐκκακοῦμεν, "we faint not," does, chap. iv. 1. and 16. i. e. "I go undauntedly, without flagging, preaching the gospel with sincerity, "and direct plainness of speech." This conclusion, which he draws here, from the consideration of the resurrection and immortality, is the same, that he makes, upon the same ground, chap. iv. 14, 16.

9 i Εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, "whether staying in the body, or going "out of it," i. e. whether I am to stay longer here, or suddenly to depart. This sense the foregoing verse leads us to; and what he says in this verse, that he endeavours (whether ἐνδημῶν, or ἐκδημῶν) "to be well-pleasing to the "Lord," i. e. do what is well-pleasing to him, shows, that neither of these words can signify, here, his being with Christ in heaven. For, when he is there, the time of endeavouring to approve himself is over.

TEXT.

10 For we muſt all appear before the judgment-ſeat of Chriſt, 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, the terrour of the Lord, we perſuade men; but we are made manifeſt unto God, and I truſt, alſo, are made manifeſt in your conſciences.

12 For we commend not ourſelves again unto you, but give you occaſion to glory on our behalf, that you may have ſomewhat to anſwer them, which glory in appearance, and not in heart.

PARAPHRASE.

10 ſelf, as to be acceptable to him[k]. For we muſt all appear before the judgment ſeat of Chriſt, that every one may receive according to what he has done in the body, whether it be good,
11 or bad. Knowing, therefore, this terrible judgment of the Lord, I preach the goſpel, perſuading men to be chriſtians. And with what integrity I diſcharge that duty, is manifeſt to God, and I truſt, you alſo are convinced of it, in your con-
12 ſciences. And this I ſay, not that I commend[l] myſelf again: but that I may give you an occaſion not to be aſhamed of me, but to glory on my behalf, having wherewithal to reply to thoſe, who make a ſhow of glorying in outward appearance, without doing

NOTES.

k St. Paul, from chap. iv. 12, to this place, has, to convince them of his uprightneſs in his miniſtry, been ſhowing, that the hopes, and ſure expectation, he had, of eternal life, kept him ſteady and reſolute, in an open ſincere preaching of the goſpel, without any tricks or deceitful artifice. In which his argument ſtands thus: "Knowing that God, who raiſed up Chriſt, will raiſe me "up again, I without any fear, or conſideration of what it may draw upon me, "preach the goſpel faithfully, making this account, that the momentaneous "afflictions, which, for it, I may ſuffer here, which are but ſlight in comparison of the eternal things of another life, will exceedingly increaſe my "happineſs in the other world, where I long to be; and therefore death, "which brings me home to Chriſt, is no terror to me; all my care is, that "whether I am to ſtay longer in this body, or quickly to leave it, living or "dying, I may approve myſelf to Chriſt, in my miniſtry." In the next two verſes, he has another argument, to fix in the corinthians the ſame thoughts of him; and that is, the puniſhment he ſhall receive at the day of judgment, if he ſhould neglect to preach the goſpel faithfully, and not endeavour ſincerely and earneſtly to make converts to Chriſt.

12 l From this place, and ſeveral others in this epiſtle, it cannot be doubted, but that his ſpeaking well of himſelf, had been objected to him as a fault. And in this lay his great difficulty, how to deal with this people. If he anſwered nothing to what was talked of him, his ſilence might be interpreted guilt and confuſion: if he defended himſelf, he was accuſed of vanity, ſelf-commendation and folly. Hence it is, that he uſes ſo many reaſons to ſhow, that his whole carriage was upon principles far above all worldly conſiderations: and tells them here, once for all, that the account he gives of himſelf, is only to furniſh them, who are his friends, and ſtuck to him, with matter to juſtify themſelves, in their eſteem of him, and to reply to the contrary faction.

TEXT.

13 For, whether we be beside ourselves, it is 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 after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

PARAPHRASE.

13 doing so inwardly in their hearts[m]. For if [n] I am besides myself[o], in speaking, as I do, of myself, it is between God and me; he must judge: men are not concerned in it, nor hurt by it. Or, if I do it soberly, and upon good ground; if what I profess of myself be in reality true, it is for your sake and
14 advantage. For it is the love of Christ constraineth me, judging as I do, that, if Christ died for all, then all were
15 dead: And that, if he died for all, his intention was, that they, who by him have attained to a state of life, should not any longer live to themselves alone, seeking only their own private advantage; but should employ their lives in promoting the gospel and kingdom of Christ, who for them died, and rose
16 again: So that, from henceforth, I have no regard to any one, according to the flesh[p], i. e. for being circumcised, or a jew. For, if I myself have gloried in this, that Christ himself

NOTES.

m This may be understood of the leaders of the opposite faction, who, as it is manifest from ch. x. 7, 15. and xi. 12, 22, 23, pretended to something that they gloried in, though St. Paul assures us, they were satisfied, in conscience, that they had no solid ground of glorying.

13 n St. Paul, from the 13th verse of this chapter, to chap. vi. 12, gives another reason for his disinterested carriage, in preaching the gospel; and that is his love to Christ, who, by his death, having given him life, who was dead, he concludes, that in gratitude he ought not to live to himself any more. He therefore, being as in a new creation, had now no longer any regard to the things, or persons, of this world; but being made, by God, a minister of the gospel, he minded only the faithful discharge of his duty in that embassy; and, pursuant thereunto, took care that his behaviour should be such as he describes, ch. vi. 3—10.

o "Besides myself," i. e. in speaking well of myself, in my own justification. He that observes what St. Paul says, chap. xi. 1. and 16—21. ch. xii. 6. and 11, will scarce doubt, but that the speaking of himself, as he did, was, by his enemies, called glorying, and imputed to him as folly and madness.

16 p This may be supposed to be said with reflection on their jewish, false apostle, who gloried in his circumcision; and, perhaps, that he had seen Christ in the flesh, or was some way related to him.

TEXT.

17 Therefore, if any man be in Chrift, he is a new creature: old things are paft away, behold, all things are become new.
18 And all things are of God, who hath reconciled us to himfelf by Jefus Chrift, and hath given to us the miniftry of reconciliation;
19 To wit, that God was in Chrift, reconciling the world unto himfelf, not imputing their trefpaffes unto them; and hath committed unto us the word of reconciliation.
20 Now then we are ambaffadors for Chrift, as though God did befeech you by us: we pray you in Chrift's ftead, be ye reconciled to God.
21 For he hath made him to be fin for us, who knew no fin; that we might be made the righteoufnefs of God in him.

PARAPHRASE.

felf was circumcifed, as I am, and was of my blood and na-
17 tion, I do fo now no more any longer. So that if any one be in Chrift, it is, as if he were in a new creation [q], wherein all former, mundane relations, confiderations, and intereftS [r], are ceafed, and at an end; all things in that ftate are new to
18 him: And he owes his very being in it, and the advantages he therein enjoys, not, in the leaft meafure, to his birth, extraction, or any legal obfervances, or privileges, but wholly and
19 folely to God alone; Reconciling the world to himfelf by Jefus Chrift, and not imputing their trefpaffes to them. And, therefore I, whom God hath reconciled to himfelf, and to whom he hath given the miniftry, and committed the word of
20 his reconciliation; As an ambaffador for Chrift, as though God did by me befeech you, I pray you in Chrift's ftead, be
21 ye reconciled to God. For God hath made him fubject to fufferings and death, the punifhment and confequence of fin, as if

NOTES.

17 q Gal. vi. 14, may give fome light to this place. To make thefe 16th and 17th verfes coherent to the reft of St. Paul's difcourfe here, they muft be underftood, in reference to the falfe apoftle, againft whom St. Paul is here juftifying himfelf; and makes it his main bufinefs, in this, as well as in his former epiftle, to fhow, what that falfe apoftle gloried in, was no juft caufe of boafting. Purfuant to this defign, of finking the authority and credit of that falfe apoftle, St. Paul, in thefe and the following verfes, dexterouffy infinuates thefe two things; 1ft, That the miniftry of reconciliation being committed to him, they fhould not forfake him, to hearken to, and follow, that pretender. 2dly, That they, being in Chrift, and the new creation, fhould, as he does, not know any man in the flefh, not efteem, or glory in, that falfe apoftle, becaufe he might, perhaps, pretend to have feen our Saviour in the flefh, or have heard him, or the like. Κτίσις fignifies "creation," and is fo tranflated, Rom. viii. 22.

r Τὰ ἀρχαῖα, "old things," perhaps, may here mean the jewifh œconomy; for the falfe apoftle was a jew, and, as fuch, affumed to himfelf fome authority, probably by right of blood, and privilege of his nation: vid. 2 Cor. xi. 21, 22. But that, St. Paul here tells them, now, under the gofpel, is all antiquated, and quite out of doors,

TEXT.

VI. 1 We then as workers together with him, beſeech you alſo, that ye receive not the grace of God in vain:
2 (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!)
3 Giving no offence, in any thing, that the miniſtry be not blamed:
4 But, in all things, approving ourſelves, as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes,
5 In ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings,
6 By pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned,
7 By the word of truth, by the power of God, by 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;
9 As unknown, and yet well known; as dying, and behold we live; as chaſtened, and not killed;

PARAPHRASE.

if he had been a ſinner, though he were guilty of no ſin; that we, in and by him, might be made righteous, by a righteouſ-
VI. 1 neſs imputed to us by God. I therefore, working together with him, beſeech you alſo, that you receive not the favour of
2 God, in the goſpel, preached to you, in vain[s]. (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
3 time; behold, now is the day of ſalvation!) Giving no offence to any one, in any thing, that the miniſtry be not blamed:
4 But, in every thing, approving myſelf, as becomes the miniſter of God, by much patience, in afflictions, in neceſſities, in
5 ſtraits, In ſtripes, in impriſonments, in being toſſed up
6 and down, in labours, in watchings, in faſtings; By a life undefiled; by knowledge; by long-ſufferings; by the gifts of
7 the Holy Ghoſt; by love unfeigned; By preaching the goſpel of truth ſincerely; by the power of God, aſſiſting my miniſtry; by uprightneſs of mind, wherewith I am armed at all points,
8 both to do and to ſuffer; By honour and diſgrace; by good
9 and bad report; as a deceiver[t], and yet faithful; As an obſcure,

NOTES.

1 s "Receive the grace of God in vain," the ſame with "believing in vain," 1 Cor. xv. 2. i. e. receiving the doctrine of the goſpel for true, and profeſſing chriſtianity, without perſiſting in it, or performing what the goſpel requires.

8 t "Deceiver," a title (it is like) he had received from ſome of the oppoſite faction at Corinth: vid. chap. xii. 16.

TEXT.

10 As ſorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.
11 O ye corinthians, our mouth is open unto you, our heart is enlarged.
12 Ye are not ſtraitened in us, but ye are ſtraitened in your own bowels.
13 Now, for a recompence in the ſame, (I ſpeak as unto my children) be ye alſo enlarged.
14 Be ye not unequally yoked together with 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 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.

PARAPHRASE.

ſcure, unknown man, but yet known and owned; as one often in danger of death, and yet, behold, I live; as chaſtened, but
10 yet not killed; As ſorrowful, but yet always rejoicing; as poor, yet making many rich; as having nothing, and yet
11 poſſeſſing all things. O ye corinthians, my mouth is opened to you, my heart is enlarged [u] to you; my affection, my ten-
12 derneſs, my compliance for you, is not ſtrait, or narrow. It
13 is your own narrowneſs makes you uneaſy. Let me ſpeak to you, as a father to his children; in return, do you, likewiſe,
14 enlarge your affections and deference to me. Be ye not aſſociated with unbelievers, having nothing to do with them in their vices, or worſhip [w]: for what fellowſhip hath righteouſneſs with unrighteouſneſs? What communion hath light
15 with darkneſs? What concord hath Chriſt with Belial [x]?
16 Or what part hath a believer with an unbeliever? 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 in them, among them will I walk; and I will be their
17 God, and they ſhall be my people." Wherefore, "Come out from among them, and be ſeparate, ſaith the Lord, and touch

NOTES

11 [u] Another argument, St. Paul makes uſe of, to juſtify and excuſe his plainneſs of ſpeech to the corinthians, is the great affection he has for them, which he here breaks out into an expreſſion of, in a very pathetical manner. This, with an exhortation to ſeparate from idolaters and unbelievers, is what he inſiſts on, from this place to chap. vii. 16.

14 [w] Vid. chap. vii. 1.

15 [x] Belial is a general name for all the falſe gods, worſhipped by the idolatrous gentiles.

TEXT.

18 And will be a Father unto you, and ye ſhall be my ſons and daughters," ſaith the Lord Almighty.

VII. 1 Having therefore theſe promiſes, (dearly beloved) let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.

2 Receive us: we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I ſpeak not this to condemn you: for I have ſaid before, that you are in our hearts, to die and live with you.

4 Great is my boldneſs of ſpeech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful, in all our tribulation.

5 For, when we were come into Macedonia, our fleſh had no reſt, but we were troubled on every ſide; without were fightings, within were fears.

6 Nevertheleſs, God, that comforteth thoſe that are caſt down, comforted us, by the coming of Titus:

PARAPHRASE.

touch not the unclean thing, and I will receive you to me;
18 And I will be a Father, and ye ſhall be my ſons and daugh-
VII. 1 ters," ſaith the Lord Almighty. Having, therefore, theſe promiſes, (dearly beloved) let us cleanſe ourſelves from the defilement of all ſorts of ſins, whether of body or mind, en-
2 deavouring after perfect holineſs, in the fear of God. Receive me, as one to be hearkened to, as one to be followed, as one that hath done nothing to forfeit your eſteem. I have wronged no man: I have corrupted no man: I have defrauded no
3 man[y]. I ſay not this to reflect on your carriage towards me[z]: for I have already aſſured you, that I have ſo great an
4 affection for you, that I could live and die with you. But, in the tranſport of my joy, I uſe great liberty of ſpeech towards you. But let it not be thought to be of ill-will, for I boaſt much of you; I am filled with comfort, and my joy abounds
5 exceedingly, in all my afflictions. For, when I came to Macedonia, I had no reſpite from continual trouble, that beſet me on every ſide. From without, I met with ſtrife and oppoſition, in preaching the goſpel: and within, I was filled with fear, upon your account; leſt the falſe apoſtle, continuing his credit and faction amongſt you, ſhould pervert you from the
6 ſimplicity of the goſpel[a]. But God, who comforteth thoſe who are caſt down, comforted me, by the coming of Titus:

7 Not

NOTES.

2 y This ſeems to inſinuate the contrary behaviour of their falſe apoſtle.

3 z Vid. 1 Cor. iv. 3. 2 Cor. x. 2. and xi. 20, 21. and xiii. 3.

5 a Vid. chap. xi. 3.

TEXT.

7 And not by his coming only, but by the consolation, wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For, though I made you sorry with a letter, I do not repent; though I did repent: for I perceive that the same epistle made you sorry, though it were but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry, after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation, not to be repented of: but the sorrow of the world worketh death.

11 For, behold, this self-same thing that ye sorrowed, after a godly sort, what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire;

PARAPHRASE.

7 Not barely by his presence, but by the comfort I received from you, by him, when he acquainted me with your great desire of conforming yourselves to my orders; your trouble for any neglects, you have been guilty of, towards me; the great warmth of your affection and concern for me; so that I re-
8 joiced the more, for my past fears; Having writ to you a letter, which I repented of, but now do not repent of, perceiving, that, though that letter grieved you, it made you sad but for a
9 short time: But now I rejoice, not that you were made sorry, but that you were made sorry to repentance. For this proved a beneficial sorrow, acceptable to God, that, in nothing, you might have cause to complain, that you were damaged by me,
10 For godly sorrow worketh repentance to salvation, not to be repented of: but sorrow arising from worldly interest, worketh
11 death. In the present case, mark it[b], that godly sorrow, which you had, what carefulness it wrought in you, to conform yourselves to my orders[c]; yea, what clearing yourselves from your former miscarriages; yea, what indignation against those who led you into them; yea, what fear to offend me; yea, what vehement desire of satisfying me; yea, what zeal for me; yea, what revenge against yourselves, for having

NOTES.

11 [b] St. Paul, writing to those, who knew the temper they were in, and what were the objects of the several passions, which were raised in them, doth both here, and in the seventh verse, forbear to mention, by, and to, what they were moved, out of modesty, and respect to them. This is necessary, for the information of ordinary readers, to be supplied, as can be best collected from the main design of the apostle, in these two epistles, and from several passages, giving us light in it.

[c] Vid. ver. 15.

TEXT.

yea, what zeal; yea, what revenge! in all things ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, I did it not for his cause, that had done the wrong, nor for his cause, that suffered wrong, but that our care for you, in the sight of God, might appear unto you.

13 Therefore, we were comforted in your comfort: yea, and exceedingly the more joyed we, for the joy of Titus, because his spirit was refreshed by you all.

PARAPHRASE.

having been so misled! You have shown yourselves to be set right*, and be, as you shou d be, in every thing, by this car-
12 riage of yours †. If, therefore, I wrote unto you, concerning the fornicator, it was not for his sake, that had done, nor his that had suffered, the wrong; but principally, that my care and concern for you might be made known to you, as in the
13 presence of God. Therefore, I was comforted in your comfort: but much more exceedingly rejoiced I, in the joy of Titus; because his mind was set at ease, by the good disposition

NOTES.

* "Clear." This word answers very well ἁγνὸς, in the Greek: but then, to be clear, in English, is generally understood to signify, not to have been guilty; which could not be the sense of the apostle, he having charged the corinthians so warmly, in his first epistle. His meaning must therefore be, "that they had now resolved on a contrary course, and were so far "clear," i. e. were set right, and in good disposition again, as he describes it, in the former part of this verse. † And therefore I think ἐν τῷ πράγματι may be best rendered "in fact," i. e. by your sorrow, your fear, your indignation, your zeal, &c. I think it cannot well be translated, "in this matter," understanding thereby the punishment of the fornicator. For that was not the matter St. Paul had been speaking of; but the corinthians siding with the false apostle against him, was the subject of the preceding part of this, and of the three or four foregoing chapters; wherein he justifies himself against their slanders, and invalidates the pretences of the adverse party. This is that, which lay chiefly upon his heart, and which he labours, might and main, both in this and the former epistle, to rectify, as the foundation of all the disorders amongst them; and, consequently, is the matter, wherein he rejoices to find them all set right. Indeed, in the immediately following verse, he mentions his having writ to them, concerning the fornicator; but it is only as an argument of his kindness and concern for them: but that, which was the great cause of his rejoicing, what it was that gave him the great satisfaction, was the breaking of the faction, and the re uniting them "all" to himself, which he expresses in the word "all," emphatically used, ver. 13, 15. and, from thence, he concludes thus, ver. 16, "I rejoice, therefore, that I have confi-"dence in you in all things." His mind was now at rest, the partisans of his opposer, the false apostle, having forsaken that leader, whom they had so much gloried in, and being all now come over to St. Paul, he doubted not, but all would go well; and so leaves off the subject he had been upon, in the seven foregoing chapters, viz. the justification of himself, with here and there reflections on that false apostle.

TEXT.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling you received him.

16 I rejoice, therefore, that I have confidence in you, in all things.

PARAPHRASE.

14 tion he found you all in towards me[d]. So that I am not ashamed of having boasted of you to him. For all that I have said to you, is truth; so, what I said to Titus, in your com-
15 mendation, he has found to be true; Whereby his affection to you is abundantly increased, he carrying in his mind the universal obedience of you all, unanimously, to me, and the
16 manner of your receiving him with fear and trembling. I rejoice, therefore, that I have confidence in you in all things.

NOTE.

13 [d] Vid. ver. 15.

SECT. III.

CHAP. VIII. 1.—IX. 15.

CONTENTS.

THE apostle having employed the seven foregoing chapters, in his own justification, in the close whereof he expresses the great satisfaction he had, in their being all united again, in their affection, and obedience to him; he, in the two next chapters, exhorts them, especially by the example of the churches of Macedonia, to a liberal contribution to the poor christians in Judea.

TEXT.

TEXT.

1 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.
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 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 we desired Titus, that, as he had begun, so he would also finish in you the same grace also.
7 Therefore, as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; see that you abound in this grace also.
8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

PARAPHRASE.

1 MOREOVER, brethren, I make known to you the gift[a], which, by the grace of God, is given in the churches
2 of Macedonia: viz. That, amidst the afflictions[b] they have been much tried with, they have, with exceeding chearfulness and joy, made their very low estate of poverty yield a rich con-
3 tribution of liberality: Being forward of themselves (as I must bear them witness) to the utmost of their power; nay, and
4 beyond their power: Earnestly intreating me to receive their contribution, and be a partner with others, in the charge of
5 conveying and distributing it to the saints. And in this they out-did my expectation, who could not hope for so large a collection from them. But they gave themselves first to the Lord, and to me, to dispose of what they had, according as
6 the good pleasure of God should direct. Insomuch that I was moved to persuade Titus, that, as he had begun, so he would also see this charitable contribution carried on among
7 you, till it was perfected: That, as you excel in every thing, abounding in faith, in well-speaking, in knowledge, in every good quality, and in your affection to me; ye might abound
8 in this act of charitable liberality also. This I say to you, not

NOTES.

1 [a] Χάρις, which is translated, "grace," is here used, by St. Paul, for "gift," or "liberality," and is so used, ver. 4, 6, 7, 9, 19. and 1 Cor. xvi. 3. It is called also χάρις Θεοῦ, the "gift of God," because God is the author and procurer of it, moving their hearts to it. Besides δεδομένην ἐν cannot signify "bestowed on," but "given in," or "by."

2 [b] How ill-disposed and rough to the christians the macedonians were, may be seen, Acts xvi. and xvii.

TEXT.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet, for your sakes, he became poor, that ye, through his poverty, might be rich.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be 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 you 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.

PARAPHRASE.

not as a command from God, but on occasion of the great liberality of the churches of Macedonia, and to show the world
9 a proof of the genuine, noble temper of your love[c]. For ye know the munificence[d] of our Lord Jesus Christ, who, being rich, made himself poor for your sakes, that you, by his po-
10 verty, might become rich. I give you my opinion in the case, because it becomes you so to do, as having begun not only to do something in it, but to show a willingness to it,
11 above a year ago. Now, therefore, apply yourselves to the doing of it in earnest; so that, as you undertook it readily,
12 you would as readily perform it, out of what you have: For every man's charity is accepted by God, according to the largeness

NOTES.

8 [c] Τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων, "showing the world a "proof of the genuine temper of your love." Thus, I think, it should be rendered. St. Paul, who is so careful, all along in this epistle, to show his esteem and good opinion of the corinthians, taking all occasions to speak and presume well of them, whereof we have an eminent example in these words, "ye abound in your love to us," in the immediately preceding verse; he could not, in this place, so far forget his design, of treating them very tenderly, now they were newly returned to him, as to tell them, that he sent Titus, for the promoting their contribution, to make a trial of "the sincerity of their love:" this had been but an ill expression of that confidence, which, chap. vii. 16, he tells them, "he has in them in all things." Taking, therefore, as without violence to the words one may, δοκιμάζων for "drawing out a proof," and γνήσιον for "genuine," the words very well express St. Paul's obliging way of stirring up the corinthians to a liberal contribution, as I have understood them. For St. Paul's discourse to them briefly stands thus: "The great liberality of "the poor macedonians, made me send Titus to you, to carry on the collec-"tion of your charity, which he had begun, that you, who excel in all other "virtues, might be eminent also in this. But this I urge, not as a command "from God; but, upon occasion of others liberality, lay before you an oppor-"tunity of giving the world a proof of the genuine temper of your charity, "which, like that of your other virtues, loves not to come behind that of "others."

9 [d] Τὴν χάριν, "the grace," rather "the munificence," the signification wherein St. Paul uses χάρις over and over again in this chapter, and is translated "gift," ver. 4.

TEXT.

13 For I mean not, that other men may be eased, and you 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:
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 the exhortation; but being more forward, of his own accord, he went unto you.
18 And we have sent with him the brother, whose praise is in the gospel, throughout all the churches:
19 (And not that only, but who was also chosen of the churches to travel with us, with this grace, which is administered by us, to 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 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

PARAPHRASE.

largeness and willingness of his heart, in giving, and not ac-
13 cording to the narrowness of his fortune. For my meaning is
14 not, that you should be burdened to ease others: But that, at this time, your abundance should make up, what they, through want, come short in; that, on another occasion, their abundance may supply your deficiency, that there may be an
15 equality: As it is written, "He that had much, had nothing
16 over, and he that had little, had no lack." But thanks be to God, who put into the heart of Titus the same concern for
17 you, Who not only yielded to my exhortation[e]; but, being more than ordinary concerned for you, of his own accord went
18 unto you: With whom I have sent the brother[f], who has praise through all the churches, for his labour in the gospel:
19 (And not that only, but who was also chosen of the churches, to accompany me, in the carrying this collection, which service I undertook for the glory of our Lord, and for your
20 encouragement to a liberal contribution:) To prevent any aspersion might be cast on me, by any one, on occasion of my
21 meddling with the management of so great a sum; And to take care, by having such men joined with me, in the same trust, that my integrity and credit should be preserved, not only in

NOTES.

17 e Vid. ver. 6.

18 f This brother most take to be St. Luke, who now was, and had been a long while, St. Paul's companion in his travels.

TEXT.

22 And we have ſent with them our brother, whom we have often-times proved diligent in many things; but now, much more diligent, upon the great confidence which I have in you.
23 Whether any do inquire of Titus, he is my partner, and fellow-helper concerning you: or our brethren be inquired of, they are the meſſengers of the churches, and the glory of Chriſt.
24 Wherefore ſhow ye to them, and before the churches, the proof of your love, and of our boaſting on your behalf.
IX. 1 For, as touching the miniſtering to the ſaints, it is ſuperfluous for me to write to you.
2 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.
3 Yet have I ſent the brethren, leſt our boaſting of you ſhould be in vain, in this behalf; that, as I ſaid, ye may be ready:
4 Leſt haply, if they of Macedonia come with me, and find you unprepared, we (that we ſay not, you) ſhould be aſhamed in this ſame confident boaſting.

PARAPHRASE.

22 in the ſight of the Lord, but alſo in the ſight of men. With them I have ſent our brother, of whom I have had frequent experience, in ſundry affairs, to be a forward, active man; but now much more earneſtly intent, by reaſon of the ſtrong
23 perſuaſion he has, of your contributing liberally. Now, whether I ſpeak of Titus, he is my partner, and one, who, with me, promotes your intereſt; or the two other brethren ſent with him, they are the meſſengers of the churches of Macedonia, by whom their collection is ſent, and are promoters of
24 the glory of Chriſt. Give, therefore, to them, and, by them, to thoſe churches, a demonſtration of your love, and a juſtifi-
IX. 1 cation of my boaſting of you. For, as touching the relief of the poor chriſtians in Jeruſalem, it is needleſs for me to
2 write to you. For I know the forwardneſs of your minds, which I boaſted of, on your behalf, to the Macedonians, that [g] Achaia was ready a year ago, and your zeal in this matter
3 hath been a ſpur to many others. Yet I have ſent theſe brethren, that my boaſting of you may not appear to be vain and groundleſs, in this part; but that you may, as I ſaid, have
4 your collection ready: Leſt, if perchance the Macedonians ſhould come with me, and find it not ready, I (not to ſay, you) ſhould be aſhamed in this matter, whereof I have boaſted.

5 I

NOTE.

[g] Achaia, i. e. the church of Corinth, which was made up of the inhabitants of that town, and of the circumjacent parts of Achaia. Vid. ch. i. 1.

TEXT.

5 Therefore, I thought it neceſſary to exhort the brethren, that they would go before unto you, and make up before-hand your bounty, whereof ye had notice before, that the ſame might be ready, as a matter of bounty, and not as of covetouſneſs.
6 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; not grudgingly, or of neceſſity: for God loveth a chearful giver.
8 And God is able to make all grace abound towards you; that ye, always having all ſufficiency, in all things, may abound to every good work:
9 (As it is written, "He hath diſperſed abroad; he hath given to the "poor: his righteouſneſs remaineth for ever."
10 Now he that miniſtereth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your righteouſneſs:)
11 Being enriched in every thing to all bountifulneſs, which cauſeth, through us, thankſgiving to God.
12 For the adminiſtration of this ſervice, not only ſupplieth the want

PARAPHRASE.

5 I thought it, therefore, neceſſary to put the brethren upon going before unto you, to prepare things, by a timely notice before-hand, that your contribution may be ready, as a free benevolence of yours, and not as a niggardly gift, extorted
6 from you. This, I ſay, "He who ſoweth ſparingly, ſhall reap alſo ſparingly; and he who ſoweth plentifully, ſhall alſo
7 reap plentifully." So give, as you find yourſelves diſpoſed, every one, in his own heart, not grudgingly, as if it were
8 wrung from you; for God loves a chearful giver. For God is able to make every charitable gift[h] of yours redound to your advantage; that, you having in every thing, always, a ſulneſs
9 of plenty, ye may abound in every good work: (As it is written, "He hath ſcattered, he hath given to the poor, and his
10 liberality[i] remaineth for ever." Now he, that ſupplies ſeed to the ſower, and bread for food, ſupply and multiply your ſtock of ſeed[k], and increaſe the fruit of your liberality:)
11 Enriched in every thing to all beneficence, which, by me, as
12 inſtrumental in it, procureth thankſgiving to God. For the perform-

NOTES.

8 h Χάρις "grace," rather "charitable gift," or "liberality," as it ſignifies in the former chapter, and as the context determines the ſenſe here.

9 i Δικαιοσύνη "righteouſneſs," rather "liberality;" for ſo δικαιοσύνη, in ſcripture language, often ſignifies. And ſo, Matt. vi. 1, for ἐλεημοσύνην "alms," ſome copies have δικαιοσύνην "liberality." And ſo Joſeph, Matt. i. 19, is called δίκαιος "juſt, benign."

10 k Σπόρον "ſeed ſown," rather, "your ſeed, and ſeed-plot," i. e. increaſe your plenty, to be laid out in charitable uſes.

TEXT.

of the ſaints, but is abundant alſo, by many thankſgivings unto God.

13 (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;)

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.

PARAPHRASE.

performance of this ſervice doth not only bring ſupply to the wants of the ſaints, but reacheth farther, even to God himſelf,
13 by many thankſgivings (Whilſt they, having ſuch a proof of you, in this your ſupply, glorify God for your profeſſed ſubjection to the goſpel of Chriſt, and for your liberality, in
14 communicating to them, and to all men;) And to the procuring their prayers for you, they having a great inclination towards you, becauſe of that gracious gift of God beſtowed on
15 them, by your liberality. Thanks be to God for this his unſpeakable gift.

SECT. IV.

CHAP. X. 1.—XIII. 10.

CONTENTS.

ST. Paul having finiſhed his exhortation to liberality, in their collection for the chriſtians at Jeruſalem, he here reſumes his former argument, and proſecutes the main purpoſe of this epiſtle, which was totally to reduce and put a final end to the adverſe faction, (which ſeems not yet to be entirely extinct) by bringing the corinthians wholly off from the falſe apoſtle they had adhered to; and to re-eſtabliſh himſelf and his authority in the minds of all the members of that church. And this he does, by the ſteps contained in the following numbers.

SECT.

SECT. IV. N° 1.

CHAP. X. 1—6.

CONTENTS.

HE declares the extraordinary power he hath in preaching the gospel, and to punish his opposers amongst them.

TEXT.

1 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 wherewith 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, to the pulling down of strong holds:)

PARAPHRASE.

1 NOW I, the same Paul, who am (as it is said amongst [a] you) base and mean, when present with you, but bold towards you, when absent, beseech you, by the meek-
2 ness and gentleness [b] of Christ; I beseech you, I say, that I may not, when present among you, be bold, after that manner I have resolved to be bold towards some, who account that, in my conduct and ministry, I regulate myself wholly by
3 carnal considerations. For, though I live in the flesh, yet I do not carry on the work of the gospel (which is a warfare)
4 according to the flesh: (For the weapons of my warfare are not fleshly [c], but such, as God hath made mighty, to the pulling down of strong-holds, i. e. whatever is made use of in

NOTES.

1 a Vid. ver. 10.

b St. Paul, thinking it fit to appear all severity, till he had by fair means reduced as many of the contrary party, as he could, to a full submission to his authority, (vid. ver. 6.) begins, here, his discourse, by conjuring them, by the meekness and gentleness of Christ, as an example, that might excuse his delay of exemplary punishment on the ringleaders and chief offenders, without giving them reason to think it was for want of power.

4 c What the ὅπλα σαρκικά, "the carnal weapons," and those other, opposed to them, which he calls δυνατὰ τῷ Θεῷ, "mighty through God," are, may be seen, if we read and compare 1 Cor. i. 23, 24. and ii. 1, 2, 4, 5, 12, 13. 2 Cor. iv. 2, 6.

TEXT.

5 Casting down imaginations, and every high thing, that exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ:
6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

PARAPHRASE.

5 in opposition:) Beating down human reasonings, and all the towering and most elevated superstructures raised thereon, by the wit of men, against the knowledge of God, as held forth in the gospel; captivating all their notions, and bringing them
6 into subjection to Christ: And having by me, in a readiness, power wherewithal to punish and chastise all disobedience, when you, who have been misled by your false apostle, withdrawing yourselves from him, shall return to a perfect obedience [d].

NOTE.

6 d Those, whom he speaks to, here, are the corinthian converts, to whom this epistle is written. Some of these had been drawn into a faction, against St. Paul; these he had been, and was endeavouring to bring back, to that obedience and submission, which the rest had continued in, to him, as an apostle of Jesus Christ. The corinthians of these two sorts are those he means, when he says to them, chap. ii. 3. and chap. vii. 13, 15, "You all," i. e. all ye christians of Corinth and Achaia. For he, that had raised the faction amongst them, and given so much trouble to St. Paul, was a stranger, and a jew, vid. chap. xi. 22, crept in amongst them, after St. Paul had gathered and established that church, 1 Cor. iii. 6, 10. 2 Cor. x. 15, 16. Of whom St. Paul seems to have no hopes, chap. xi. 13—15. And, therefore, he every-where threatens, 2 Cor. iv. 19, and here particularly, ver. 6, and 11, to make an example of him and his adherents, (if any were so obstinate to stick to him) when he had brought back again all the corinthians, that he could hope to prevail on.

SECT. IV. N° 2.

CHAP. X. 7—18.

CONTENTS.

ST. Paul examines the false apostle's pretensions, and compares his own with his performances.

TEXT.

TEXT.

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 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."
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 amongst themselves, are not wise.

PARAPHRASE.

7 Do ye judge of men, by the outward appearance of things? Is it by such measures, you take an estimate of me and my adversaries? If he has confidence in himself, that he is Christ's, i. e. assumes to himself the authority of one employed and commissioned by Christ [a], let him, on the other side, count thus with himself, that, as he is Christ's, so I also
8 am Christ's. Nay, if I should boastingly say something more [b], of the authority and power, which the Lord has given me for your edification, and not for your destruction *,
9 I should not be put to shame [c]: But that I may not seem to
10 terrify you by letters, as is objected to me by some, Who say, that my letters are weighty and powerful, but my bodily pre-
11 sence weak, and my discourse contemptible. Let him, that says so, reckon upon this, that such as I am in word, by letters, when I am absent, such shall I be also in deed, when
12 present. For I dare not be so bold, as to rank or compare myself with some, who vaunt themselves: but they, measuring themselves within themselves [d], and comparing themselves with

NOTES.

7 a Vid. chap. xi. 23.
8 b "More," vid. chap. xi. 23.
* Another reason insinuated by the apostle for his forbearing severity to them.
c "I should not be put to shame," i. e. the truth would justify me in it.
12 d This is spoken ironically: ἐν ἑαυτοῖς, "amongst themselves," rather "within themselves." For, in all likelihood, the faction and opposition against St. Paul was made by one person, as we before observed. For though he speaks here, in the plural number, which is the softer and decenter way in such cases; yet we see, in the foregoing verse, he speaks directly and expressly, as of one person; and therefore ἐν ἑαυτοῖς may, most consonantly to the apostle's meaning here, be understood to signify, "within themselves," i. e. with what they

TEXT.

13 But we will not boast of things without our measure, but according to the measure of the rule, 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:

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:

PARAPHRASE.

13 with themselves, do not understand[e]. But I, for my part, will not boast of myself in what has not been measured out, or allotted to me[f]; i. e. I will not go out of my own province, to seek matter of commendation; but proceeding orderly, in the province, which God hath measured out, and allotted to me. I have reached even unto you; i. e. I preached the gospel in every country, as I went, till I came as far as you.

14 For I do not extend myself farther than I should, as if I had skipped over other countries in my way, without proceeding gradually to you; no, for I have reached even unto you, in preaching of the gospel in all countries, as I passed along[g]:

15 Not extending my boasting[h], beyond my own bounds, into provinces not allotted to me, nor vaunting myself of any thing, I have done, in another's labour[i], i. e. in a church planted

NOTES.

find in themselves. The whole place showing, that this person made an estimate of himself, only by what he found in himself; and thereupon preferred himself to St. Paul, without considering what St. Paul was, or had done.

e "Do not understand," that they ought not to intrude themselves into a church, planted by another man, and there vaunt themselves, and set themselves above him that planted it; which is the meaning of the four next verses.

13 f Ἄμετρα, here, and in ver. 15, doth not signify immense, or immoderate, but something that hath not been measured out, and allotted to him, something that is not committed to him, nor within his province.

14 g This seems to charge the false, pretended apostle, who had caused all this disturbance in the church of Corinth, that, without being appointed to it, without preaching the gospel, in his way thither, as became an apostle, he had crept into the church at Corinth.

15 h "Boasting," i. e. intermeddling, or assuming to myself authority to meddle, or honour for meddling.

15, 16 i Here St. Paul visibly taxes the false apostle, for coming into a church, converted and gathered by another, and there pretending to be some body, and to rule all. This is another thing, that makes it probable, that the opposition made to St. Paul, was but by one man, that had made himself the head of an opposite faction. For it is plain, it was a stranger, who came thither, after St. Paul had planted this church, who pretending to be more an apostle than St. Paul, with greater illumination, and more power, set up against

TEXT.

16 To preach the gospel in the regions beyond 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.

PARAPHRASE.

planted by another man's pains: but having hope, that, your faith increasing, my province will be enlarged by you yet
16 farther: So that I may preach the gospel to the yet unconverted countries beyond you, and not take glory to myself, from another man's province, where all things are made ready
17 to my hand[i]. But he that will glory, let him glory, or seek praise, from that which is committed to him by the Lord, or
18 in that which is acceptable to the Lord. For not he, who commends himself, does thereby give a proof of his authority, or mission; but he, whom the Lord commends by the gifts of the Holy Ghost[k].

NOTES.

against him, to govern that church, and withdraw the corinthians from following St. Paul's rules and doctrine. Now this can never be supposed to be a combination of men, who came to Corinth with that design, nor that they were different men, that came thither separately, each setting up for himself; for then they would have fallen out, one with another, as well as with St. Paul. And, in both cases, St. Paul must have spoken of them, in a different way from what he does now. The same character and carriage is given to them all throughout both these epistles; and 1 Cor. iii. 10, he plainly speaks of one man; and that setting up thus to be a preacher of the gospel, amongst those, that were already christians, was looked upon, by St. Paul, to be a fault, we may see, Rom. xv. 20.

18 k It is of these weapons of his warfare, that St. Paul speaks, in this chapter; and it is by them, that he intends to try, which is the true apostle, when he comes to them.

SECT. IV. N° 3.

CHAP. XI. 1—6.

CONTENTS.

HE ſhows that their pretended apoſtle, bringing to them no other Saviour or goſpel, nor conferring greater power of miracles, than he [St. Paul] had done, was not to be preferred before him.

TEXT.

1 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 I may preſent you as a chaſte virgin to Chriſt.
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

PARAPHRASE.

1 WOULD you could bear me a little, in my folly [a]; and,
2 indeed, to bear with me. For I am jealous over you, with a jealouſy, that is for God: for I have fitted and prepared you for one alone, to be your huſband, viz. that I might
3 deliver you up, a pure virgin, to Chriſt. But, I fear, leſt, ſome way or other, as the ſerpent beguiled Eve by his cunning; ſo your minds ſhould be debauched from that ſingleneſs which
4 is due to Chriſt [b]. For if this intruder, who has been a leader amongſt

NOTES.

1 a "Folly;" ſo he modeſtly calls his ſpeaking in his own defence.

3 b Ἁπλότητος τῆς εἰς τὸν Χριστὸν. "The ſimplicity that is in," rather "towards, Chriſt," anſwers to ἑνὶ ἀνδρὶ Χριστῷ, "to one huſband, Chriſt," in the immediately foregoing verſe. For ἑνὶ, "one," is not put there for nothing, but makes the meaning plainly this: "I have formed and fitted you for "one perſon alone, one huſband, who is Chriſt: I am concerned, and in care, "that you may not be drawn aſide from that ſubmiſſion and obedience, that "temper of mind, that is due ſingly to him; for I hope to put you into his "hands, poſſeſſed with pure virgin thoughts, wholly fixed on him, not divided, "nor roving after any other, that he may take you to wife, and marry you to "himſelf for ever." It is plain, their perverter, who oppoſed St. Paul, was a jew, as we have ſeen. It was from the jews, from whom, of all, profeſſing chriſtianity, St. Paul had moſt trouble and oppoſition. For they having their hearts

TEXT.

preached; or if ye receive another Spirit, which ye have not received; 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.

PARAPHRASE.

amongst you, can preach to you another Saviour, whom I have not preached; or if you receive from him other, or greater gifts of the Spirit, than those you received from me; or another gospel, than what you accepted from me; you might well bear with him, and allow his pretensions of being a new
5 and greater apostle. For, as to the apostles of Christ, I sup-
6 pose I am not a whit behind the chiefest of them. For though I am but a mean speaker, yet I am not without knowledge; but in every thing have been made manifest unto you, i. e. to be an apostle.

NOTE.

hearts set upon their old religion, endeavoured to mix judaism and christianity together. We may suppose the case here to be much the same with that, which he more fully expresses, in the epistle to the galatians, particularly Gal. i. 6—12. and chap. iv. 9—11. and 16—21. and chap. v. 1—13. The meaning of this place here seems to be this: "I have taught you the gospel alone, in "its pure and unmixed simplicity, by which only you can be united to Christ: "but I fear, lest this, your new apostle, should draw you from it; and that "your minds should not stick to that singly, but should be corrupted by a "mixture of judaism." After the like manner, St. Paul expresses christians being delivered from the law, and their freedom from the ritual observances of the jews, by being married to Christ, Rom. vii. 4, which place may give some light to this.

SECT. IV. N° 4.

CHAP. XI. 7—15.

CONTENTS.

HE justifies himself to them, in his having taken nothing of them. There had been great talk about this, and objections raised against St. Paul thereupon; vid. 1 Cor. ix. 1—3. As if, by this, he had discovered himself not to be an apostle: to which

which he there anſwers, and here toucheth it again, and anſwers another objection, which it ſeems was made, viz. that he refuſed to receive maintenance from them out of unkindneſs to them,

TEXT.

7 Have I committed an offence, in abaſing myſelf, that you 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, I was chargeable to no man: for that, which was lacking to me, the brethren which came from Macedonia, ſupplied: and in all things I have kept myſelf from being burdenſome unto you, and ſo will I keep myſelf.
10 As the truth of Chriſt is in me, no man ſhall ſtop me of this boaſting, in the regions of Achaia.
11 Wherefore? becauſe I love you not? God knoweth.
12 But what I do, that I will do, that I may cut off occaſion from them, which deſire occaſion, that, wherein they glory, they may be found even as we.

PARAPHRASE.

7 Have I committed an offence [a] in abaſing myſelf, to work with my hands, neglecting my right of maintenance, due to me, as an apoſtle, that you might be exalted in chriſtianity, becauſe I
8 preached the goſpel of God to you gratis? I robbed other
9 churches, taking wages of them, to do you ſervice. And, being with you and in want, I was chargeable to not a man of you: for the brethren, who came from Macedonia, ſupplied me with what I needed: and, in all things, I have kept myſelf from being burdenſome to you, and ſo I will continue to do.
10 The truth and ſincerity I owe to Chriſt is, in what I ſay to you, viz. This boaſting of mine ſhall not in the regions of
11 Achaia be ſtopped in me. Why ſo? Is it, becauſe I love you not? For that God can be my witneſs, he knoweth.
12 But what I do, and ſhall do [b], is, that I may cut off all occaſion from thoſe, who, if I took any thing of you, would be glad

NOTES.

7 [a] The adverſe party made it an argument againſt St. Paul, as an evidnece that he was no apoſtle, ſince he took not from the corinthians maintenance, 1 Cor. ix. 1—3. Another objection raiſed againſt him from hence, was, that he would receive nothing from them, becauſe he loved them not, 2 Cor. xi. 11. This he anſwers here, by giving another reaſon for his ſo doing. A third allegation was, That it was only a crafty trick in him to catch them, 2 Cor. xii. 16, which he anſwers there.

12 [b] Καὶ ποιήσω, "that I will do," rather, "and will do;" ſo the words ſtand in the Greek, and do not refer to ver. 10, as a profeſſion of his reſolution to take nothing of them; but to ver. 11, to which it is joined; ſhowing that his refuſing any reward from them, was not out of unkindneſs, but for another reaſon.

TEXT.

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.

PARAPHRASE.

glad of that occaſion to boaſt, that in it they had me for a pattern, and did nothing but what even I myſelf had done.
13 For theſe are falſe [c] apoſtles, deceitful labourers in the goſpel, having put on the counterfeit ſhape and outſide of apoſtles of
14 Chriſt: And no marvel; for Satan himſelf is ſometimes
15 transformed into an angel of light. Therefore it is not ſtrange, if ſo be his miniſters are diſguiſed ſo, as to appear miniſters of the goſpel: whoſe end ſhall be according to their works.

NOTE.

13 c They had queſtioned St. Paul's apoſtleſhip, 1 Cor. ix. becauſe of his not taking maintenance of the corinthians. He here directly declares them to be no true apoſtles.

SECT. IV. N° 5.

CHAP. XI. 16—33.

CONTENTS.

HE goes on, in his juſtification, reflecting upon the carriage of the falſe apoſtle towards the corinthians, ver. 16—21. He compares himſelf with the falſe apoſtle, in what he boaſts of, as being a Hebrew, ver. 21, 22. or miniſter of Chriſt, ver. 23. and here St. Paul enlarges upon his labours and ſufferings.

TEXT.

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.
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.
21 I ſpeak, as concerning reproach, as though we had been weak: howbeit, whereinſoever any are bold, (I ſpeak fooliſhly) I am bold alſo.
22 Are they Hebrews? So am I. Are they Iſraelites? So am I. Are they the ſeed of Abraham? So am I.

PARAPHRASE.

16 I ſay again, Let no man think me a fool, that I ſpeak ſo much of myſelf: or, at leaſt, if it be a folly in me, bear with me as a fool, that I too, as well as others[a], may boaſt myſelf
17 a little. That, which I ſay on this occaſion, is not by command from Chriſt, but, as it were, fooliſhly, in this matter of
18 boaſting. Since many[b] glory in their circumciſion, or ex-
19 traction[c], I will glory alſo. For ye bear with fools eaſily[d],
20 being yourſelves wiſe. For you bear with it, if a man bring you into bondage[e], i. e. domineer over you, and uſe you like his bondmen; if he make a prey of you; if he take, or extort preſents, or a ſalary, from you; if he be elevated, and high, amongſt you; if he ſmite you on the face, i. e. treat you
21 contumelioufly. I ſpeak, according to the reproach has been caſt upon me, as if I were weak, i. e. deſtitute of what might ſupport me in dignity and authority, equal to this falſe apoſtle; as if I had not as fair pretences to power and profit amongſt
22 you, as he. Is he an hebrew[f], i. e. by language an hebrew? So

NOTES.

16 a Vid. ver. 18.

18 b Vid. chap. xii. 11.

c "After the fleſh." What this glorying "after the fleſh" was, in particular here, vid. ver. 22, viz. being a jew by deſcent.

19 d Spoken ironically, for their bearing with the inſolence and covetouſneſs of their falſe apoſtle.

20 e The "bondage" here meant, was, ſubjection to the will of their falſe apoſtle, as appears by the following particulars of this verſe, and not ſubjection to the jewiſh rites. For if that had been, St. Paul was ſo zealous againſt it, that he would have ſpoken more plainly and warmly, as we ſee in his epiſtle to the galatians; and not have touched it thus, only by the bye, ſlightly, in a doubtful expreſſion. Beſides, it is plain, no ſuch thing was yet attempted openly; only St. Paul was afraid of it; vid. ver. 3.

22 f "Is he an hebrew?" Having, in the foregoing verſe, ſpoken in the ſingular number, I have been fain to continue the ſame number here, though different

TEXT.

23 Are they miniſters of Chriſt? (I ſpeak as a fool) I am more: in labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft.
24 Of the jews five times received I forty ſtripes ſave one.
25 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:
26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren;
27 In wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs.
28 Beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches.

PARAPHRASE.

So am I. Is he an iſraelite, truly of the jewiſh nation, and bred up in that religion? So am I. Is he of the ſeed of Abraham, really deſcended from him? And not a proſelyte,
23 of a foreign extraction? So am I. Is he a miniſter of Jeſus Chriſt? (I ſpeak in my fooliſh way of boaſting) I am more ſo: in toilſome labours I ſurpaſs him: in ſtripes I am exceedingly beyond him g: in priſons I have been oftener; and in the
24 very jaws of death, more than once: Of the jews I have, five
25 times, received forty ſtripes ſave one. Thrice was I whipped with rods: once was I ſtoned: thrice ſhipwrecked: I have
26 paſſed a night and a day in the ſea: In journeyings often: in perils by water; in perils by robbers; in perils by mine own countrymen; in perils from the heathen; in perils in the city; in perils in the country; in perils at ſea; in perils among
27 falſe brethren; In toil and trouble, and ſleepleſs nights, often; in hunger and thirſt; in faſtings, often; in cold and naked-
28 neſs. Beſides theſe troubles from without, the diſturbance that

NOTES.

different from that in the text, to avoid an inconſiſtency in the paraphraſe, which could not but ſhock the reader. But this I would be underſtood to do, without impoſing my opinion on any body, or pretending to change the text: but, as an expoſitor, to tell my reader that I think, though St. Paul ſays, "they," he means but one; as often, when he ſays, "we," he means only himſelf, the reaſon whereof I have given elſewhere.

23 g Ἐν πληγαῖς ὑπερβαλλόντως, "in ſtripes above meaſure," rather "in "ſtripes exceeding." For theſe words, as the other particulars of this verſe, ought to be taken comparatively, with reference to the falſe apoſtle, with whom St. Paul is comparing himſelf, in the miniſtry of the goſpel. Unleſs this be underſtood ſo, there will ſeem to be a diſagreeable tautology in the following verſes; which, taking theſe words in a comparative ſenſe, are proofs of his ſaying, "In ſtripes I am exceedingly beyond him; for of the jews five "times," &c.

TEXT.

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.
31 The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lye not.
32 In Damaſcus, the governor under Aretas the king, kept the city of the damaſcenes, with a garriſon, deſirous to apprehend me:
33 And, through a window, in a baſket, was I let down by the wall, and eſcaped his hands.

PARAPHRASE.

that comes daily upon me, from my concern for all the
29 churches. Who is a weak Chriſtian, in danger, through frailty or ignorance, to be miſled, whoſe weakneſs I do not feel and ſuffer in, as if it were my own? Who is actually miſled, for whom my zeal and concern do not make me uneaſy,
30 as if I had a fire in me? If I muſt be compelled [h] to glory [i], I will glory of thoſe things which are of my weak and ſuffer-
31 ing ſide. The God and Father of our Lord Jeſus Chriſt, who
32 is bleſſed for ever, knoweth that I lye not. In Damaſcus, the governor, under Aretas the king, who kept the town with
33 a garriſon, being deſirous to appehend me; I was, through a window, let down in a baſket, and eſcaped his hands.

NOTES.

30 h "Compelled." Vid. chap. xii. 11.

i By καυχᾶσθαι, which is tranſlated ſometimes "to glory," and ſometimes "to boaſt;" the apoſtle, all along, where he applies it to himſelf, means nothing, but the mentioning ſome commendable action of his, without vanity or oſtentation, but barely upon neceſſity, on the preſent occaſion.

SECT. IV. N° 6.

CHAP. XII. 1—11.

CONTENTS.

HE makes good his apoſtleſhip, by the extraordinary viſions and revelations, which he had received.

TEXT.

TEXT.

1 IT is not expedient for me, doubtless, to glory: I will come to visions and revelations of the Lord.
2 I knew a man in Christ, above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth) such an one 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)
4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.
5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.
6 For, 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, 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.

PARAPHRASE.

1 IF I must be forced to glory [a] for your sakes; (for me it is not expedient) I will come to visions and revelations of
2 the Lord. I knew a man [b], by the power of Christ, above fourteen years ago, caught up into the third heaven, whether the intire man, body and all, or out of the body in an ecstacy,
3 I know not; God knows. And I knew such an one [b], whether in the body, or out of the body, I know not, God
4 knows, That he was caught up into paradise, and there heard
5 what is not in the power of man to utter. Of such an one I will glory: but myself I will not mention, with any boasting, unless in things that carry the marks of weakness, and show
6 my sufferings. But if I should have a mind to glory in other things, I might do it, without being a fool; for I would speak nothing but what is true, having matter in abundance [c]: but I forbear, lest any one should think of me beyond what he sees
7 me, or hears commonly reported of me. And that I might not be exalted above measure, by reason of the abundance of revelations that I had, there was given me a thorn in the flesh [d], the messenger of Satan to buffet me, that I might not be over-much

NOTES

1 [a] Εἰ καυχᾶσθαι δεῖ, "If I must glory," is the reading of some copies, and is justified by ver. 30, of the foregoing chapter, by the vulgar translation, and by the Syriac, much to the same purpose; and suiting better with the context, renders the sense clearer

2, 3 [b] Modestly speaking of himself in the third person.

6 [c] Vid. ver. 7.

7 [d] "Thorn in the flesh," what this was in particular, St. Paul having thought fit to conceal it, is not easy for those, who come after, to discover, nor is it very material.

TEXT.

8 For this thing I besought the Lord thrice, that it might depart from me.
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 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.

PARAPHRASE.

8 much elevated. Concerning this thing, I besought the Lord
9 thrice, that it might depart from me. And he said, My favour is sufficient for thee: for my power exerts itself, and its sufficiency is seen the more perfectly, the weaker thou thyself art. I, therefore, most willingly choose to glory, rather in things that show my weakness, than in my abundance of glorious revelations, that the power of Christ may the more visibly be
10 seen to dwell in me. Wherefore, I have satisfaction in weaknesses, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake. For when I, looked upon in my outward state, appear weak, then by the power of Christ, which
11 dwelleth in me, I am found to be strong. I am become foolish in glorying thus: but it is you, who have forced me to it. For I ought to have been commended by you; since in nothing came I behind the chiefest of the apostles, though in myself I am nothing.

SECT. IV. N° 7.

CHAP. XII. 12, 13.

CONTENTS.

HE continues to justify himself to be an apostle, by the miracles he did, and the supernatural gifts he bestowed amongst the corinthians.

TEXT.

TEXT.

12 Truly the ſigns of an apoſtle were wrought among you, in all patience, in ſigns and wonders and mighty deeds.
13 For what is it wherein ye were inferiour to other churches, except it be that I myſelf was not burdenſome to you? Forgive me this wrong.

PARAPHRASE.

12 Truly the ſigns, whereby an apoſtle might be known, were wrought among you, by me, in all patience [a] and ſubmiſſion, under the difficulties I there met with, in miraculous, won-
13 derful and mighty works, performed by me. For what is there, which you were any way ſhortened in, and had not equally with other churches [b], except it be that I myſelf was not burdenſome to you? Forgive me this injury.

NOTES.

12 [a] This may well be underſtood to reflect on the haughtineſs and plenty, wherein the falſe apoſtle lived amongſt them.
13 [b] Vid. 1 Cor. i. 4—7.

SECT. IV. N° 8.

CHAP. XII. 14—21.

CONTENTS.

HE farther juſtifies himſelf, to the corinthians, by his paſt diſintereſtedneſs, and his continued kind intentions to them.

TEXT.

14 Behold, the third time, I am ready to come to you; and will not be burdenſome to you; for I ſeek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

PARAPHRASE.

14 Behold, this is the third time, I am ready to come unto you; but I will not be burdenſome to you; for I ſeek not what is yours, but you: for it is not expected, nor uſual, that children ſhould lay up for their parents, but parents [a] for their children.
I will

NOTE.

14 [a] Vid. 1 Cor. iv. 14, 15.

TEXT.

15 And I will very gladly ſpend, and be ſpent, for you, though, the more abundantly I love you, the leſs I be loved.
16 " But be it ſo; I did not burden you: nevertheleſs being crafty, I " caught you with guile."
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 you that we excuſe ourſelves unto you? We ſpeak be-

PARAPHRASE.

15 I will gladly lay out whatever is in my poſſeſſion, or power; nay, even wear out and hazard myſelf for your ſouls [b], though it ſhould ſo fall out that the more I love you, the leſs I ſhould
16 be beloved by you [c]. " Be it ſo, as ſome ſuggeſt, that I was " not burdenſome to you; but it was in truth out of cunning, " with a deſign to catch you, with that trick, drawing from you,
17 " by others, what I refuſed in perſon." In anſwer to which, I aſk, Did I, by any of thoſe, I ſent unto you, make a gain of you?
18 I deſired Titus to go to you, and with him I ſent a brother: Did Titus make a gain of you? Did not they behave themſelves with the ſame temper, that I did, amongſt you? Did we not walk in the ſame ſteps? i. e. neither they, nor I, re-
19 ceived any thing from you. Again [d], do not, upon my mentioning

NOTES.

15 [b] Vid. 2 Tim. ii. 10.
[c] Vid. chap. vi. 12, 13.
19 [d] He had before given the reaſon, chap. i. 23, of his not coming to them, with the like aſſeveration that he uſes here. If we trace the thread of St. Paul's diſcourſe here, we may obſerve, that having concluded the juſtification of himſelf and his apoſtleſhip by his paſt actions, ver. 13, he had it in his thoughts to tell them, how he would deal with the falſe apoſtle and his adherents, when he came, as he was ready now to do. And, therefore, ſolemnly begins ver. 14, with " behold;" and tells them now, " the third time," he was ready to come to them, to which joining, (what was much upon his mind) that he would not be burdenſome to them, when he came, this ſuggeſted to his thoughts an objection, viz. that this perſonal ſhyneſs in him was but cunning; for that he deſigned to draw gain from them, by other hands. From which he clears himſelf, by the inſtance of Titus, and the brother, whom he had ſent together to them, who were as far from receiving any thing from them, as he himſelf. Titus and his other meſſenger being thus mentioned, he thought it neceſſary to obviate another ſuſpicion, that might be raiſed in the minds of ſome of them, as if he mentioned the ſending of thoſe two, as an apology for his not coming himſelf. This he diſclaims utterly; and to prevent any thoughts of that kind, ſolemnly proteſts to them, that, in all his carriage to them, he had done nothing but for their edification; nor had any other aim, in any of his actions, but purely that; and that he forbore coming merely out of reſpect and good-will to them. So that all, from " Behold, this third time, I am ready " to

TEXT.

fore God, in Christ: but we do all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not 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.

PARAPHRASE.

tioning my sending of Titus to you, think that I apologize for my not coming myself: I speak, as in the presence of God, and as a christian, there is no such thing: in all my whole carriage towards you, beloved, all that has been done, has been done only for your edification. No, there is no need of
20 an apology for my not coming to you sooner: For I fear, when I do come, I shall not find you such as I would, and that you will find me such as you would not: I am afraid, that among you there are disputes, envyings, animosities, strifes, backbitings, whisperings, swellings of mind, disturbances:
21 And that my God, when I come to you again, will humble me amongst you, and I shall bewail many, who have formerly sinned, and have not yet repented of the uncleanness, fornication, and lasciviousness, whereof they are guilty.

NOTE.

"to come to you," ver. 14, to "this third time I am coming to you," chap. xiii 1, must be looked on, as an incident discourse, that fell in occasionally, though tending to the same purpose with the rest; a way of writing very usual with our apostle, and with other writers, who abound in quickness and variety of thoughts, as he did. Such men are often, by new matter rising in their way, put by from what they were going, and had begun to say; which, therefore, they are fain to take up again, and continue at a distance; which St. Paul does here, after the interposition of eight verses. Other instances of the like kind may be found in other places of St. Paul's writings.

SECT.

SECT. IV. N° 9.

CHAP. XIII. 1—10.

CONTENTS.

HE re-assumes what he was going to say, chap. xii. 14, and tells them, how he intends to deal with them, when he comes to them; and assures them, that, however they question it, he shall be able, by miracles, to give proof of his authority and commission from Christ.

TEXT.

1 THIS is the third time I am coming to you: in the mouth of two or three witnesses shall every word be established.
2 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:
3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

PARAPHRASE.

1 THIS is, now, the third time I am coming to you; and, when I come, I shall not spare you, having proceeded, according to our Saviour's rule, and endeavoured by fair means, first to reclaim you, before I come to the last extre-
2 mity. And of this my former epistle, wherein I applied myself to you, and this, wherein I now, as if I were present with you, foretel those, who have formerly sinned, and all the rest, to whom, being now absent, I write, that when I come, I will not spare you. I say, these two letters are my witnesses, according to our Saviour's rule, which says, "In the mouth of two or three witnesses every word shall be establish-
3 ed[a]:" Since you demand a proof of my mission, and of what I deliver,

NOTE.

2 [a] "In the mouth of two or three witnesses shall every word be established." These words seem to be quoted from the law of our Saviour, Matt. xviii. 16, and not from the law of Moses in Deuteronomy; not only because the words are the same with those in St. Matthew, but from the likeness of the case. In Deuteronomy, the rule given concerns only judicial trials: in St. Matthew, it is a rule given for the management of persuasion, used for the reclaiming an offender, by fair means before coming to the utmost extremity, which is the case of St. Paul here: in Deuteronomy the judge was to hear the witnesses, Deut. xvii. 6. and xix. 15. In St. Matthew, the party was to hear the witnesses,

TEXT.

4 For, though he was crucified through weakness, yet he liveth by the power of God: for we also are weak in him, but we shall live, with him, by the power of God towards you.

5 Examine yourselves, whether ye be in the faith; prove your own

PARAPHRASE.

I deliver, that it is dictated by Christ speaking in me, who must be acknowledged not to be weak to you-ward, but has
4 given sufficient marks of his power amongst you. For, though his crucifixion and death were with appearance [b] of weakness; yet he liveth with the manifestation [b] of the power
5 of God, appearing in my punishing you. You examine me, whether I can, by any miraculous operation, give a proof, that Christ

NOTES.

nesses, Matt. xviii. 17, which was also the case of St. Paul here; the witnesses, which he means, that he made use of to persuade them, being his two epistles. That, by witnesses, he means his two epistles, is plain from his way of expressing himself here, where he carefully sets down his telling them twice, viz. "before," in his former epistle, chap. iv. 19, and now a "second time," in his second epistle; and also, by these words, ὡς παρὼν τὸ δεύτερον, "as if I were "present with you a second time." By our Saviour's rule, the offended person was to go twice to the offender; and therefore St. Paul says, "as if I were "with you a second time," counting his letters, as two personal applications to them, as our Saviour directed should be done, before coming to rougher means. Some take the witnesses to be the three messengers, by whom his first epistle is supposed to be sent. But this would not be, according to the method prescribed by our Saviour, in the place from which St. Paul takes the words he uses: for there were no witnesses to be made use of, in the first application; neither, if those had been the witnesses meant, would there have been any need for St. Paul, so carefully and expressly, to have set down ὡς παρὼν τὸ δεύτερον, "as if present a second time," words which, in that case, would be superfluous. Besides, those three men are no where mentioned, to have been sent by him, to persuade them, nor the corinthians required to hear them, or reproved for not having done it: and lastly, they could not be better witnesses of St. Paul's endeavours twice to gain the corinthians, by fair means, before he proceeded to severity; than the epistles themselves.

4 [b] Ἐξ ἀσθενείας, "through weakness," ἐκ δυνάμεως Θεοῦ, "by the power "of God," I have rendered "with the appearance of weakness, and with "the manifestation of the power of God;" which I think, the sense of the place, and the style of the apostle, will justify. St. Paul, sometimes, uses the Greek prepositions, in a larger sense, than that tongue ordinarily allows. Farther, it is evident, that ἐξ, joined to ἀσθενείας, has not a casual signification; and therefore, in the antithesis, ἐκ δυνάμεως Θεοῦ, it cannot be taken casually. And it is usual for St. Paul, in such cases, to continue the same word, though it happens, sometimes, seemingly to carry the sense another way. In short, the meaning of the place is this: Though Christ, in his crucifixion, appeared weak and despicable; yet he "now lives, to show the power of God, in the mira-"cles, and mighty works, which he does: so I, though I, by my sufferings "and infirmities, appear weak and contemptible; yet shall I live to show the "power of God, in punishing you miraculously."

TEXT.

ſelves: know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates?

6 But I truſt that ye ſhall know, that we are not reprobates.

7 Now I pray to God, that ye do no evil; not that we ſhould appear approved, but that ye ſhould do that which is 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 ye are ſtrong: and this alſo we wiſh, even your perfection.

10 Therefore I write theſe things, being abſent; leſt, being preſent, I ſhould uſe ſharpneſs, according to the power, which the Lord hath given me, to edification, and not to deſtruction.

PARAPHRASE.

Chriſt is in me. Pray, examine yourſelves, whether you be in the faith; make a trial upon yourſelves, whether you yourſelves are not ſomewhat deſtitute of proofs[c]. Or, are you ſo little acquainted with yourſelves, as not to know, whether
6 Chriſt be in you? But, if you do not know yourſelves, whether you can give proofs or no, yet I hope, you ſhall know,
7 that I am not unable to give proof[c] of Chriſt in me. But I pray to God that you may do no evil, wiſhing not for an opportunity to ſhow my proofs[c]: but that, you doing what is right, I may be, as if I had no proofs[c], no ſupernatural
8 power. For, though I have the power of puniſhing ſupernaturally, I cannot ſhow this power upon any of you, unleſs it be that you are offenders, and your puniſhment be for the ad-
9 vantage of the goſpel. I am, therefore, glad, when I am weak, and can inflict no puniſhment upon you; and you are ſo ſtrong, i. e. clear of faults, that ye cannot be touched. For all the power I have is only for promoting the truth of the goſpel; whoever are faithful and obedient to that, I can do nothing to; I cannot make examples of them, by all the extraordinary power I have, if I would: nay, this alſo I wiſh,
10 even your perfection. Theſe things, therefore, I write to you, being abſent, that when I come, I may not uſe ſeverity, according to the power which the Lord hath given me, for edification, not for deſtruction.

NOTE.

5, 6, 7 [c] Ἀδόκιμοι, tranſlated here "reprobates," 'tis plain in theſe three verſes has no ſuch ſignification, reprobation being very remote from the argument the apoſtle is here upon; but the word ἀδόκιμος is here uſed for one that cannot give proof of Chriſt being in him; one that is deſtitute of a ſupernatural power: for thus ſtands St. Paul's diſcourſe, ver. 3, ἐπεὶ δοκιμὴν ζητεῖτε, ver. 6, γνώσεσθε ὅτι ἐκ ἀδόκιμοι ἐσμὲν "Since you ſeek a proof, you ſhall "know, that I am not deſtitute of a proof."

SECT. V.

CHAP. XIII. 11—14.

CONCLUSION.

TEXT.

11 Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.
12 Greet one another with an holy kiss.
13 All the saints salute you.
14 The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

PARAPHRASE.

11 Finally, brethren, farewell: bring yourselves into one well-
united, firm, un-jarring society[a]; be of good comfort; be
of one mind; live in peace, and the God of love and peace
12 shall be with you. Salute one another with an holy kiss:
13 All the saints salute you. The grace of our Lord Jesus
14 Christ, and the love of God, and the communion of the Holy
Ghost, be with you all. Amen.

NOTE.

11 [a] The same, that he exhorts them to, in the beginning of the first epistle, ch. i. ver. 10.

A PARAPHRASE AND NOTES ON THE EPISTLE OF ST. PAUL TO THE ROMANS.

THE

EPISTLE OF ST. PAUL

TO THE

ROMANS;

Writ in the Year of our Lord 57, of Nero 3.

SYNOPSIS.

BEFORE we take into conſideration the epiſtle to the Romans in particular, it may not be amiſs to premiſe, that the miraculous birth, life, death, reſurrection, and aſcenſion of our Lord Jeſus Chriſt, were all events, that came to paſs within the confines of Judea; and that the ancient writings of the jewiſh nation, allowed by the chriſtians to be of divine original, were appealed to, as witneſſing the truth of his miſſion and doctrine; whereby it was manifeſt, that the jews were the depoſitaries of the proofs of the chriſtian religion. This could not chooſe but give the jews, who were owned to be the people of God, even in the days of our Saviour, a great authority among the convert gentiles, who knew nothing of the Meſſiah, they were to believe in, but what they derived from that nation, out of which he and his doctrine ſprung. Nor did the

jews fail to make uſe of this advantage, ſeveral ways, to the diſturbance of the gentiles, that embraced chriſtianity. The jews, even thoſe of them that received the goſpel, were, for the moſt part, ſo devoted to the law of Moſes and their ancient rites, that they could, by no means, bring themſelves to think, that they were to be laid aſide. They were, every where, ſtiff and zealous for them, and contended that they were neceſſary to be obſerved, even by chriſtians, by all that pretended to be the people of God, and hoped to be accepted by him. This gave no ſmall trouble to the newly-converted gentiles, and was a great prejudice to the goſpel, and therefore we find it complained of, in more places than one; vid. Acts xv. 1. 2 Cor. xi. 3. Gal. ii. 4, and v. 1, 10, 12. Phil. iii. 2. Col. ii. 4, 8, 16. Tit. i. 10, 11, 14, &c. This remark may ſerve to give light, not only to this epiſtle to the romans, but to ſeveral other of St. Paul's epiſtles, written to the churches of converted gentiles.

As to this epiſtle to the romans, the apoſtle's principal aim in it ſeems to be, to perſuade them to a ſteady perſeverance in the profeſſion of chriſtianity, by convincing them, that God is the God of the gentiles, as well as of the jews; and that now, under the goſpel, there is no difference between jew and gentile. This he does ſeveral ways.

1. By ſhowing that, though the gentiles were very ſinful, yet the jews, who had the law, kept it not, and ſo could not, upon account of their having the law (which being broken, aggravated their faults, and made them as far from righteous, as the gentiles themſelves) have a title to exclude the gentiles, from being the people of God, under the goſpel.

2. That Abraham was a father of all that believe, as well uncircumciſed, as circumciſed; ſo that thoſe, that walk in the ſteps of the faith of Abraham, though uncircumciſed, are the ſeed, to which the promiſe is made, and ſhall receive the bleſſing.

3. That it was the purpoſe of God, from the beginning, to take the gentiles to be his people under the Meſſias, in the place of the jews, who had been ſo, till

till that time, but were then nationally rejected, becauſe they nationally rejected the Meſſias, whom he ſent to them to be their King and Deliverer, but was received by but a very ſmall number of them, which remnant was received into the kingdom of Chriſt, and ſo continued to be his people, with the converted gentiles, who all together made now the church and people of God.

4. That the jewiſh nation had no reaſon to complain of any unrighteouſneſs in God, or hardſhip from him, in their being caſt off, for their unbelief, ſince they had been warned of it, and they might find it threatened in their ancient prophets. Beſides, the raiſing or depreſſing of any nation is the prerogative of God's ſovereignty. Preſervation in the land, that God has given them, being not the right of any one race of men, above another. And God might, when he thought fit, reject the nation of the jews, by the ſame ſovereignty, whereby he at firſt choſe the poſterity of Jacob to be his people, paſſing by other nations, even ſuch as deſcended from Abraham and Iſaac: but yet he tells them, that at laſt they ſhall be reſtored again.

Beſides the aſſurance he labours to give the romans, that they are, by faith in Jeſus Chriſt, the people of God, without circumciſion, or other obſervances of the jews, whatever they may ſay, (which is the main drift of this epiſtle,) it is farther remarkable, that this epiſtle being writ to a church of gentiles, in the metropolis of the roman empire, but not planted by St. Paul himſelf; he, as apoſtle of the gentiles, out of care that they ſhould rightly underſtand the goſpel, has woven into his diſcourſe the chief doctrines of it, and given them a comprehenſive view of God's dealing with mankind, from firſt to laſt, in reference to eternal life. The principal heads whereof are theſe:

That, by Adam's tranſgreſſion, ſin entered into the world, and death by ſin, and ſo death reigned over all men, from Adam to Moſes.

That, by Moſes, God gave the children of Iſrael (who were his people, i. e. owned him for their God, and kept themſelves free from the idolatry and revolt of the heathen world) a law, which if they obeyed they ſhould

ſhould have life thereby, i. e. attain to immortal life, which had been loſt by Adam's tranſgreſſion.

That though this law, which was righteous, juſt, and good, were ordained to life, yet, not being able to give ſtrength to perform what it could not but require, it failed, by reaſon of the weakneſs of human nature, to help men to life. So that, though the iſraelites had ſtatutes, which if a man did, he ſhould live in them; yet they all tranſgreſſed, and attained not to righteouſneſs and life, by the deeds of the law.

That, therefore, there was no way to life left to thoſe under the law, but by the righteouſneſs of faith in Jeſus Chriſt, by which faith alone they were that ſeed of Abraham, to whom the bleſſing was promiſed.

This was the ſtate of the iſraelites.

As to the gentile world, he tells them,

That, though God made himſelf known to them, by legible characters of his being and power, viſible in the works of the creation; yet they glorified him not, nor were thankful to him; they did not own nor worſhip the one, only, true, inviſible God, the creator of all things, but revolted from him, to gods ſet up by themſelves, in their own vain imaginations, and worſhipped ſtocks and ſtones, the corruptible images of corruptible things.

That, they having thus caſt off their allegiance to him, their proper Lord, and revolted to other gods, God, therefore, caſt them off, and gave them up to vile affections, and to the conduct of their own darkened hearts, which led them into all ſorts of vices.

That both jews and gentiles, being thus all under ſin, and coming ſhort of the glory of God; God, by ſending his Son Jeſus Chriſt, ſhows himſelf to be the God both of the jews and gentiles; ſince he juſtifieth the circumciſion by faith, and the uncircumciſion through faith, ſo that all, that believe, are freely juſtified by his grace.

That though juſtification unto eternal life be only by grace, through faith in Jeſus Chriſt; yet we are, to the utmoſt of our power, ſincerely to endeavour after

righteouſ-

righteouſneſs, and from our hearts obey the precepts of the goſpel, whereby we become the ſervants of God; for his ſervants we are whom we obey, whether of ſin unto death, or obedience unto righteouſneſs.

Theſe are but ſome of the more general and comprehenſive heads of the chriſtian doctrine, to be found in this epiſtle. The deſign of a ſynopſis will not permit me to deſcend more minutely to particulars. But this let me ſay, that he, that would have an enlarged view of true chriſtianity, will do well to ſtudy this epiſtle.

Several exhortations, ſuited to the ſtate that the chriſtians of Rome were then in, make up the latter part of the epiſtle.

This epiſtle was writ from Corinth, the year of our Lord, according to the common account, 57, the third year of Nero, a little after the ſecond epiſtle to the corinthians.

SECT.

SECT. I.

CHAP. I. 1—15.

CONTENTS.

INTRODUCTION, with his profeſſion of a deſire to ſee them.

TEXT.

1 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 ſcriptures)
3 Concerning his ſon Jeſus Chriſt our Lord, (which was made of the
ſeed of David, according to the fleſh;
4 And declared to be the ſon of God with power, according to the
ſpirit of holineſs, by the reſurrection from the dead:

PARAPHRASE.

1 PAUL a ſervant of Jeſus Chriſt, called [a] to be an apoſtle,
2 ſeparated [b] to the preaching of the goſpel of God (Which
he had heretofore promiſed, by his prophets, in the holy
3 ſcriptures) Concerning his ſon Jeſus Chriſt our Lord; (who
according to the fleſh, i. e. as to the body, which he took in
the womb of the bleſſed virgin, his mother, was of the poſterity
4 and lineage of David [c]; According to the ſpirit of holineſs [d],
i. e. as to that more pure and ſpiritual part, which in him
over-ruled all, and kept even his frail fleſh holy and ſpotleſs
from the leaſt taint of ſin [e], and was of another extraction,
with moſt mighty power [f], declared [g] to be the ſon of God, by
his

NOTES

1 a "Called." The manner of his being called, ſee Acts ix. 1—22.

b Separated, vid. Acts xiii. 2.

3 c "Of David," and ſo would have been regiſtered of the houſe and lineage of David, as both his mother and reputed father were, if there had been another tax in his days. Vid. Luke ii. 4. Matt. xiii. 55.

4 d "According to the ſpirit of holineſs," is here manifeſtly oppoſed to, "according to the fleſh," in the foregoing verſe, and ſo muſt mean that more pure and ſpiritual part in him, which, by divine extraction, he had immediately from God: unleſs this be ſo underſtood, the antitheſis is loſt.

e See paraphraſe, chap. viii. 3.

f Ἐν δυνάμει, with power: he that will read in the original what St. Paul ſays, Eph. i. 19, 20, of the power, which God exerted, in raiſing Chriſt from the dead, will hardly avoid thinking that he there ſees St. Paul labouring for words to expreſs the greatneſs of it.

g "Declared" does not exactly anſwer the word in the original, nor is it, perhaps, eaſy to find a word in Engliſh, that perfectly anſwers ὁρισθέντος, in the ſenſe

TEXT.

5 By whom we have received grace and apostleship, for obedience to the faith among all nations for his name;
6 Among whom are ye also the called of Jesus Christ.)
7 To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace from God our Father, and the Lord Jesus Christ.
8 First, I thank my God, through Jesus Christ, for you all, that your faith is spoken of, throughout the whole world.
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;
10 Making request (if by any means, now at length, I might have a prosperous journey, by the will of God) to come unto you.
11 For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established;

PARAPHRASE.

5 his resurrection from the dead; By whom I have received favour, and the office of an apostle, for the bringing of the gentiles, every-where, to the obedience of faith, which I
6 preach in his name; Of which number[h], i. e. gentiles, that I am sent to preach to, are ye who are already called[i], and be-
7 come christians.) To all the beloved of God[i], and called to be saints, who are in Rome, favour and peace be to you from
8 God our Father, and the Lord Jesus Christ. In the first place, I thank my God, through Jesus Christ for you all, that
9 your faith is spoken of throughout the whole world. For God is my witness, whom I serve with the whole bent of my mind, in preaching the gospel of his son, that without ceasing
10 I constantly make mention of you in my prayers. Requesting (if it be God's will, that I may now at length, if possible,
11 have a good opportunity) to come unto you. For I long to see you, that I may communicate to you some spiritual gift[k], for

NOTES.

sense the apostle uses it here; ὁρίζειν signifies properly to bound, terminate, or circumscribe; by which termination the figure of things sensible is made, and they are known to be of this, or that race, and are distinguished from others. Thus St Paul takes Christ's resurrection from the dead, and his entering into immortality, to be the most eminent and characteristical mark, whereby Christ is certainly known, and as it were determined to be the Son of God.

6 [h] To take the thread of St. Paul's words here right, all from the word Lord in the middle of ver. 3, to the beginning of this 7th, must be read as a parenthesis.

6 and 7 [i] "Called of Jesus Christ; called to be saints; beloved of God;" are but different expressions for professors of christianity.

11 [k] "Spiritual gift." If any one desire to know more particularly the spiritual gifts, he may read 1 Cor. xii.

TEXT.

12 That is, that I may be comforted together with you, by the mutual faith both of you and me.
13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto) that I might have some fruit 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 preach the gospel to you that are at Rome also.

PARAPHRASE.

12 for your establishment [1] in the faith; That is [m], that, when I am among you, I may be comforted together with you, both
13 with your faith and my own. This I think fit you should know, brethren, that I often purposed to come unto you, that I may have some fruit of my ministry, among you also, even
14 as among other gentiles. I owe, what service I can do, to the gentiles of all kinds, whether greeks or barbarians, to both the more knowing and civilized, and the uncultivated and
15 ignorant; So that, as much as in me lies, I am ready to preach the gospel to you also, who are at Rome.

NOTES.

1 "Establishment." The jews were the worshippers of the true God, and had been, for many ages, his people; this could not be denied by the christians. Whereupon they were very apt to persuade the convert gentiles, that the Messias was promised, and sent, to the jewish nation alone, and that the gentiles could claim, or have no benefit by him; or, if they were to receive any benefit by the Messias, they were yet bound to observe the law of Moses, which was the way of worship, which God had prescribed to his people. This, in several places, very much shook the gentile converts. St. Paul makes it (as we have already observed) his business, in this epistle, to prove, that the Messias was intended for the gentiles, as much as for the jews; and that, to make any one partaker of the benefits and privileges of the gospel, there was nothing more required, but to believe and obey it: And accordingly, here in the entrance of the epistle, he wishes to come to Rome, that, by imparting some miraculous gifts of the Holy Ghost to them, they might be established in the true notion of christianity, against all attempts of the jews, who would either exclude them from the privileges of it, or bring them under the law of Moses. So, where St. Paul expresses his care, that the colossians should be established in the faith, Col. ii. 7, it is visible, by the context, that what he opposed was judaism.

12 m "That is." St. Paul, in the former verse, had said that he desired to come amongst them, to establish them; in these words, "that is," he explains, or, as it were, recals what he had said, that he might not seem to think them not sufficiently instructed, or established in the faith, and therefore turns the end of his coming to them, to their mutual rejoicing in one another's faith, when he and they came to see and know one another.

SECT.

SECT. II.

CHAP. I. 16.—II. 29.

CONTENTS.

ST. Paul, in this ſection, ſhows, that the jews exclude themſelves from being the people of God, under the goſpel, by the ſame reaſon that they would have the gentiles excluded.

It cannot be ſufficiently admired how ſkilfully, to avoid offending thoſe of his own nation, St. Paul here enters into an argument, ſo unpleaſing to the jews, as this of perſuading them, that the gentiles had as good a title to be taken in, to be the people of God, under the Meſſias, as they themſelves, which is the main deſign of this epiſtle.

In this latter part of the firſt chapter, he gives a deſcription of the gentile world, in very black colours, but very adroitly interweaves ſuch an apology for them, in reſpect of the jews, as was ſufficient to beat that aſſuming nation out of all their pretences to a right to continue to be alone the people of God, with an excluſion of the gentiles. This may be ſeen, if one carefully attends to the particulars, that he mentions, relating to the jews and gentiles; and obſerves how, what he ſays of the jews, in the ſecond chapter, anſwers to what he had charged on the gentiles, in the firſt. For there is a ſecret compariſon of them, one with another, runs through theſe two chapters, which, as ſoon as it comes to be minded, gives ſuch a light and luſtre to St. Paul's diſcourſe, that one cannot but admire the ſkilful turn of it; and look on it as the moſt ſoft, the moſt beautiful, and moſt preſſing argumentation, that one ſhall any where meet with, altogether: Since it leaves the jews nothing to ſay for themſelves, why they ſhould have the privilege continued to them, under the goſpel, of being alone the people of God. All the things they ſtood upon, and boaſted in, giving them no preference, in this reſpect, to the gentiles; nor any ground to judge them to be incapable, or unworthy to be their fellow-ſubjects, in the kingdom of the Meſſias. This is what he ſays, ſpeaking of them nationally. But as to every one's perſonal concerns in a future ſtate, he aſſures them, both jews and gentiles, that the unrighteous of both nations, whether admitted, or not, into the viſible communion of the people of God, are liable to condemnation. Thoſe, who have ſinned without law, ſhall periſh without law; and thoſe, who have ſinned in the law, ſhall be judged, i. e. condemned by the law.

Perhaps

Perhaps ſome readers will not think it ſuperfluous, if I give a ſhort draught of St. Paul's management of himſelf here, for allaying the ſourneſs of the jews, againſt the gentiles, and their offence at the goſpel, for allowing any of them place among the people of God, under the Meſſias.

After he had declared that the goſpel is the power of God unto ſalvation, to thoſe who believe; to the jew firſt, and alſo to the gentile; and that the way of this ſalvation is revealed to be, by the righteouſneſs of God, which is by faith; he tells them, that the wrath of God is alſo now revealed againſt all atheiſm, polytheiſm, idolatry, and vice whatſoever, of men holding the truth in unrighteouſneſs, becauſe they might come to the knowledge of the true God, by the viſible works of the creation; ſo that the gentiles were without excuſe, for turning from the true God to idolatry, and the worſhip of falſe gods, whereby their hearts were darkened; ſo that they were without God in the world. Wherefore, God gave them up to vile affections, and all manner of vices, in which ſtate, though, by the light of nature, they know what was right, yet underſtanding not that ſuch things were worthy of death, they not only do them themſelves, but abſtaining from cenſure, live fairly and in fellowſhip with thoſe that do them. Whereupon he tells the jews, that they are more inexcuſable than the heathen, in that they judge, abhor, and have in averſion, the gentiles, for what they themſelves do with greater provocation. Their cenſure and judgment in the caſe is unjuſt and wrong: But the judgment of God is always right and juſt, which will certainly overtake thoſe who judge others, for the ſame things they do themſelves; and do not conſider, that God's forbearance to them ought to bring them to repentance. For God will render to every one according to his deeds; to thoſe that in meekneſs and patience continue in well-doing, everlaſting life; but to thoſe who are cenſorious, proud and contentious, and will not obey the Goſpel, condemnation and wrath, at the day of judgment, whether they be jews or gentiles: for God puts no difference between them. Thou, that art a jew, boaſteſt that God is thy God; that he has enlightened thee by the law that he himſelf gave thee from heaven, and hath, by that immediate revelation, taught thee what things are excellent and tend to life, and what are evil and have death annexed to them. If, therefore, thou tranſgreſſeſt, doſt not thou more diſhonour God and provoke him, than a poor heathen, that knows not God, nor that the things he doth, deſerve death, which is their reward? Shall not he, if, by the light of nature, he do what is conformable to the revealed law of God, judge thee, who haſt received that law from God, by revelation, and breakeſt it? Shall not this, rather than circumciſion, make him an iſraelite? For he is not a jew, i. e. one of God's people, who is one outwardly, by circumciſion of the fleſh; but he that is one inwardly, by the circumciſion of the heart.

TEXT.

TEXT.

16 For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth, to the jew first, and also to the greek.
17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
18 For the wrath of God is revealed from heaven, against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness.

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16 For I am not ashamed to preach the gospel of Christ, even at Rome itself, that mistress of the world: for, whatever it may be thought of there [a], by that vain and haughty people, it is that, wherein God exerts himself, and shows his power [b], for the salvation of those who believe, of the jews in the first
17 [c] place, and also of the gentiles. For therein is the righteousness [d], which is of the free grace of God, through Jesus Christ, revealed to be wholly by faith [e], as it is written, The
18 just shall live by faith. And it is no more than need, that the gospel, wherein the righteousness of God, by faith in Jesus Christ, is revealed, should be preached to you gentiles, since the wrath of God is now revealed [f] from heaven, by

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16 a Vid. ver. 22. and 1 Cor. i. 21.

b Vid. Eph. i. 19.

c "First." The jews had the first offers of the gospel, and were always considered as those, who were first regarded in it. Vid. Luke xxiv. 47. Matt. x. 6. and xv. 24. Acts xiii. 46. and xvii. 2.

17 d Δικαιοσύνη Θεοῦ, "the righteousness of God," called so, because it is a righteousness of his contrivance, and his bestowing. It is God that justifieth, chap. iii. 21.—24, 26, 30. and viii. 33. Of which St. Paul speaks thus, Phil. iii. 9, "Not having mine own righteousness, which is of the law, but "that which is through the faith of Christ, the righteousness which is of God "by faith."

e "From faith to faith." The design of St. Paul here, being to show, that neither jews nor gentiles could, by works, attain to righteousness, i. e. such a perfect and complete obedience, whereby they could be justified, which he calls, "their own righteousness," ch. x. 3. He here tells them, that in the gospel the righteousness of God, i. e. the righteousness, of which he is the author, and which he accepts, in the way of his own appointment, is revealed from faith to faith, i. e. to be all through, from one end to the other, founded in faith. If this be not the sense of this phrase here, it will be hard to make the following words, as it is written, The just shall live by faith, cohere: But thus they have an easy and natural connexion, viz. whoever are justified either before, without, or under the law of Moses, or under the gospel, are justified, not by works, but by faith alone. Vid. Gal. iii. 11, which clears this interpretation. The same figure of speaking St. Paul uses, in other places, to the same purpose; ch. vi. 19. "Servants to iniquity unto iniquity;" i. e. wholly to iniquity; 2 Cor. iii. 18, "From glory to glory," i. e. wholly glorious.

18 f "Now revealed." Vid. Acts xvii. 30, 31, "God now commandeth "all men, every where, to repent, because he hath appointed a day, in which

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19 Because that, which may be known of God, is manifest in them; for God hath showed it unto them.

20 For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse.

21 Because that, when they knew God, they glorified him not as God,

PARAPHRASE.

by Jesus Christ, against all ungodliness[g] and unrighteousness of men[h], who live not up to the light that God has given
19 them[i]. Because God, in a clear manifestation of himself amongst them, has laid before them, ever since the creation of
20 the world, his divine nature and eternal power; So that what is to be known, of his invisible being, might be clearly discovered and understood, from the visible beauty, order, and operations, observable in the constitution and parts of the universe, by all those, that would cast their regards, and apply their minds[k] that way: insomuch that they are utterly without ex-
21 cuse: For that, when the Deity was so plainly discovered to them, yet they glorified him not, as was suitable to the excellency of his divine nature: nor did they, with due thankfulness,

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"he will judge the world in righteousness, by the man whom he hath or-"dained." These words of St. Paul to the athenians, give light to these here to the romans. A life again after death, and a day of judgment, wherein men should be all brought to receive sentence, according to what they had done, and be punished for their misdeeds, was what was before unknown, and was brought to light, by the revelation of the gospel from heaven, 2 Tim. i. 10. Mat. xiii. 40, &c. Luke xiii. 27. and, Rom. ii. 5, he calls the day of judgment the day of wrath, consonant to his saying here, the wrath of God is revealed.

g Ἀσέβειαν, "ungodliness," seems to comprehend the atheism, polytheism, and idolatry of the heathen world, as ἀδικίαν, "unrighteousness," their other miscarriages and vicious lives, according to which, they are distinctly threatened by St. Paul, in the following verses. The same appropriation of these words, I think, may be observed in other parts of this epistle.

h "Of men," i. e. of all men, or as in the xviith of Acts, before cited, "all men, every where," i. e. all men of all nations: before it was only to the children of Israel, that obedience and transgression were declared and proposed, as terms of life and death.

i "Who hold the truth in unrighteousness," i. e. who are not wholly without the truth, but yet do not follow what they have of it, but live contrary to that truth they do know, or neglect to know what they might. This is evident from the next words, and for the same reason of God's wrath, given, chap. ii. 8, in these words, "who do not obey the truth, but obey "unrighteousness."

20 k St. Paul says, νοούμενα καθορᾶται, if they are minded, they are seen: the invisible things of God lie within the reach and discovery of men's reason and understandings, but yet they must exercise their faculties and employ their minds about them.

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neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.
22 Professing themselves to be wise, they became fools:
23 And changed the glory of the uncorruptible God into an image, made like to corruptible man, and to birds, and four-footed beasts, and creeping things.
24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves;
25 Who changed the truth of God into a lye, and worshipped and served the creature 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:

PARAPHRASE.

ness, acknowledge him as the author of their being, and the giver of all the good they enjoyed: but, following the vain fancies of their own vain [l] minds, set up to themselves fictitious no-gods, and their foolish understandings were darkened:
22 Assuming to themselves the opinion and name [m] of being wise,
23 they became fools; And, quitting the incomprehensible majesty and glory of the eternal, incorruptible Deity, set up to themselves the images of corruptible men, birds, beasts, and
24 insects, as fit objects of their adoration and worship. Wherefore, they having forsaken God, he also left them to the lusts of their own hearts, and that uncleanness their darkened hearts led them into, to dishonour their bodies among themselves:
25 Who so much debased themselves, as to change the true God, who made them, for a lye [n] of their own making, worshipping and serving the creature, and things even of a lower rank than themselves, more than the Creator, who is God over all,
26 blessed for evermore. Amen. (For this cause God gave them up to shameful and infamous lusts and passions: for even their

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21 [l] Ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, "became vain in their "imaginations," or reasonings. What it is to become vain, in the scripture-language, one may see in these words, "and they followed vanity, and became "vain, and went after the heathen, and made to themselves molten images, "and worshipped all the host of heaven, and served Baal," 2 Kings xvii. 15, 16. And accordingly the forsaking of idolatry, and the worship of false gods, is called by St. Paul "turning from vanity to the living God," Acts xiv. 15.

22 [m] Φάσκοντες εἶναι σοφοὶ, "professing themselves to be wise;" though the nations of the heathen generally thought themselves wise, in the religion they embraced; yet the apostle here, having all along in this and the following chapter, used greeks for gentiles, he may be thought to have an eye to the greeks, among whom the men of study and inquiry had assumed to themselves the name of σοφοὶ wise.

25 [n] The false and fictitious gods of the heathen are very fitly called, in the scripture, "lyes," Amos ii. 4. Jer. xvi. 19, 20.

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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 themselves that recompence of their errour, which was meet.

28 And, even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

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their women did change their natural use, into that which is
27 against nature: And likewise, their men, leaving also the natural use of the women, burned in their lusts one towards another, men with men practising that which is shameful, and receiving in themselves a fit reward of their errour, i.e. idolatry[o].)
28 And[p], as they did not search out[q] God, whom they had in the world, so as to have him with a due acknowledgement[r] of him, God gave them up to an unsearching and unjudicious[s] mind, to do things incongruous, and not meet[t] to be done;
29 Being

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27 o "Errour," so idolatry is called, 2 Pet. ii. 18. As they, against the light of nature, debased and dishonoured God, by their idolatry, it was a just and fit recompence they received, in being left to debase and dishonour themselves by unnatural lusts.

28 p "And." This copulative joins this verse to the 25th, so that the apostle will be better understood, if all between be looked on as a parenthesis, this being a continuation of what he was there saying, or rather a repetition of it in short, which led him into the thread of his discourse.

q Οὐκ ἐδοκίμασαν, "did not like," rather did not try, or search; for the Greek word signifies to search, and find out by searching: so St. Paul often uses it, chap. ii. 18, and xii. 2, compared, and xiv. 22. Eph. v. 10.

r Ἐν ἐπιγνώσει, with acknowledgment. That the gentiles were not wholly without the knowledge of God in the world, St. Paul tells us, in this very chapter, but they did not acknowledge him, as they ought, ver. 21. They had God εἶχον Θεὸν, but ὃν ἐδοκίμασαν ἔχειν αὐτὸν ἐν ἐπιγνώσει, did not so improve that knowledge, as to acknowledge, or honour him, as they ought. This verse seems, in other words, to express the same that is said, ver. 21.

s Εἰς ἀδόκιμον νοῦν, "to a reprobate mind," rather to an unsearching mind, in the sense of St. Paul, who often uses compounds and derivatives in the sense, wherein, a little before, he used the primitive words, though a little varying from the precise Greek idiom: an example whereof we have, in this very word ἀδόκιμος, 2 Cor. xiii, where having, ver. 3, used δοκιμὴ for a proof of his mission by supernatural gifts, he uses ἀδόκιμος for one that was destitute of such proofs. So here he tells the romans, that, the gentiles not exercising their minds to search out the truth, and form their judgments right, God left them to an unsearching, unjudicious mind.

Non explorantibus permisit mentem non exploratricem.

t A discourse like this of St. Paul here, wherein idolatry is made the cause of the enormous crimes and profligate lives, men run into, may be read, Wisdom xiv. 11, &c.

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29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,
31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:
32 Who knowing the judgment of God (that they which commit such things are worthy of death) not only do the same, but have pleasure in them that do them.

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29 Being filled with all manner of iniquity, fornication, wickedness, covetousness, malice, full of envy, contention, deceit,
30 malignity even to murder, Backbiters, haters of God, insulters of men, proud, boasters, inventors of new arts of debauchery,
31 disobedient to parents, Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:
32 Who, though they acknowledge the rule of right [u] prescribed them by God, and discovered by the light of nature, did not yet understand [w] that those, who did such things, were worthy of death, do [x] not only do them themselves, but live well together,

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32 [u] Τὸ δικαίωμα τοῦ Θεοῦ, "the judgment of God;" might it not be translated, the rectitude of God, i. e. that rule of rectitude, which God had given to mankind, in giving them reason? as that righteousness, which God requires, for salvation, in the gospel, is called "the righteousness of God," ver. 17. Rectitude, in the translation, being used in this appropriated sense, as δικαίωμα is in the original. Vid. note, chap. ii. 26.

[w] Οὐκ ἐνόησαν ὅτι, did not understand that they who commit, &c. This reading is justified by the Clermont, and another ancient MS, as well as by that, which the old Latin version followed, as well as Clement, Isidore, and Oecumenius: and will, probably, be thought the more genuine by those who can hardly suppose that St. Paul should affirm, that the gentile world did know, that he, who offended against any of the directions of this natural rule of rectitude, taught, or discoverable by the light of reason, was worthy of death; especially if we remember what he says, chap. v. 13, "That sin is not imputed when there is no positive law," and chap. vii. 9, "I was alive without the law, once:" both which places signifying, that men did not know death to be the wages of sin, in general, but by the declaration of a positive law.

[x] Συνευδοκοῦσι τοῖς πράσσουσι, "have pleasure in those that do them." He that considers, that the design of the apostle here, manifest in the immediately following words, is to combat the animosity of the jews against the gentiles; and that there could not be a more effectual way to shame them into a more modest and mild temper, than by showing them that the gentiles, in all the darkness that blinded them, and the extravagancies they ran into, were never guilty of such an absurdity as this, to censure and separate from others, and show an implacable aversion to them, for what they themselves were equally

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II. 1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou, that judgest, dost the same thing.

PARAPHRASE.

gether, without any mark of disesteem, or censure, with them
II. 1 that do them. [y] Therefore, thou art inexcusable, O man, whosoever thou art [z], that judgest [a] or censurest another; for wherein

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guilty of. He, I say, that considers this, will be easily persuaded to understand συνευδοκεῦσι here as I do, for a complacency, that avoided censuring, or breaking with them, who were in the same state and course of life with themselves, that did nothing amiss, but what they themselves were equally guilty of. There can be nothing clearer than that συνευδοκεῦσι, have pleasure, in this verse, is opposed to κρίνεις, judgest, in the next verse, without which I do not see how it is possible to make out the inference, which the apostle draws here.

1 y "Therefore." This is a term of illation, and shows the consequence here, drawn from the foregoing words. Therefore the jew is inexcusable in judging, because the gentiles with all the darkness that was on their minds, were never guilty of such a folly, as to judge those, who were no more faulty than themselves. For the better understanding of this place, it may not, perhaps, be amiss to set the whole argumentation of the apostle here in its due light: it stands thus: "the gentiles acknowledged the rectitude of the law of "nature, but knew not that those, who break any of its rules, incurred death, "by their transgression: but, as much in the dark as they were, they are not "guilty of any such absurdity, as to condemn others, or refuse communication "with them, as unworthy of their society, who are no worse than themselves, "nor do any thing, but what they themselves do equally with them, but live "in complacency, on fair terms, with them, without censure or separation, "thinking as well of their condition as of their own: therefore, if the blinded "heathen do so, thou, O jew, art inexcusable, who having the light of the "revealed law of God, and knowing by it, that the breaches of the law merit "death, dost judge others to perdition, and shut them out from salvation, for "that, which thou thyself art equally guilty of, viz. disobedience to the law. "Thou, a poor, ignorant, conceited, fallible man, sittest in judgment upon "others, and committest the same things thou condemnest them for: but this "thou mayst be sure, that the judgment and condemnation of God is right and "firm, and will certainly be executed upon those who do such things. For "thou, who adjudgest the heathen to condemnation, for the same things which "thou dost thyself, canst thou imagine that thou thyself shalt escape the same "judgment of God? God, whatever thou mayst think, is no respecter of per-"sons: both jews as well as gentiles, that are perversely contentious against "others, and do not themselves obey the gospel, shall meet with wrath and in-"dignation from God: and gentiles, as well as jews, whom the goodness and "forbearance of God bringeth to repentance, and an humble, submissive "acceptance of the gospel, shall find acceptance with God, and eternal life in "the kingdom of the Messias; from which, if thou art contentious to shut "out the gentiles, thou manifestly shuttest out thyself."

z "O man, whosoever thou art" It is plain from ver. 17, and 27, and the whole tenour of this chapter, that St. Paul, by these words, means the jews; but there are two visible reasons, why he speaks in these terms: 1st, he makes his

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2 But we are ſure that the judgment 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 doſt the ſame, that thou ſhalt eſcape the judgment of God?
4 Or deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering; not knowing that the goodneſs of God leadeth thee to repentance?

PARAPHRASE.

wherein thou judgeſt another, thou condemneſt thyſelf: for thou, that judgeſt, art alike guilty, in doing the ſame things.
2 But this we are ſure of, that the judgment, that God paſſes upon any offenders, is according to [b] truth, right and juſt.
3 Canſt thou, who doſt thoſe things which thou condemneſt in another, think that thou ſhalt eſcape the condemning ſentence
4 of God? Or ſlighteſt thou the riches of his goodneſs, forbearance, and long-ſuffering, not knowing, nor conſidering, that the goodneſs of God ought to lead thee to repentance?
5 But

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his concluſion general, as having the more force, but leſs offence, than if he had bluntly named the jews, whom he is very careful, in all this epiſtle, to treat in the ſofteſt manner imaginable. 2dly, He uſes the term, man, emphatically, in oppoſition to God, in the next verſe.

2 "Judgeſt." There will need nothing to be ſaid to thoſe, who read this epiſtle with the leaſt attention, to prove, that the judging, which St. Paul here ſpeaks of, was, that averſion, which the jews generally had to the gentiles; ſo that the unconverted jews could not bear with the thoughts of a Meſſias, that admitted the heathen, equally with them, into his kingdom; nor could the converted jews be brought to admit them into their communion, as the people of God, now equally with themſelves: ſo that they generally, both one and the other, judged them unworthy the favour of God, and out of a capacity to become his people, any other way, but by circumciſion and an obſervance of the ritual parts of the law, the inexcuſableneſs and abſurdity whereof St. Paul ſhows in this chapter.

2 b "According to truth," doth, I ſuppoſe, ſignify not barely a true judgment, which will ſtand in oppoſition to an erroneous, and that will not take effect, but ſomething more, i. e. according to the truth of his predictions and threats. As if he had ſaid, "But if God in judgment caſt off the jews, from "being any longer his people, we know this to be according to his truth, who "hath forewarned them of it. Ye jews judge the gentiles not to be received "into the people of God, and refuſe them admittance into the kingdom of "the Meſſias, though you break the law, as well as they; you judge as pre-"judiced, paſſionate men. But the judgment of God againſt you will ſtand "firm." The reaſon why he does it ſo covertly, may be that, which I have before mentioned, his great care not to ſhock the jews, eſpecially here in the beginning, till he had got faſt hold upon them. And hence poſſibly it is, that he calls obeying the goſpel, obeying the truth, ver. 8, and uſes other the like ſoft expreſſions in this chapter.

TEXT.

5 But, after thy hardness and impenitent heart, treasurest up unto thyself wrath, against the day of wrath, and revelation of the righteous judgment of God;
6 Who will render to every man according to his deeds:
7 To them who by patient continuance in well-doing, seek for glory, and honour, and immortality; eternal life:
8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath;
9 Tribulation and anguish, upon every soul of man that doth evil, of the jew first, and also of the gentile.
10 But glory, honour, and peace, to every man that worketh good, to the jew first, and also to the gentile.

PARAPHRASE.

5 But layest up to thyself wrath and punishment, which thou wilt meet with, at the day of judgment, and that just retribution, which shall be awarded thee by God, in proportion to thy im-
6 penitency, and the hardness of thy heart; Who will retribute
7 to every one according to his works, viz. Eternal life to all those who by patience [c] and gentleness in well-doing seek
8 glory and honour, and a state of immortality: But to them who are contentious * and forward, and will not obey the truth [d], but subject themselves to unrighteousness; indignation
9 and wrath; Tribulation and anguish shall be poured out upon every soul of man that worketh evil, of the jew first [e], and also
10 of the gentile. But glory, honour, and peace, shall be bestowed on every man, that worketh good, on the jew first [e], and

NOTES.

7 [c] Patience, in this verse, is opposed to contentious * in the next, and seems principally to regard the jews, who had no patience for any consideration of the gentiles, but with a strange peevishness and contention, opposed the freedom of the gospel, in admitting the believing gentiles to the franchises of the kingdom of the Messias, upon equal terms with themselves.

8 [d] Though by "truth," the gospel be here meant, yet I doubt not but St. Paul used the term, truth, with an eye to the jews, who though some few of them received the gospel, yet even a great part of those few joined with the rest of their nation, in opposing this great truth of the gospel, that, under the Messias, the gentiles, who believed, were the people of God, as well as the jews, and as such were to be received by them.

9, 10 [e] "The jew first, and also the gentile." We see, by these two verses, and chap. i. 16, that St. Paul carefully lays it down, that there was now, under the gospel, no other national distinction between the jews and the gentiles, but only a priority in the offer of the gospel, and in the design of rewards and punishments, according as the jews obeyed, or not. Which may farther satisfy us, that the distinction, which St. Paul insists on so much here, and all through the first part of this epistle, is national; the comparison being between the jews, as nationally the people of God; and the gentiles, as not the people of God, before the Messias; and that, under the Messias, the professors of christianity,

TEXT.

11 For there is no respect of persons 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 not the hearers of the law are just 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:

PARAPHRASE.

11 and also on the gentile. For with God there is no respect of
12 persons. For all, that have sinned without having the positive law of God, which was given the israelites, shall perish[f] without the law; and all, who have sinned, being under the
13 law, shall be judged by the law, (For the bare hearers of the law are not thereby just, or righteous, in the sight of God, but the doers of the law; they, who exactly perform all that is
14 commanded in it, shall be justified. For, when the gentiles, who have no positive law given them by God[g], do, by the direction of the light of nature, observe, or keep to the moral rectitude, contained in the positive law, given by God to the israelites,

NOTES.

tianity; consisting most of converted gentiles, were the people of God, owned and acknowledged as such by him, the unbelieving jews being rejected, and the unbelieving gentiles never received; but that yet personally both jews and gentiles, every single person, shall be punished for his own particular sin, as appears by the two next verses.

12 f Ἀπολοῦνται, "shall perish;" κριθήσονται, "shall be judged." Those under the law, St. Paul says, "shall be judged by the law;" and this is easy to conceive, because they were under a positive law, wherein life and death were annexed, as the reward and punishment of obedience and disobedience; but of the gentiles, who were not under that positive law, he says barely, that "they shall perish." St. Paul does not use these so eminently differing expressions for nothing; they will, I think, give some light to chap. v. 13, and my interpretation of it, if they lead us no farther.

14 g Μὴ νόμον ἔχοντες, "having not the law," or not having a law. The apostle, by the word law, generally, in this epistle, signifying a positive law, given by God, and promulgated by a revelation from heaven, with the sanction of declared rewards and punishments annexed to it, it is not improbable, that in this verse, (where, by the Greek particle, he so plainly points out the law of Moses) by νόμος, without the article, may intend law, in general, in his sense of a law, and so this verse may be translated thus: "for when the gentiles, who have not a law, do by nature the things contained in the law; "these, not having a law, are a law to themselves." And so ver. 12, "As "many as have sinned, being under a law, shall be judged by a law." For though, from Adam to Christ, there was no revealed, positive law, but that given to the israelites; yet it is certain that, by Jesus Christ, a positive law from heaven is given to all mankind, and that those, to whom this has been promulgated, by the preaching of the gospel, are all under it, and shall be judged by it.

TEXT.

15 Which ſhow the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts, the mean while, accuſing, or elſe excuſing one another)
16 In the day, when God ſhall judge the ſecrets of men, by Jeſus Chriſt, according to my goſpel.
17 Behold, thou art called a jew, and reſteſt 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,

PARAPHRASE.

iſraelites, they being without any poſitive law given them, have
15 nevertheleſs a law within themſelves; And ſhow the rule of the law written in their hearts, their conſciences alſo bearing witneſs to that law, they amongſt themſelves, in the reaſoning of their own minds, accuſing, or excuſing one another)
16 At the day of judgment, when, as I make known in my preaching the goſpel[h], God ſhall judge all the actions of men,
17 by Jeſus Chriſt. Behold, thou art named[i] a jew; and thou, with ſatisfaction, reſteſt in the privilege of having the law, as a mark of God's peculiar favour[k], whom thou glorieſt in, as being thy God, and thou one of his people; a people, who
18 alone know and worſhip the true God; And thou knoweſt his will, and haſt the touch-ſtone of things excellent[l], having
19 been educated in the law, And takeſt upon thee as one, who art a guide to the blind[m], a light to the ignorant gentiles, who are

NOTES.

16 h "According to my Goſpel," i. e. as I make known in my preaching the goſpel. That this is the meaning of this phraſe, may be ſeen, 2 Tim. ii. 8. And of St. Paul's declaring of it, in his preaching, we have an inſtance left upon record, Acts xvii. 31.

17 i Ἐπονομάζῃ, thou art named, emphatically ſaid by St. Paul; for he, that was ſuch a jew, as he deſcribes in the following verſes, he inſiſts on it, was a jew only in name, not in reality, for ſo he concludes, ver. 28, and 29, he is not, in the eſteem of God, a jew, who is ſo outwardly only.

17—20 k In theſe four verſes St. Paul makes uſe of the titles the jews aſſumed to themſelves, from the advantages they had, of light and knowledge, above the gentiles, to ſhow them how inexcuſable they were, in judging the gentiles, who were even in their own account ſo much beneath them in knowledge, for doing thoſe things, which they themſelves were alſo guilty of.

17 k Vid. Mic. iii. 11.

18 l Τὰ διαφέροντα, ſignifies things excellent, convenient, controverted or differing. In either of theſe ſenſes it may be underſtood here, though the laſt, viz. their difference in reſpect of lawful and unlawful, I think may be pitched on, as moſt ſuited to the apoſtle's deſign here, and that which the jews much ſtood upon, as giving them one great pre-eminence above the defiled gentiles.

TEXT.

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge, 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, through breaking the law, dishonourest thou God?
24 For the name of God is blasphemed among the gentiles, through you, as it is written.
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 righteousness of the law, shall not his uncircumcision be counted for circumcision?

PARAPHRASE.

20 are in darkness[m], An instructor of the foolish[m], a teacher of babes[m], having an exact draught, and a complete system[n] of
21 knowledge and truth in the law. Thou, therefore, who art a master in this knowledge, and teachest others, teachest thou not thyself? thou, that preachest that a man should not steal,
22 dost thou steal? Thou, that declarest adultery to be unlawful, dost thou commit it? thou, that abhorrest idols, dost thou commit
23 sacrilege? Thou, who glorieſt in the law, dost thou, by break-
24 ing of the law, dishonour God? For the name of God is blasphemed amongst the gentiles, by reason of your miscar-
25 riages, as it is written[o], Circumcision[p] indeed, and thy being a jew, profiteth[q], if thou keep the law: but, if thou be a transgressor of the law, thy circumcision is made uncircum-
26 cision; thou art no way better than an heathen. If, therefore, an uncircumcised gentile keep the moral rectitudes[r] of the law,

NOTES.

19, 20 [m] "Blind, in darkness, foolish, babes," were appellations which the jews gave to the gentiles, signifying how much inferiour to themselves they thought them in knowledge.

20 [n] Μόρφωσις, "form," seems here to be the same with τύπος, "form," chap. vi. 17. i. e. "such a draught, as contained and represented the parts and lineaments of the whole." For it is to be remembered, that the apostle uses these expressions and terms here, in the same sense the jews spoke of themselves, vauntingly, over the gentiles, he thereby aggravating their fault, in judging the gentiles as they did.

24 [o] See 2 Sam. xii. 14. Ezek. xxxvi. 23.

25 [p] Circumcision is here put for "being a jew," as being one of the chief and most discriminating rites of that people.

[q] "Profiteth, if thou keep the law;" because a jew, that kept the law, was to have life therein, Lev. xviii. 5.

26 [r] Τὰ δικαιώματα τοῦ νόμου, "the righteousness of the law." I have taken the liberty to render it, the rectitude of the law, in an appropriated sense of the word,

NOTE.

word, rectitude, in imitation of St. Paul, who uses δικαιώματα here for all those precepts of the law, which contain in them any part of the natural and eternal rule of rectitude, which is made known to men, by the light of reason. This rule of their actions all mankind, uncircumcised as well as circumcised, had, and is that which St. Paul calls δικαίωμα τοῦ Θεοῦ, ch. i. 32. Because it came from God, and was made by him; the moral rule to all mankind being laid within the discovery of their reason, which if they kept to, it was δικαίωμα, righteousness to them, or they were justified. And this rule of morality St. Paul says the gentile world did acknowledge. So that δικαίωμα τοῦ Θεοῦ, ch. i. 32, signifies that rule of right, taken in general; and δικαιώματα τοῦ νόμου here signifies the particular branches of it, contained in the law of Moses. For no other part of the law of Moses could an heathen be supposed to observe, or be concerned in: and, therefore, those only can be the δικαιώματα τοῦ νόμου here meant. If we consider the various senses, that translators and expositors have given to this term δικαίωμα, in the several places of St. Paul's epistles, where it occurs, we shall have occasion to think that the apostle used this word with great latitude and variety of significations; whereas I imagine, that, if we carefully read those passages, we shall find, that he used it every where in the same sense, i. e. for that rule, which, if complied with, justified, or rendered perfect, the person, or thing it referred to. For example:

Rom. i. 32. Δικαίωμα Θεοῦ, translated "the judgment of God," is that rule of right, which, if the heathen world had kept and perfectly obeyed, they had been righteous before God.

Rom. ii. 26. Δικαιώματα τοῦ νόμου, "the righteousness of the law," are those precepts of the law of Moses, which, if the uncircumcised, whom he there speaks of, had kept, they had been righteous before God.

Rom. v. 16. Εἰς δικαίωμα, "to justification," is to the obtaining of righteousness.

Rom. v. 18. Δι' ἑνὸς δικαιώματος, "by one righteousness," is by one act, whereby he was justified or completely perfected, to be what he had undertaken to be, viz. the redeemer and saviour of the world. For it was διὰ παθήματων, or, as some copies read it, διὰ παθήματος, by his suffering, viz. death on the cross, that he was perfected, Heb. ii. 9, 10. and 14, 15. and v. 7—9. Rom. v. 10. Phil. ii. 8. Col. i. 21, 22.

Rom. viii. 4. τὸ δικαίωμα τοῦ νόμου, "the righteousness of the law." Here, as Rom. ii. 26, it is that rule of right, contained in the law, which, if a man exactly performed, he was righteous and perfect before God.

Heb. ix. 1. Δικαιώματα λατρείας, "Ordinances of divine service," are those rules, or precepts, concerning the outward worship of God, which, when conformed to, render it perfect, and such as was right and unblameable before God.

Heb. ix. 10. Δικαιώματα σαρκὸς, "carnal ordinances," are such rules, concerning ritual performances, as, when observed, justified the flesh. By these observances, according as they were prescribed, the flesh, or natural outward man, obtained a legal outward holiness, or righteousness; there was no exception against him, but he was freely admitted into the congregation, and into the sanctuary.

In the same sense δικαιώματα is also used in the Apocalypse.

Rev. xv. 4. Τὰ δικαιώματά σου ἐφανερώθησαν, "thy judgments are made manifest," i. e. those terms whereupon men are to be justified before God, were clearly and fully made known, under the gospel. Here, as Rom. i. they are called δικαιώματα Θεοῦ, the terms which God had prescribed to men, for their justification. And,

Rev. xix. 8. Τὰ δικαιώματα τῶν ἁγίων, "the righteousness of the saints," i. e. the performances, whereby the saints stand justified before God.

So

TEXT.

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 he is not a jew, which is one outwardly; neither is that circumciſion, which is outward in the fleſh:

PARAPHRASE.

law, ſhall he not be reckoned and accounted of, as if he were
27 circumciſed, and every way a jew? And ſhall not a gentile, who, in his natural ſtate of uncircumciſion, fulfils the law, condemn [s] thee, who, notwithſtanding the advantage of having
28 the law and circumciſion [t], art a tranſgreſſor of the law? For he

NOTES.

So that, if we will obſerve it, δικαίωμα is the rule of right; as having God for its author, it is δικαίωμα Θεῦ; as contained in the precepts of the law, it is δικαιώματα τοῦ νόμου; as it concerns the external, inſtituted rites, of the levitical worſhip of God, it is δικαιώματα λατρείας; as it concerns the outward, legal, or ritual holineſs of the jews, it is δικαιώματα σαρκὸς; as it is in holy men made perfect, it is δικαιώματα ἁγίων.

It may not be amiſs to take a little notice alſo of St. Paul's uſe of the other term here, νόμος, "law," which he commonly puts for a poſitive rule given to men, with the ſanction of a penalty annexed; and in particular, frequently (ſometimes with, ſometimes without, the particle) for the law of Moſes, without naming what law he means, as if there had been no other law in the world, as indeed there was not any other in St. Paul's notion of a law, from the fall to our Saviour's time, but only the law, given by God to the iſraelites, by the hand of Moſes. Under the goſpel the law of Moſes was abrogated: but yet the δικαιώματα τοῦ νόμου were not abrogated. The δικαίωμα τοῦ Θεοῦ not only ſtood firm, but was, by the divine authority, promulgated anew, by Jeſus Chriſt, the King and Saviour of the world. For it is of this that he ſays, "that he is not come to deſtroy the law, but to fulfil it," i. e. to give it poſitively and plainly, in its full latitude and extent, and ſet theſe δικαιώματα τοῦ νόμου in their due light and full force; and accordingly, we ſee all the branches of it more expreſsly commanded, and with penalties more vigorouſly inforced, on all his ſubjects, by our Saviour and his apoſtles, than they were in the law of Moſes.

Thus we ſee that, by the doctrine of St. Paul and the New Teſtament, there is one and the ſame rule of rectitude ſet to the actions of all mankind, jews, gentiles, and chriſtians; and that failing of a complete obedience to it in every tittle, makes a man unrighteous, the conſequence whereof is death. For the gentiles, that have ſinned without a law, ſhall periſh without a law; the jews, that have ſinned, having a law, ſhall be judged by that law; but that both jews and gentiles ſhall be ſaved from death, if they believe in Jeſus Chriſt, and ſincerely endeavour after righteouſneſs, though they do not attain unto it; their faith being accounted to them for righteouſneſs, Rom. iii. 19—24.

27 [s] "Judge thee." This he ſaith, proſecuting the deſign he began with, ver. 1, of ſhowing the folly and unreaſonableneſs of the jews, in judging the gentiles, and denying them admittance and fellowſhip with themſelves, in the kingdom of the Meſſias.

[t] It is plain that "by nature," and "by the letter and circumciſion," are there oppoſed to one another, and mean the one, a man, in his natural ſtate, wholly a ſtranger to the law of God revealed by Moſes; and the other, a jew, obſerving the external rites contained in the letter of the law.

TEXT.

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.

PARAPHRASE.

he is not a jew, who is one in outward appearance and conformity[u], nor is that the circumcision, which renders a man
29 acceptable to God, which is outwardly in the flesh: But he is a jew, and one of the people of God, who is one in an inward conformity to the law: and that is the circumcision which avails a man, which is of the heart[v], according to the spiritual sense of the law, which is the purging our hearts from iniquity, by faith in Jesus Christ, and not in an external observance of the letter[x], by which a man cannot attain life; such true israelites as these, though they are judged, condemned, and rejected by men of the jewish nation, are nevertheless honoured and accepted by God.

NOTES.

28 [u] Vid. chap. ix. 6, 7. Gal. vi. 15, 16.
29 [v] St. Paul's exposition of this, see Phil. iii. 3. Col. ii. 11.
[x] "Letter," vid. ch. vii. 6. 2 Cor. iii. 6, 7, compared with 17.

SECT. III.

CHAP. III. 1—31.

CONTENTS.

IN this third chapter, St. Paul goes on to show, that the national privileges the jews had over the gentiles, in being the people of God, gave them no peculiar right, or better title to the kingdom of the Messias, than what the gentiles had. Because they, as well as the gentiles, all sinned, and, not being able to attain righteousness by the deeds of the law, more than the gentiles, justification was to be had, only by the free grace of God, through faith in Jesus Christ; so that, upon their believing, God, who is the God not of the jews alone, but also of the gentiles, accepted the gentiles, as well as the jews; and now admits all, who profess faith in Jesus Christ, to be equally his people.

To

To clear his way to this, he begins, with removing an objection of the jews, ready to say: "if it be so, as you have told us "in the foregoing section, that it is the circumcision of the heart "alone that availeth, what advantage have the jews, who keep to "the circumcision of the flesh, and the other observances of the "law, by being the people of God?" To which he answers, that the jews had many advantages above the gentiles; but yet that, in respect of their acceptance with God under the gospel, they had none at all. He declares that both jews and gentiles are sinners, both equally uncapable of being justified by their own performances: that God was equally the God, both of jews and gentiles, and out of his free grace justified those, and only those, who believed, whether jews, or gentiles.

TEXT.

1 WHAT advantage then hath the jew? or what profit is there of circumcision?
2 Much every way: chiefly, because that unto them were committed the oracles of God.
3 For what if some did not believe? shall their unbelief make the faith of God without effect?

PARAPHRASE.

1 IF it be thus, that circumcision, by a failure of obedience to the law, becomes uncircumcision; and that the gentiles, who keep the righteousness, or moral part of the law, shall judge the jews, that transgress the law; what advantage have the jews? or what profit is there of circumcision? I answer,
2 Much every way[a]; chiefly, that God, particularly present amongst them, revealed his mind and will, and engaged himself in promises to them, by Moses and other his prophets, which oracles they had, and kept amongst them, whilst the rest of mankind had no such communication with the Deity, had no revelation of his purposes of mercy to mankind, but were,
3 as it were, without God in the world. For, though some of the jews, who had the promises of the Messias, did not believe in him, when he came, and so did not receive the righteousness, which is by faith in Jesus Christ; yet their unbelief cannot render the faithfulness and truth of God of no effect, who had promised to be a God to Abraham and his seed after him,

NOTE.

2 [a] A list of the advantages, the jews had over the gentiles, he gives, chap. ix. 4, 5, but here mentions only one of them, that was the most proper to his present purpose.

TEXT.

4 God forbid! yea, let God be true, but 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 righteouſneſs of God, what ſhall we ſay? Is God unrighteous, who taketh vengeance? (I ſpeak as a man)
6 God forbid! for then, how ſhall God judge the world?
7 For, if the truth of God hath more abounded, through my lye, unto his glory; why yet am I alſo judged as a ſinner?

PARAPHRASE.

4 him, and bleſs them to all generations [b]. No, by no means. God forbid, that any one ſhould entertain ſuch a thought! Yea, let God be acknowledged to be true, and 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 you will ſay farther, if it be ſo, that our ſinfulneſs commendeth the righteouſneſs of God, ſhown in keeping his word [c] given to our forefathers, what ſhall I ſay, is it not injuſtice in God to puniſh us for it, and caſt us off? (I muſt be underſtood to ſay this, in the perſon of a carnal man, pleading for
6 himſelf) God forbid! For if God be unrighteous, how ſhall
7 he judge the world [d]? For [e], if the truth and veracity of God hath

NOTES.

3 [b] How this was made good, St. Paul explains more at large in the following chapter, and chap. ix. 6—13.

5 [c] That, by "the righteouſneſs of God," St. Paul here intends God's faithfulneſs, in keeping his promiſe of ſaving believers, gentiles as well as jews, by righteouſneſs through faith in Jeſus Chriſt, is plain, ver. 4, 7, 26. St. Paul's great deſign here, and all through the eleven firſt chapters of this epiſtle, being to convince the Romans, that God purpoſed, and in the Old Teſtament declared, that he would receive and ſave the gentiles, by faith in the Meſſias, which was the only way, whereby jews, or gentiles (they being all ſinners, and equally deſtitute of righteouſneſs by works) were to be ſaved.

This was a doctrine, which the jews could not bear, and therefore the apoſtle here, in the perſon of a jew, urges, and, in his own perſon, anſwers their objections againſt it, confirming to the Romans the veracity and faithfulneſs of God, on whom they might, with all aſſurance, depend, for the performance of whatever he ſaid.

6 [d] This, which is an argument in the mouth of Abraham, Gen. xviii. 25, St. Paul very appoſitely makes uſe of, to ſtop the mouths of the blaſphemous jews.

7 [e] "For." This particle plainly joins what follows, in this and the next verſe, to "vengeance" in the 5th verſe, and ſhows it to be, as it is, a continuation of the objection begun in that verſe; why St. Paul broke it into pieces, by intruding the 6th verſe into the middle of it, there is a very plain reaſon. In the objection there were two things to be corrected; firſt, the charging God with unrighteouſneſs, which as ſoon as mentioned, it was a becoming interruption of St. Paul, to quaſh immediately, and to ſtop the jews mouths, with the words

TEXT.

8 And not rather (as we be ſlanderouſly reported, and as ſome affirm that we ſay) "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 proved both jews and gentiles, that they are all under ſin:

PARAPHRASE.

hath the more appeared to his glory, by reaſon of my lye[f], i.e. my ſin, why yet am I condemned for a ſinner, and puniſhed
8 for it? Why rather ſhould not this be thought a right conſequence, and a juſt excuſe? Let us do evil that good may come of it, that glory may come to God by it. This[g] ſome maliciouſly and ſlanderouſly report us chriſtians to ſay, for which they deſerve, and will from God receive, puniſhment, as they deſerve.

9 Are we jews, then, in any whit a better condition than the gentiles[h]? Not at all. For I have already[i] brought a charge of guilt and ſin, both againſt jews and gentiles, and urged that there is not one of them clear, which I ſhall prove now

NOTES.

words of Abraham. 2dly, The other thing, in the objection, was a falſe calumny upon the chriſtians, as if they, preaching juſtification by free grace, ſaid, "Let us do evil that good may come of it." To which the apoſtle's anſwer was the more diſtinct, being ſubjoined to that branch, ſeparated from the other.

f "Lye." The ſenſe of the place makes it plain, that St. Paul, by lye, here means ſin in general, but ſeems to have uſed the word lye, as having a more forcible and graceful antitheſis to the truth of God, which the objection pretends to be thereby illuſtrated.

8 g "Some." It is paſt doubt that theſe were the jews. But St. Paul, always tender towards his own nation, forbears to name them, when he pronounces this ſentence, that their caſting-off and deſtruction now at hand, for this ſcandal and other oppoſition to the chriſtian religion, was juſt.

9 h Having, in the ſix foregoing verſes, juſtified the truth of God, notwithſtanding his caſting off the jews, and vindicated the doctrine of grace, againſt the cavils of the jews, which two objections of theirs came naturally in his way, the apoſtle takes up, here again, the jews queſtion propoſed, ver. 1, and argues it home to the caſe in hand. Τί ἔν προεχόμεθα; being but the ſame with Τί ἔν τὸ περισσὸν τοῦ Ἰουδαίου; ver. 1. "Have jews, then, any preference "in the kingdom of the Meſſias?" To which he anſwers, "No, not at all." That this is the meaning, is viſible from the whole chapter, where he lays both jews and gentiles in an equal ſtate, in reference to juſtification.

i "Already," viz. chap. ii. 3, where St. Paul, under the gentler compellation of, "O man," charges the jews to be ſinners, as well as the gentiles: and ver. 17—24. ſhows, that, by having the law, they were no more kept from being ſinners, than the gentiles were, without the law. And this charge

 againſt

TEXT.

10 As it is written, There is none righteous, no not one:
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 Their throat is an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps is under their lips;
14 Whoſe mouth is full of curſing and bitterneſs.
15 Their feet are ſwift to ſhed blood.
16 Deſtruction and miſery are in their ways:
17 And the way of peace have they not known.
18 There is no fear of God before their eyes.
19 Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law; that every mouth may be ſtopped, and all the world may become guilty before God.
20 Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin.

PARAPHRASE.

10 now againſt you jews; For it is written, There is none righ-
11 teous, no not one: There is none that underſtandeth, there is
12 none that ſeeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that
13 doth good, no, not one. Their throat is an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps
14 is under their lips; Whoſe mouth is full of curſing and bitter-
15 16 neſs. Their feet are ſwift to ſhed blood: Deſtruction and
17 miſery are in their ways: And the way of peace have they
18 not known. There is no fear of God before their eyes.
19 This is all ſaid in the ſacred book of our law[k]; and what is ſaid there, we know is ſaid to the jews, who are under the law, that the mouth of every jew, that would juſtify himſelf, might be ſtopped, and all the world, jews as well as gentiles, may be forced to acknowledge themſelves guilty before God.
20 From whence it is evident, that by his own performances, in obedi-

NOTES.

againſt them, that they were ſinners, he here proves againſt them, from the teſtimony of their own ſacred books, contained in the Old Teſtament.

19 [k] The law here ſignifies the whole Old Teſtament, which containing revelations from God, in the time of the law, and being, to thoſe under the law, of divine authority, and a rule, as well as the law itſelf, it is ſometimes in the New Teſtament called the law; and ſo our Saviour himſelf uſes the term law, John x. 34. The meaning of St. Paul here is, that the declarations of God, which he had cited out of the Old Teſtament, were ſpoken of the jews, who were under the diſpenſation of the Old Teſtament, and were, by the word of God to them, all of them pronounced ſinners.

TEXT.

21 But now the righteousness of God, without the law, is manifested, being witnessed by the law and the prophets;
22 Even the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe; for there is no difference:
23 For all have sinned, and come short of the glory of God;
24 Being justified freely by his grace, through the redemption that is in Jesus Christ:

PARAPHRASE.

obedience to a law[l], no[m] man can attain to an exact conformity to the rule of right, so as to be righteous in the sight of God. For by law, which is the publishing the rule with a penalty, we are not delivered from the power of sin, nor can it help men to righteousness[n], but by law we come experimentally to know sin, in the force and power of it, since we find it prevail upon us, notwithstanding the punishment of
21 death is, by the law, annexed to it[o]. But the righteousness of God, that righteousness which he intended, and will accept, and is a righteousness not within the rule and rigour of law, is now made manifest, and confirmed by the testimony of the law and the prophets, which bear witness of this truth, that Jesus is the Messias, and that it is according to his purpose and
22 promise, That the righteousness of God, by faith in Jesus the Messias, is extended to, and bestowed on all who believe in
23 him[p], (for there is no difference between them. They have all, both jews and gentiles, sinned, and fail of attaining that
24 glory[q] which God hath appointed for the righteous) Being made

NOTES.

20 [l] Ἐξ ἔργων νόμου, I should render, "by deeds of law," i. e. by actions of conformity to a law requiring the performance of the δικαίωμα Θεοῦ, the right rule of God (mentioned, chap. i. 32.) with a penalty annexed, "no "flesh can be justified:" but every one, failing of an exact conformity of his actions to the immutable rectitude of that eternal rule of right, will be found unrighteous, and so incur the penalty of the law. That this is the meaning of ἔργα νόμου, is evident, because the apostle's declaration here is concerning all men, πᾶσα σάρξ. But we know the heathen world were not under the law of Moses: and accordingly St. Paul does not say, ἐξ ἔργων τοῦ νόμου, "by the deeds "of the law," but ἐξ ἔργων νόμου, "by deeds of law." Though in the foregoing and following verse, where he would specify the law of Moses, he uses the article with νόμος three times.

[m] "No man." St. Paul uses here the word flesh, for man, emphatically, as that wherein the force of sin is seated. Vid. chap. vii. 14, 18. and viii. 13.

[n] The law cannot help men to righteousness. This, which is but implied here, he is large and express in, chap. vii. and is said expressly, chap. viii. 3. Gal. iii. 21.

[o] Chap. vii. 13.

22 [p] Vid. chap. x. 12. Gal. iii. 22—28.

23 [q] Here the glory, that comes from God, or by his appointment, is called, "the glory of God," as the righteousness, which comes from him, or by his appointment, is called, "the righteousness of God," chap. i. 17. and the rule of moral rectitude, which has God for its author, or is appointed by him, is

TEXT.

25 Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

PARAPHRASE.

made righteous gratis, by the favour of God, through the
25 redemption [r] which is by Jesus Christ; Whom God hath set forth to be the propitiatory, or mercy-seat [s] in his own blood [t], for

NOTES.

called δικαίωμα Θεοῦ, chap. i. 32. That this is the glory here meant, vid. chap. ii. 7, 10. In the same sense the glory of God is used, chap. v. 2.

24 [r] Redemption signifies deliverance, but not deliverance from every thing, but deliverance from that, to which a man is in subjection, or bondage. Nor does redemption by Jesus Christ import, there was any compensation made to God, by paying what was of equal value, in consideration whereof they were delivered; for that is inconsistent with what St. Paul expressly says here, viz. that sinners are justified by God gratis, and of his free bounty. What this redemption is, St. Paul tells us, Eph. i. 7. Col. i. 14. even the forgiveness of sins. But if St. Paul had not been so express in defining what he means by redemption, they yet would be thought to lay too much stress upon the criticism of a word, in the translation, who would thereby force from the word, in the original, a necessary sense, which it is plain it hath not. That redeeming, in the sacred scripture language, signifies not precisely paying an equivalent, is so clear, that nothing can be more. I shall refer my reader to three or four places amongst a great number, Exod. vi. 6. Deut. vii. 8. and xv. 12, and xxiv. 18. But if any one will, from the literal signification of the word in English, persist in it, against St. Paul's declarations, that it necessarily implies an equivalent price paid, I desire him to consider to whom: and that, if we will strictly adhere to the metaphor, it must be to those, whom the redeemed are in bondage to, and from whom we are redeemed, viz. sin and Satan. If he will not believe his own system for this, let him believe St. Paul's words, Tit. ii. 14, "Who gave himself for us, that he might redeem us from all iniquity." Nor could the price be paid to God, in strictness of justice (for that is made the argument here;) unless the same person ought, by that strict justice, to have both the thing redeemed, and the price paid for its redemption. For it is to God we are redeemed, by the death of Christ, Rev. v. 9, "Thou wast slain and hast redeemed us to God by thy blood."

25 [s] Ἱλαστήριον, signifies propitiatory, or mercy-seat, and not propitiation, as Mr. Mede has rightly observed upon this place, in his discourse on God's house, § 1.

[t] The Alexandrine copy omits the words διὰ πίστεως, "by faith:" which seems comformable to the sense of the apostle here: he says, that God hath set forth Christ to be the propitiatory in his blood. The atonement, under the law, was made by blood, sprinkled on the propitiatory or mercy seat, Lev. xvi. 14. Christ, says St. Paul here, is now set out, and shown by God, to be the real propitiatory, or mercy-seat, in his own blood; see Heb. ix. 25, 26, where the sacrifice of himself is opposed to the blood of others. God hath set him out to be so, to declare his righteousness; the mercy-seat being the place, wherein God spake and declared his pleasure, Exod. xxv. 22. Numb. xvii. 8, 9. And it was there, where God always appeared, Lev. xvi. 2. It was the place of his presence, and therefore he is said to dwell between the cherubims, Psal. lxxx. 1. 2 Kings xix. 15. For between the cherubims was the mercy-seat. In all which respects our Saviour, who was the antitype, is properly called the propitiatory.

TEXT.

26 To declare, I ſay, at this time his righteouſneſs; that he might be juſt, and the juſtifier of him which believeth in Jeſus.

PARAPHRASE.

for the manifeſtation of his [God's] righteouſneſs [u], by paſſing over [w] their tranſgreſſions, formerly committed, which he hath bore with hitherto, ſo as to withhold his hand from caſting off
26 the nation of the jews, as their paſt ſins deſerved. For the manifeſting of his righteouſneſs [x] at this time [y], that he might be juſt, in keeping his promiſe, and be the juſtifier of every one, not who is of the jewiſh nation, or extraction, but of the faith

NOTES.

[u] Δικαιοσύνη, "righteouſneſs," ſeems to be uſed here, in the ſame ſenſe it is ver. 5, for "the righteouſneſs of God," in keeping his word with the nation of the jews, notwithſtanding their provocations. And indeed, with the following words of this verſe, contains in it a farther anſwer to the jews inſinuation, of God's being hard to their nation, by ſhowing that God had been very favourable to them, in not caſting them off, as they had deſerved, till, according to his promiſe, he had ſent them the Meſſias, and they had rejected him.

[w] Διὰ τὴν πάρεσιν, "by paſſing over." I do not remember any place where πάρεσις ſignifies remiſſion, or forgiveneſs, but paſſing by, or paſſing over, as our tranſlation has it in the margin, i. e. over-looking, or as it were, not minding; in which ſenſe, it cannot be applied to the paſt ſins of private perſons, for God neither remits, nor paſſes them by, ſo as not to take notice of them. But this πάρεσις τῶν προγεγονότων ἁμαρτημάτων, paſſing over paſt ſins, is ſpoken nationally, in reſpect of the people of the jews; who, though they were a very ſinful nation, as appears by the places here brought againſt them by St. Paul, yet God paſſed by all that, and would not be hindered by their paſt ſinfulneſs from being juſt, in keeping his promiſe, in exhibiting to them Chriſt, the propitiatory. But, though he would not be provoked by their paſt ſins, ſo as to caſt them off from being his people, before he had ſent them the promiſed Meſſias, to be their Saviour; yet, after that, when, at the due time, he had manifeſted his righteouſneſs to them, "that he might be juſt, and the juſtifier of thoſe who believe in Jeſus," he no longer bore with their ſinful obſtinacy; but, when they rejected the Saviour (whom he had ſent, according to his promiſe) from being their King, God rejected them from being his people, and took the gentiles into his church, and made them his people, jointly and equally with the few believing jews. This is plainly the ſenſe of the apoſtle here, where he is diſcourſing of the nation of the jews, and their ſtate, in compariſon with the gentiles; not of the ſtate of private perſons. Let any one without prepoſſeſſion attentively read the context, and he will find it to be ſo.

26 [x] Δικαιοσύνης αὐτοῦ, "his righteouſneſs," is here to be underſtood in both ſenſes, in which St. Paul had uſed it before, in this chapter, viz. ver. 5. and 22. as it is manifeſted by St. Paul's explaining of it himſelf, in theſe words immediately following: "that he might be juſt, and the juſtifier of him who believeth in Jeſus," which are the two ſenſes, wherein the righteouſneſs of God is uſed.

[y] "At this time," viz. The fulneſs of time, according to his promiſe,

TEXT.

27 Where is boasting then? it is excluded. By what law? of works? nay: but by the law of faith.
28 Therefore we conclude, 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.
30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

PARAPHRASE.

27 faith [z] in Jesus Christ. What reason, then, have you jews to glory [a], and set yourselves so much above the gentiles, in judging them, as you do? None at all: boasting is totally excluded. By what law? By the law of works? No, but
28 by the law of faith. I conclude therefore [b], that a man is
29 justified by faith, and not by the works of the law [c]. Is God the God of the jews only, and not of the gentiles
30 also? Yea, certainly of the gentiles also? Since the time is come that God is no longer one to the jews, and another to the gentiles, but he is now become one and the same [d] God to them all, and will justify the jews by

NOTES.

z Τὸν ἐκ πίστεως Ἰησοῦ, if this phrase had been translated, him that is of the faith of Jesus, as it is chap. iv. 16. and Gal. iii. 7, rather than him which believeth in Jesus, it would better have expressed the apostle's meaning here, which was to distinguish οἱ ἐκ πίστεως, those who are of faith, from οἱ ἐκ περιτομῆς, or οἱ ἐκ νόμου, those who are of the circumcision, or those who are of the law, speaking of them, as of two sorts, or races of men, of two different extractions. To understand this place fully, let any one read chap. iv. 12—16. Gal. iii. 7—10, where he will find the apostle's sense more at large.

27 a The glorying here spoken of, is that of the jews, i. e. their judging of the gentiles, and their contempt of them, which St. Paul had before in several places taken notice of. And here, to take down their pride and vanity, he tells them, it is wholly excluded by the gospel, wherein God, who is the God of the gentiles, as well as of the jews, justifieth by faith alone the jews as well as the gentiles, since no man could be justified by the deeds of the law. This seems to be said to the converted jews, to stop their thinking that they had any advantage over the gentiles under the gospel. No, says he, the gospel which is the law of faith lays you equal with the gentiles, and you have no ground to assume any thing to yourselves, or set yourselves above them, now under the Messias. This, and all the rest to this purpose in this epistle, is said to establish the converted Romans in their title to the favour of God, equally with the jews, in the gospel, and to fortify them against any disturbance that might be given them by the pretending jews, which is the principal design of this epistle, as we have already observed.

28 b "Therefore." This inference is drawn from what he had taught, ver. 23.

c Vid. Acts xiii. 39. chap. viii. 3. Gal. ii. 16.

30 Ἐπείπερ εἷς ὁ Θεός, "since God is one." He that will see the force of St. Paul's reasoning here, must look to Zachary xiv. 9, from whence these words are

TEXT.

31 Do we then make void the law through faith? God forbid: yea, we eſtabliſh the law.

PARAPHRASE.

by faith, and the gentiles alſo through faith, who, by the law of Moſes, were heretofore ſhut out [c] from being the people of
31 God. Do we then make the law [f] inſignificant, or uſeleſs, by our doctrine of faith? By no means: but, on the contrary, we eſtabliſh [g] and confirm the law.

NOTES.

are taken, where the prophet ſpeaking of the time, when the Lord ſhall be King over all the earth, and not barely over the little people, ſhut up in the land of Canaan, he ſays, "in that day there ſhall be one Lord," i. e. God ſhall not be, as he is now, the God of the jews alone, whom only he hath known, of all the people of the earth: but he ſhall be the God of the gentiles alſo, the ſame merciful, reconciled God to the people of all nations. This prophecy the jews underſtood of the times of the Meſſias, and St. Paul here preſſes them with it.

c It was impoſſible for remote nations to keep the law of Moſes, a great part of the worſhip, required by it, being local, and confined to the temple at Jeruſalem.

31 f Νόμον, "law," is here repeated twice, without the article; and it is plain that by it St. Paul does not mean preciſely the Moſaical law, but ſo much of it as is contained in the natural and eternal rule of right, mentioned chap. i. 33. and xi. 26. and is again by a poſitive command re-enacted and continued as a law under the Meſſias, vid. Mat. xxviii. 20.

g "Eſtabliſh." The doctrine of juſtification by faith neceſſarily ſuppoſeth a rule of righteouſneſs, which thoſe, who are juſtified by faith, come ſhort of; and alſo a puniſhment incurred, from which they are ſet free, by being juſtified: and ſo this doctrine eſtabliſhes a law; and accordingly the moral part of the law of Moſes, that δικαίωμα τοῦ Θεοῦ, as the apoſtle calls it in the place above quoted, chap. i. 32, is enforced again, by our Saviour and the apoſtles, in the goſpel, with penalties annexed to the breach of it.

SECT. IV.

CHAP. IV. 1—25.

CONTENTS.

ST. Paul having, in the foregoing ſection, cut off all glorying from the jews upon the account of their having the law, and ſhown, that that gave them no manner of title or pretence to be

the people of God, more than the gentiles under the Meſſias, and ſo they had no reaſon to judge, or exclude the gentiles, as they did; he comes here to prove that their lineal extraction from their father Abraham gave them no better a pretence of glorying, or of ſetting themſelves upon that account above the gentiles, now, in the time of the goſpel.

1. Becauſe Abraham himſelf was juſtified by faith, and ſo had not whereof to glory; for as much as he that receiveth righteouſneſs, as a boon, has no reaſon to glory: but he that attains it by works.

2. Becauſe neither they, who had circumciſion derived down to them, as the poſterity of Abraham, nor they who had the law; but they only, who had faith, were the ſeed of Abraham, to whom the promiſe was made. And therefore the bleſſing of juſtification was intended for the gentiles, and beſtowed on them as well as on the jews, and upon the ſame ground.

TEXT.

1 WHAT ſhall we ſay then, that Abraham our father, as pertaining to the fleſh, hath found?
2 For, if Abraham were juſtified by works, he hath whereof to glory, but not before God.

PARAPHRASE.

1 WHAT then ſhall we ſay of Abraham our father, according to the fleſh [a], what has he obtained? has not
2 he found matter of glorying? Yes; if he were juſtified by works, he had matter of glorying [b], he might then have gloried over

NOTES.

1 a "Our father, according to the fleſh." St. Paul ſpeaks here, as lineally deſcended from Abraham, and joins himſelf therein, with the reſt of his nation, of whom he calls Abraham the father, according to the fleſh, to diſtinguiſh the jews by birth, from thoſe, who were Abraham's ſeed according to the promiſe, viz. thoſe, who were of the faith of Abraham, whether jews, or gentiles, a diſtinction, which he inſiſts on, all through this chapter.

2 b Κάυχημα, tranſlated here, "glorying," I take to ſignify the ſame with καυχᾶσαι, tranſlated "boaſting," chap. ii. 17, 23. in which places it is uſed to ſignify the jews valuing themſelves, upon ſome national privileges, above the reſt of the world, as if they had thereby ſome peculiar right to the favour of God, above other men. This the jewiſh nation, thinking themſelves, alone, to have a title to be the people of God, expreſſed, in their judging the gentiles, whom they deſpiſed, and looked on as unworthy and uncapable to be received into the kingdom of the Meſſias, and admitted into fellowſhip with their nation, under the goſpel. This conceit of theirs St. Paul oppoſes here, and makes it his buſineſs to ſhow the falſhood and groundleſſneſs of it, all through the eleven firſt chapters of this epiſtle. I aſk, whether it would not help the Engliſh reader the better to find and purſue the ſenſe of St. Paul, if the Greek term were every-where rendered by the ſame Engliſh word? whether "boaſting," or "glorying," I think of no great conſequence, ſo one of them be kept to.

TEXT.

3 For what ſaith the ſcripture? Abraham believed God, and it was counted unto him for righteouſneſs.
4 Now to him that worketh, is the reward not reckoned of grace, but of debt.
5 But to him that worketh not, but believeth on him, that juſtifieth the ungodly, 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, 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 reckoned to Abraham for rightcouſneſs.

PARAPHRASE.

over the reſt of the gentile world, in having God for his God, and he and his family being God's people; but he had no ſub-
3 ject of glorying before God, As it is evident from ſacred ſcripture, which telleth us, that Abraham believed God, and it
4 was counted to him for righteouſneſs. Now there had been no need of any ſuch counting, any ſuch allowance, if he had attained righteouſneſs by works of obedience, exactly conformable, and coming up, to the rule of righteouſneſs. For what reward a man has made himſelf a title to, by his performances, that he receives as a debt that is due, and not as a gift of
5 favour. But to him, that by his works attains not righteouſneſs, but only believeth on God, who juſtifieth him, being ungodly[c], to him juſtification is a favour of grace: becauſe his believing is accounted to him for righteouſneſs, or perfect
6 obedience. Even as David ſpeaks of the bleſſedneſs of the man, to whom God reckoneth[d] righteouſneſs without works,
7 Saying, "Bleſſed are they whoſe iniquities are forgiven, and
8 "whoſe ſins are covered. Bleſſed is the man to whom the
9 "Lord will not reckon ſin." Is this bleſſedneſs then upon the

NOTES.

5 [c] Τὸν ἀσεβῆ, "him being ungodly." By theſe words St. Paul plainly points out Abraham, who was ἀσεβὴς, "ungodly," i. e. a gentile, not a worſhipper of the true God, when God called him. Vid. note, ch. i. 18.

6 [d] Λογίσεται, "reckoneth." What this imputing or reckoning of righteouſneſs is, may be ſeen in ver. 8, viz. the not reckoning of ſin to any one, the not putting ſin to his account: the apoſtle, in theſe two verſes, uſing theſe two expreſſions, as equivalent. From hence the expreſſion, of blotting out of iniquity, ſo frequently uſed in ſacred ſcripture, may be underſtood, i. e. ſtriking it out of the account. Λογίσεσθαι ſignifies to reckon, or account, and, with a dative caſe, to put to any one's account; and accordingly, ver. 3, 4, 5, it is tranſlated, counted, or reckoned; which word, for the ſake of Engliſh readers, I have kept to in this, and ver. 9, 10, and 11.

TEXT.

10 How was it, then, reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.
11 And he received a sign of circumcision, a seal of the righteousness of the faith, which he had, being yet uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:
12 And the father of circumcision to them, who are not of the circumcision only, but 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

PARAPHRASE.

the circumcised only, or upon the uncircumcised also? for we say that faith was reckoned to Abraham for righteousness.
10 When, therefore, was it reckoned to him? when he was in circumcision, or in uncircumcision? not in circumcision, but
11 in uncircumcision. For he received the sign of circumcision, a seal of the righteousness of the faith, which he had, being yet uncircumcised [c], that he might be the father of all those who believe, being uncircumcised, that righteousness might be
12 reckoned to them also; And the father of the circumcised, that righteousness might be reckoned, not to those who were barely of the circumcision, but to such of the circumcision, as did also walk in the steps of the faith of our father Abraham,
13 which he had, being uncircumcised [f]. For the promise,

NOTES.

11 [c] See Gen. xvii. 11.

11, 12 [f] What righteousness reckoned to any one, or as it is usually called, imputed righteousness, is, St. Paul explains, ver. 6—8. Whom this blessing belongs to, he inquires, ver. 9, and here, ver. 11, and 12, he declares, who are the children of Abraham, that from him inherit this blessing; ver. 11, he speaks of the gentiles, and there shows that Abraham, who was justified by faith, before he was circumcised, (the want whereof, the jews looked on as a distinguishing mark of a gentile) was the father of all those, among the gentiles, who should believe, without being circumcised. And here, ver. 12. he speaks of the jews, and says, that Abraham was their father; but not that all should be justified, who were only circumcised: but those, who, to their circumcision, added the faith of Abraham, which he had, before he was circumcised. That which misled those, who mistook the sense of St. Paul here, seems to be, their not observing that τοῖς ἐκ ἐκ περιτομῆς is referred to, and governed by εἰς τὸ λογισθῆναι, which must be supposed repeated here, after πατέρα περιτομῆς. Or else the apostle's sense and argument will not stand in its full force, but the antithesis will be lost, by preserving of which the sense runs thus: and the father of the circumcised, that righteousness might be imputed to those who, &c. Another thing, very apt to mislead them, was the joining of μόνον only, to ἐκ not, as if it were ἐ μόνον τοῖς, not only those who are of the circumcision; whereas it should be understood, as it stands joined to περιτομῆς, and so περιτομῆς μόνον are best translated barely circumcision, and the apostle's sense runs thus; "that he might be the father of the gentiles that "believe,

TEXT.

Abraham, or to his ſeed, through the law, but through the righteouſneſs of faith.

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.

PARAPHRASE.

miſes, that he ſhould be poſſeſſor of the world, was not that Abraham, and thoſe of his ſeed, who were under the law, ſhould, by virtue of their having and owning the law, be poſſeſſed of it; but by the righteouſneſs of faith, whereby thoſe who were, without the law, ſcattered all over the world, beyond the borders of Canaan, became his poſterity, and had him for their father[h], and inherited the bleſſing of juſtification by faith.

14 For, if they only who had the law of Moſes given them, were heirs of Abraham, faith is made void and uſeleſs[i], it receiving no benefit of the promiſe, which was made to the heirs of Abraham's faith, and ſo the promiſe becomes of no effect.

15 Becauſe the law procures them not juſtification[k], but renders them liable to the wrath and puniſhment of God[l], who, by the law, has made known to them what is ſin, and what puniſhment

NOTES.

"believe, though they be not circumciſed, that righteouſneſs might be imputed to them alſo: and the father of the jews, that righteouſneſs might be imputed, not to them who have circumciſion only, but to them who alſo walk in the ſteps of the faith of our father Abraham, which he had being uncircumciſed." In which way of underſtanding this paſſage, not only the apoſtle's meaning is very plain, eaſy, and coherent; but the conſtruction of the Greek exactly correſponds to that of ver. 11, and is genuine, eaſy, and natural, which any other way will be very perplexed.

13 g The promiſe, here meant, is that which he ſpeaks of ver. 11, whereby Abraham was made the father of all that ſhould believe, all the world over; and, for that reaſon, he is called κληρόνομον κόσμου, "heir, or lord of the world." For the believers, of all nations of the world, being given to him for a poſterity, he becomes, thereby, lord and poſſeſſor (for ſo heir amongſt the Hebrews ſignified) of the world. For it is plain, the apoſtle, in this verſe, purſues the argument he was upon, in the two former. And it is alſo plain, that St. Paul makes circumciſion to be the ſeal of the promiſe made to Abraham, Gen. xii. as well as of that made to him, Gen. xvii. and ſo both theſe to be but one covenant, and that of ch. xvii. to be but a repetition and farther explication of the former, as is evident from this chapter, compared with Gal iii. In both which the apoſtle argues, that the gentiles were intended to be juſtified, as well as the jews; and that both jews and gentiles, who are juſtified, are juſtified by faith, and not by the works of the law.

h Gal. iii. 7.

14 i See Gal. iii. 18.

15 k Ch. viii. 3. Gal. iii. 21.

l See ch. iii. 19, 20. and v. 10, 13, 20. and vii. 7, 8, 10. 1 Cor. xv. 56. Gal. iii. 19. John ix. 41. and xv. 22.

TEXT.

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 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, according to that which was spoken, "So shall thy seed be."

19 And being not weak in faith, he considered not his own body now

PARAPHRASE.

ment he has annexed to it. For there is no incurring wrath, or punishment, where there is no law that says any thing
16 of it[m]: Therefore the inheritance[n] is of faith, that it might be merely of favour, to the end that the promise might be sure to all the seed of Abraham; not to that part of it only, which has faith, being under the law; but to that part also, who, without the law, inherit the faith of Abraham, who is the father of us all who believe, whether jews or gentiles,
17 (As it is written[o], "I have made thee a father of many nations.") I say the father of us all (in the account of God, whom he believed, and who accordingly quickened the dead, i. e. Abraham and Sarah, whose bodies were dead: and calleth
18 things that are not, as if they were[p]:) Who without any hope, which the natural course of things could afford, did in hope believe, that he should become the father of many nations, according to what God had spoken, by God's showing him the
19 stars of heaven, saying, So shall thy seed be. And being firm and

NOTES.

m Οὗ οὐκ ἔστιν νόμος, οὐδὲ παράβασις, of that, concerning which there is no law, with the sanction of a punishment annexed, there can be no transgression, incurring wrath or punishment. Thus it may be rendered, if we read οὗ with an aspiration as some do. But whether it be taken to signify where, or whereof, the sense will be the same. Παράβασις here, to make St. Paul's argument of force, must signify such a transgression, as draws on the transgressor wrath and punishment, by the force and sanction of a law. And so the apostle's proposition is made good, that it is the law alone, that exposes us to wrath, and that is all the law can do, for it gives us no power to perform.

16 n The grammatical construction does not seem much to favour "inheritance," as the word to be supplied here, because it does not occur in the preceding verses. But he, that observes St. Paul's way of writing, who more regards things, than forms of speaking, will be satisfied, that it is enough that he mentioned "heirs," ver. 13, and 14, and that he does mean inheritance here, Gal. iii. 18, puts it past doubt.

17 o See Gen. xvii. 16.

p Gen. xvi. 5.

TEXT.

dead, when he was about an 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:
21 And being fully persuaded, that what he had promised, he was able also to perform.
22 And, therefore, it was imputed to him for righteousness.
23 Now it was not written for his sake alone, that it was imputed to him;
24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead,
25 Who was delivered for our offences, and was raised again for our justification.

PARAPHRASE.

and unshaken in his faith, he regarded not his own body, now dead, he being about an hundred years old; nor the deadness
20 of Sarah's womb; He staggered not at the promise of God, through unbelief, but was strong in faith, thereby giving glory
21 to God; By the full persuasion he had, that God was able to
22 perform what he had promised: And therefore it was ac-
23 counted to him for righteousness. Now this, of its being
24 reckoned to him, was not written for his sake alone, But for ours also, to whom faith also will be reckoned for righteousness, viz. to as many as believe in him, who raised Jesus our
25 Lord from the dead[q], Who was delivered to death for our offences[r], and was raised again for our[s] justification.

NOTES.

24 [q] St. Paul seems to mention this here, in particular, to show the analogy between Abraham's faith, and that of believers, under the gospel: see ver. 17.

25 [r] See Rom. iii. 25. and v. 6, 10. Eph. i. 7, 11, 14. and v. 2. Col. i. 14, 20—22. 1 Tim. ii. 6. Tit. ii. 14.

[s] 1 Cor. xv. 17. I have set down all these texts out of St. Paul, that in them might be seen his own explication of what he says here, viz. that our Saviour, by his death, atoned for our sins, and so we were innocent, and thereby freed from the punishment due to sin. But he arose again to ascertain to us eternal life, the consequence of justification; for the reward of righteousness is eternal life, which inheritance we have a title to, by adoption in Jesus Christ. But, if he himself had not that inheritance, if he had not rose into the possession of eternal life, we who hold by and under him, could not have risen from the dead, and so could never have come to be pronounced righteous, and to have received the reward of it, everlasting life. Hence St. Paul tells us, 1 Cor. xv. 17, that "if Christ be not raised, our faith is vain, we are yet in "our sins," i. e. as to the attainment of eternal life, it is all one as if our sins were not forgiven. And thus he rose for our justification, i. e. to assure to us eternal life, the consequence of justification. And this I think is confirmed by our Saviour in these words, "because I live, ye shall live also," John xiv. 19.

SECT.

SECT. V.

CHAP. V. 1—11.

CONTENTS.

ST. Paul, in the foregoing chapters, has examined the glorying of the jews, and their valuing themſelves ſo highly above the gentiles, and ſhown the vanity of their boaſting in circumciſion and the law, ſince neither they, nor their father Abraham, were juſtified, or found acceptance with God, by circumciſion, or the deeds of the law: and therefore they had no reaſon ſo as they did to preſs circumciſion and the law on the gentiles, or exclude thoſe, who had them not, from being the people of God, and unfit for their communion, in and under the goſpel. In this ſection, he comes to ſhow what the convert gentiles, by faith, without circumciſion, or the law, had to glory in, viz. the hope of glory, ver. 2. their ſufferings for the goſpel, ver. 3. And God as their God, ver. 11. In theſe three it is eaſy to obſerve the thread and coherence of St. Paul's diſcourſe here, the intermediate verſes (according to that abounding with matter and overflowing of thought, he was filled with) being taken up with an accidental train of conſiderations, to ſhow the reaſon they had to glory in tribulations.

TEXT.

1 THEREFORE being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt:
2 By whom alſo we have acceſs, by faith, into this grace, wherein we ſtand, and rejoice in hope of the glory of God.

PARAPHRASE.

1 THEREFORE, being juſtified by faith, we [a] have peace
2 with God, through our Lord Jeſus Chriſt, By whom we have had admittance, through faith, into that favour, in which we

NOTE.

1 [a] "We," i. e. we gentiles that are not under the law. It is in their names, that St. Paul ſpeaks, in the three laſt verſes of the foregoing chapter, and all through this ſection, as is evident from the illation here, "therefore, being juſtified by faith, we." It being an inference, drawn from his having proved, in the former chapter, that the promiſe was not to the jews alone, but to the gentiles alſo; and that juſtification was, not by the law, but by faith, and conſequently deſigned for the gentiles, as well as the jews.

TEXT.

3 And not only ſo, but we glory in tribulations alſo, knowing that tribulation worketh patience;
4 And patience, experience; and experience, hope;
5 And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts, by the Holy Ghoſt, which is given unto us.
6 For, when we were yet without ſtrength, in due time Chriſt died for the ungodly.
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 towards us, in that, while we were yet ſinners, Chriſt died for us.
9 Much more then, being now juſtified by his blood, we ſhall be ſaved from wrath through him.

PARAPHRASE.

we have ſtood, and glory [b] in the hope of the glory, which God
3 has in ſtore for us. And not only ſo, but we glory in tribu-
lation alſo, knowing that tribulation worketh patience;
4 And patience giveth us a proof of ourſelves, which furniſhes
5 us with hope; And our hope maketh not aſhamed, will not deceive us, becauſe [c] the ſenſe of the love of God is poured out into our hearts by the Holy Ghoſt, which is given unto
6 us*. For, when the gentiles were yet without ſtrength †, void of all help, or ability to deliver ourſelves, Chriſt, in the time that God had appointed and foretold, died for us, who lived without the acknowledgement and worſhip of the true
7 God †. Scarce is it to be found that any one will die for a juſt man,' if peradventure one ſhould dare to die for a good
8 man; But God recommends, and herein ſhows the greatneſs of his love [d] towards us, in that, whilſt we gentiles were a
9 maſs of profligate ſinners [e], Chriſt died for us. Much more, there-

NOTES.

2 [b] Καυχώμεθα, "we glory." The ſame word here for the convert gentiles, that he had uſed before, for the boaſting of the jews, and the ſame word he uſed, where he examined what Abraham had found. The taking notice whereof, as we have already obſerved, may help to lead us into the apoſtle's ſenſe: and plainly ſhows us here, that St. Paul, in this ſection, oppoſes the advantages the gentile converts to chriſtianity have, by faith, to thoſe the jews gloried in, with ſo much haughtineſs and contempt of the gentiles.

5 [c] "Becauſe." * The force of this inference ſeems to ſtand thus: the hope of eternal happineſs, which we glory in, cannot deceive us, becauſe the gifts of the Holy Ghoſt, beſtowed upon us, aſſure us of the love of God towards us, the jews themſelves acknowledging that the Holy Ghoſt is given to none, but thoſe who are God's own people.

8 [d] Another evidence St. Paul gives them here, of the love of God towards them, and the ground they had to glory in the hopes of eternal ſalvation, is the death of Chriſt for them, whilſt they were yet in their gentile ſtate, which he deſcribes by calling them,

6, 8 [e] † Ἀσθενεῖς, "without ſtrength;" Ἀσεβεῖς, "ungodly;" Ἁμαρτωλοὶ, "ſinners;" Ἐχθροὶ, "enemies:" theſe four epithets are given to them as gentiles,

NOTE.

gentiles, they being used by St. Paul, as the proper attributes of the heathen world, as considered in contra-distinction to the jewish nation. What St. Paul says of the gentiles, in other places, will clear this. The helpless condition of the gentile world in the state of gentilism, signified by ἀσθενεῖς, without strength, he terms, Col. ii. 13, dead in sin, a state, if any, of weakness. And hence he says to the Romans, converted to Jesus Christ, "yield yourselves unto God, as "those that are alive from the dead, and yourselves as instruments of righte-"ousness unto God, chap. vi. 13. How he describes ἀσέβειαν, ungodliness, mentioned chap. i. 18, as the proper state of the gentiles, we may see ver. 21, 23. That he thought the title ἁμαρτωλοὶ, "sinners," belonged peculiarly to the gentiles, in contra-distinction to the jews, he puts it past doubt, in these words, "we who are jews by nature, and not sinners of the gentiles," Gal. ii. 15. See also chap. vi. 17—22. And as for ἐχθροὶ, "enemies," you have the gentiles before their conversion to christianity so called, Col. i. 21. St. Paul, Eph. ii. 1—13, describes the heathen, a little more at large, but yet the parts of the character he there gives them we may find comprized in these four epithets; the ἀσθενεῖς, "weak," ver. 1, 5. the ἀσεβεῖς, "ungodly," and ἁμαρτωλοὶ, "sinners," ver. 2, 3. and the ἐχθροὶ, "enemies," ver. 11, 12.

If it were remembered that St. Paul all along, through the eleven first chapters of this epistle, speaks nationally of the jews and gentiles, as it is visible he does, and not personally, of single men, there would be less difficulty, and fewer mistakes, in understanding this epistle. This one place, we are upon, is a sufficient instance of it. For if, by these terms here, we shall understand him to denote all men personally, jews as well as gentiles, before they are savingly ingrafted into Jesus Christ, we shall make his discourse here disjointed, and his sense mightily perplexed, if at all consistent.

That there were some among the heathen as innocent in their lives, and as far from enmity to God, as some among the jews, cannot be questioned. Nay, that many of them were not ἀσεβεῖς, but σεβόμενοι, worshippers of the true God, if we could doubt of it, is manifest out of the Acts of the Apostles; but yet St. Paul, in the places above quoted, pronounces them all together, ἀσεβεῖς, or ἄθεοὶ, (for that, by these two terms, applied to the same persons, he means the same, i. e. such as did not acknowledge and worship the true God, seems plain) ungodly, and sinners of the gentiles, as nationally belonging to them, in contra-distinction to the people of the jews, who were the people of God, whilst the other were the provinces of the kingdom of Satan: Not but that there were sinners, heinous sinners among the jews: but the nation, considered as one body and society of men, disowned and declared against, and opposed itself to, those crimes and impurities, which are mentioned by St. Paul, chap. i. 24, &c. as woven into the religious and politic constitutions of the gentiles. There they had their full scope and swing, had allowance, countenance, and protection. The idolatrous nations had, by their religions, laws, and forms of government, made themselves the open votaries, and were the professed subjects of devils. So St. Paul, 1 Cor. x. 20, 21, truly calls the gods they worshipped and paid their homage to. And suitably hereunto, their religious observances, it is well known, were not without great impurities, which were of right charged upon them, when they had a place in their sacred offices, and had the recommendation of religion, to give them credit. The rest of the vices, in St. Paul's black list, which were not warmed at their altars, and fostered in their temples, were yet, by the connivance of the law, cherished in their private houses, and made a part of the uncondemned actions of common life, and had the countenance of custom to authorize them, even in the best regulated and most civilized governments of the heathen. On the contrary, the frame of the jewish commonwealth was founded on the acknowledgment and worship of the one only, true, and invisible God, and their laws required an extraordinary purity of life, and strictness of manners.

That

NOTE.

That the gentiles were ſtyled ἐχθροὶ, "enemies," in a political or national ſenſe, is plain from Eph. ii. where they are called, "aliens from the commonwealth of Iſrael, and ſtrangers from the covenant." Abraham, on the other ſide, was called, the friend of God, i. e. one in covenant with him, and his profeſſed ſubject, that owned God to the world: and ſo were his poſterity, the people of the jews, whilſt the reſt of the world were under revolt, and lived in open rebellion againſt him, vid. Iſa. xli. 8. And here in this epiſtle, St. Paul expreſly teaches, that when the nation of the jews by rejecting of the Meſſias put themſelves out of the kingdom of God, and were caſt off, from being any longer the people of God, they became enemies, and the gentile world were reconciled. See chap. xi. 15, 28. Hence St. Paul, who was the apoſtle of the gentiles, calls his performing that office, the miniſtry of reconciliation, 2 Cor. v. 18. And here in this chapter, ver. 1, the privilege, which they receive, by the accepting of the covenant of grace in Jeſus Chriſt, he tells them is this, that they have peace with God, i. e. are no longer incorporated with his enemies, and of the party of the open rebels againſt him, in the kingdom of Satan, being returned to their natural allegiance, in their owning the one, true, ſupreme God, in ſubmitting to the kingdom he had ſet up in his ſon, and being received by him, as his ſubjects. Suitably hereunto St. James, ſpeaking of the converſion of the gentiles to the profeſſion of the goſpel, ſays of it, that "God did viſit the gentiles, to take out of them a people for his name." Acts xv. 14, and ver 19, he calls the converts, thoſe who, "from among the gentiles, are turned to God."

Beſides what is to be found, in other parts of St. Paul's epiſtles, to juſtify the taking of theſe words here, as applied nationally to the gentiles, in contra-diſtinction to the children of Iſrael, that which St. Paul ſays, ver. 10, 11, makes it neceſſary to underſtand them ſo. "We," ſays he, "when we were enemies, were reconciled to God, and ſo we now glory in him, as our God." "We," here, muſt unavoidably be ſpoken in the name of the gentiles, as is plain, not only by the whole tenour of this ſection, but from this paſſage, "of glorying in God," which he mentions as a privilege now of the believing gentiles, ſurpaſſing that of the jews, whom he had taken notice of before, chap. ii. 17, as being forward to glory in God, as their peculiar right, though with no great advantage to themſelves. But the gentiles, who were reconciled now to God, by Chriſt's death, and taken into covenant with God, as many as received the goſpel, had a new and better title to this glorying, than the jews. Thoſe, that now are reconciled, and glory in God as their God, he ſays were enemies. The jews, who had the ſame corrupt nature, common to them with the reſt of mankind, are nowhere, that I know, called ἐχθροὶ, enemies, or, ἀσεβεῖς, ungodly, whilſt they publicly owned him for their God, and profeſſed to be his people. But the heathen were deemed enemies for being "aliens to the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe." There were never but two kingdoms in the world, that of God, and that of the devil; theſe were oppoſite, and, therefore, the ſubjects of the latter could not but be in the ſtate of enemies, and fall under that denomination. The revolt from God was univerſal, and the nations of the earth had given themſelves up to idolatry, when God called Abraham, and took him into covenant with himſelf, as he did afterwards the whole nation of the iſraelites, whereby they were re-admitted into his kingdom, came under his protection, and were his people and ſubjects, and no longer enemies, whilſt all the reſt of the nations remained in the ſtate of rebellion, the profeſſed ſubjects of other gods, who were uſurpers upon God's right, and enemies of his kingdom. And, indeed, if the four epithets be not taken to be ſpoken here of the gentile world, in this political and truly evangelical ſenſe, but in the ordinary, ſyſtematical notion, applied to all mankind, as belonging univerſally to every man perſonally, whether by profeſſion gentile, jew, or chriſtian, before he be actually regenerated by a ſaving faith, and an effectual thorough converſion; the illative particle "wherefore," in the beginning of

TEXT.

10 For if, when we were enemies, we were reconciled to God, by the death of his son: much more being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

PARAPHRASE.

therefore, now being justified by his death, shall we through him be delivered from condemnation [f] at the day of judgment.

10 For if, when we were enemies †, we were reconciled to God, by the death of his son, much more, being reconciled, shall

11 we be saved by his life. And not only [g] do we glory in tribulation, but also in God, through our Lord Jesus Christ, by whom now [h] we have received reconciliation.

NOTES.

ver. 12, will hardly connect it, and what follows, to the foregoing part of this chapter. But the eleven first verses must be taken for a parenthesis, and then the "therefore," in the beginning of this fifth chapter, which joins it to the fourth, with a very clear connexion, will be wholly insignificant; and, after all, the sense of the 12th verse will but ill solder with the end of the fourth chapter, notwithstanding the "wherefore," which is taken to bring them in, as an inference. Whereas these eleven first verses, being supposed to be spoken of the gentiles, make them not only of a piece with St. Paul's design, in the foregoing and the following chapters, but the thread of the whole discourse goes very smooth, and the inferences (ushered in with "therefore," in the first verse, and with "wherefore," in the 12th verse) are very easy, clear, and natural, from the immediately preceding verses. That of the first verse may be seen, in what we have already said; and that of the 12th verse in short stands thus: "We gentiles have, by Christ, received the reconciliation, which we cannot doubt to "be intended for us, as well as for the jews, since sin and death entered into "the world by Adam, the common father of us all. And as, by the disobedi-"ence of the one, condemnation of death came on all; so, by the obedience of "one, justification to life came upon all."

9 [f] What St. Paul here calls "wrath," he calls "the wrath to come," 1 Thess. i. 10. and generally, in the New Testament, "wrath," is put for the punishment of the wicked at the last day.

11 [g] Οὐ μόνον δὲ, "and not only so." I think no-body can with the least attention read this section, without perceiving that these words join this verse to the 3d. The apostle in the 2d verse says, "we the gentiles, who believe, glory in the hopes of an eternal, splendid state of bliss." In the third verse he adds ἀ μόνον δὲ, "and not only so, but our afflictions are to us matter of glorying," which he proves in the seven following verses, and then ver. 11. adds ἀ μόνον δὲ, "and not only so; but we glory in God also, as our God, being reconciled to him in Jesus Christ." And thus he shows, that the convert gentiles had whereof to glory, as well as the jews, and were not inferiour to them, though they had not circumcision and the law, wherein the jews gloried so much, but with no ground, in comparison of what the gentiles had to glory in, by faith in Jesus Christ, now under the gospel.

[h] It is true, we gentiles could not formerly glory in God, as our God; that was the privilege of the jews, who alone of all the nations owned him for their King and God, and were his people, in covenant with him. All the rest of the

NOTE.

the kingdoms of the earth had taken other lords, and given themselves up to false gods, to serve and worship them, and so were in a state of war with the true God, the God of Israel. But now we being reconciled by Jesus Christ, whom we have received, and own for our Lord, and thereby being returned into his kingdom, and to our ancient allegiance, we can truly glory in God, as our God, which the jews cannot do, who have refused to receive Jesus for their Lord, whom God hath appointed Lord over all things.

SECT. VI.

CHAP. V. 12.—VII. 25.

CONTENTS.

THE apostle here goes on with his design, of showing that the gentiles, under the gospel, have as good a title to the favour of God, as the jews; there being no other way, for either jew or gentile, to find acceptance with God, but by faith in Jesus Christ. In the foregoing section he reckoned up several subjects of glorying, which the convert gentiles had without the law, and concludes them with this chief and principal matter of glorying, even God himself, whom, now that they were, by Jesus Christ their Lord, reconciled to him, they could glory in as their God.

To give them a more full and satisfactory comprehension of this, he leads them back to the times before the giving of the law, and the very being of the jewish nation; and lays before them, in short, the whole scene of God's œconomy, and his dealing with mankind, from the beginning, in reference to life and death.

1. He teaches them, that by Adam's lapse all men were brought into a state of death, and by Christ's death all are restored to life. By Christ also, as many as believe are instated in eternal life.

2. That the law, when it came, laid the israelites faster under death, by enlarging the offence, which had death annexed to it. For, by the law, every transgression, that any one under the law committed, had death for its punishment, notwithstanding which, by Christ, those under the law, who believe, receive life.

3. That, though the gentiles, who believe, come not under the rigour of the law, yet the covenant of grace, which they are under, requires that they should not be servants and vassals to sin, to obey it in the lusts of it, but sincerely endeavour after righteousness, the end whereof would be everlasting life.

4. That the jews alſo, who receive the goſpel, are delivered from the law; not that the law is ſin; but becauſe, though the law forbid the obeying of ſin, as well as the goſpel; yet not enabling them to reſiſt their ſinful luſts, but making each compliance with any ſinful luſt deadly, it ſettles upon them the dominion of ſin, by death, from which they are delivered by the grace of God alone, which frees them from the condemnation of the law, for every actual tranſgreſſion, and requires no more, but that they ſhould, with the whole bent of their mind, ſerve the law of God, and not their carnal luſts. In all which caſes the ſalvation of the gentiles is wholly by grace, without their being at all under the law. And the ſalvation of the jews is wholly by grace alſo, without any aid, or help from the law: from which alſo, by Chriſt, they are delivered.

Thus lies the thread of St. Paul's argument, wherein we may ſee how he purſues his deſign, of ſatisfying of gentile converts at Rome, that they were not required to ſubmit to the law of Moſes: and of fortifying them againſt the jews, who troubled them about it.

For the more diſtinct and eaſy apprehenſion of St. Paul's diſcourſing on theſe four heads, I ſhall divide this ſection into the four following numbers, taking them up, as they lie in the order of the text.

SECT. VI. N° 1.

CHAP. V. 12—19.

CONTENTS.

HERE he inſtructs them in the ſtate of mankind in general, before the law, and before the ſeparation that was made thereby of the iſraelites from all the other nations of the earth. And here he ſhows, that Adam, tranſgreſſing the law, which forbad him the eating of the tree of knowledge, upon pain of death, forfeited immortality, and becoming thereby mortal, all his poſterity, deſcending from the loins of a mortal man, were mortal too, and all died, though none of them broke that law, but Adam himſelf: but, by Chriſt, they are all reſtored to life again. And, God juſtifying thoſe who believe in Chriſt, they are reſtored to their primitive ſtate of righteouſneſs and immortality; ſo that the gentiles, being the deſcendants of Adam, as well as the jews,

ſtand

ſtand as fair for all the advantages, that accrue to the poſterity of Adam, by Chriſt, as the jews themſelves, it being all wholly and ſolely from grace.

TEXT.

12 Wherefore, as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.
13 For until the law ſin was in the world: but ſin is not imputed when there is no law.

PARAPHRASE.

12 Wherefore, to give you a ſtate of the whole matter, from the beginning, you muſt know, that, as by the act of one man, Adam, the father of us all, ſin entered into the world, and death, which was the puniſhment annexed to the offence of eating the forbidden fruit, entered by that ſin, for that all
13 Adam's poſterity thereby became mortal[a]. It is true, indeed, ſin was univerſally committed in the world by all men, all the time before the poſitive law of God delivered by Moſes: but it is as true[b] that there is no certain, determined puniſhment affixed

NOTES.

12 a "Having ſinned," I have rendered became mortal, following the rule I think very neceſſary for the underſtanding St. Paul's epiſtles, viz. the making him, as much as is poſſible, his own interpreter, 1 Cor. xv. 22, cannot be denied to be parallel to this place. This and the following verſes here being, as one may ſay, a comment on that verſe in the Corinthians, St. Paul treating here of the ſame matter, but more at large. There he ſays, "as in Adam all "die," which words cannot be taken literally, but thus, that in Adam all became mortal. The ſame he ſays here, but in other words, putting, by a no very unuſual metonymy, the cauſe for the effect, viz. the ſin of eating the forbidden fruit, for the effect of it on Adam, viz. mortality, and, in him, on all his poſterity: a mortal father, infected now with death, being able to produce no better than a mortal race. Why St. Paul differs in his phraſe, here, from that which we find he uſed to the corinthians, and prefers here, that which is harder and more figurative, may perhaps be eaſily accounted for, if we conſider his ſtyle and uſual way of writing, wherein is ſhown a great liking of the beauty and force of antitheſis, as ſerving much to illuſtration and impreſſion. In the xvth chapter of 1 Cor. he is ſpeaking of life reſtored by Jeſus Chriſt, and, to illuſtrate and fix that in their minds, the death of mankind beſt ſerved: here, to the romans, he is diſcourſing of righteouſneſs reſtored to men by Chriſt, and therefore, here, the term ſin is the moſt natural and propereſt to ſet that off. But that neither actual or imputed ſin is meant here, or ver. 19, where the ſame way of expreſſion is uſed, he, that has need of it, may ſee proved in Dr. Whitby upon the place. If there can be any need of any other proof, when it is evidently contrary to St. Paul's deſign here, which is to ſhow, that all men, from Adam to Moſes, died ſolely, in conſequence of Adam's tranſgreſſion, ſee ver. 17.

13 b Οὐκ ἐλλογεῖται, "is not imputed," ſo our tranſlation, but poſſibly not exactly to the ſenſe of the apoſtle; Ἐλλογεῖν ſignifies to reckon, but cannot be interpreted reckon to, which is the meaning of impute, without a perſon

TEXT.

14 Nevertheless, death reigned from Adam to Moses, even over them

PARAPHRASE.

14 affixed to sin, without a positive law [c] declaring it. Nevertheless, we see that, in all that space of time, which was before

NOTES.

assigned, to whom it is imputed. And so we see, when the word is used in that sense, the dative case of the person is subjoined. And therefore it is well translated, Philem. 18. If he owes thee any thing, ἐμοὶ ἐλλόγει, put it to my account, reckon, or impute it to me. Besides St. Paul here tells us, the sin, here spoken of, as not reckoned, was in the world, and had actual existence, during the time between Adam and Moses; but the sin, which is supposed to be imputed, is Adam's sin, which he committed in paradise, and was not in the world, during the time from Adam till Moses, and therefore ἐλλογεῖται cannot here signify imputed. Sins in sacred scripture are called debts, but nothing can be brought to account, as a debt, till a value be set upon it. Now sins can no way be taxed, or a rate set upon them, but by the positive declaration and sanction of the law-maker. Mankind, without the positive law of God, knew, by the light of nature, that they transgressed the rule of their nature, reason, which dictated to them what they ought to do. But, without a positive declaration of God, their sovereign, they could not tell at what rate God taxed their trespasses against this rule; till he pronounced that life should be the price of sin, that could not be ascertained, and consequently sin could not be brought to account: and, therefore, we see that where there was no positive law, affixing death to sin, men did not look on death as the wages, or retribution for their sin; they did not account, that they paid their lives as a debt and forfeit for their transgression. This is the more to be considered, because St. Paul, in this epistle, treats of sin, punishment, and forgiveness, by way of an account, as it were, of debtor and creditor.

He will be farther confirmed in this sense of these words, who will be at the pains to compare chap. iv. 15. and v. 13, 20. and vii. 8, 9. together. St. Paul, chap. iv. 15, says, the law worketh wrath, i. e. carrieth punishment with it. For where there is no law, there is no transgression. Whereby is not meant, that there is no sin, where there is no positive law, (the contrary whereof he says in this verse, viz. that sin was in the world all the time, before the law) but that there is no transgression, with a penalty annexed to it, without a positive law. And hence he tells the romans, chap. i. 32, that they knew not that those things deserved death, [vid. note, chap. i. 32] but it was by the positive law of God only, that men knew that death was certainly annexed to sin, as its certain and unavoidable punishment; and so St. Paul argues, chap. vii. 8, 9.

[c] Νόμου, "law." Whether St. Paul by νόμος here means law in general, as for the most part he does, where he omits the article; or whether he means the law of Moses in particular, in which sense he commonly joins the article to νόμος; this is plain, that St. Paul's notion of a law was conformable to that given by Moses, and so he uses the word νόμος, in English, law, for the positive command of God, with a sanction of a penalty annexed to it; of which kind there never having been any one given to any people, but that by Moses to the children of Israel, till the revelation of the will of God by Jesus Christ to all mankind, which, for several reasons, is always called the gospel, in contradistinction to the law of Moses; when St. Paul speaks of law, in general, it reduces itself, in matter of fact, to the law of Moses.

TEXT.

that had not sinned, after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also is the free gift. For if, through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judg-

PARAPHRASE.

before the positive law of God by Moses, men from the beginning of the world, died, all as well as their father Adam; though none of them, but he alone, had eaten of the forbidden fruit[d]: and thereby, as he had committed that sin, to which sin alone the punishment of death was annexed, by the positive sanction of God, denounced to Adam, who was the

15 figure and type of Christ, who was to come. But yet though he were the type of Christ, yet the gift, or benefit, received by Christ, is not exactly conformed and confined to the dimensions of the damage, received by Adam's fall. For if, by the lapse of one man, the multitude[e], i. e. all men died[e], much more did the favour of God, and the free gift, by the bounty or good-will which is in Jesus Christ, exceed to the

16 multitude[e], i. e. to all men. Furthermore, neither is the gift,

NOTES.

14 [d] In this verse St. Paul proves, that all men became mortal, by Adam's eating the forbidden fruit, and by that alone, because no man can incur a penalty, without the sanction of a positive law, declaring and establishing that penalty; but death was annexed, by no positive law, to any sin, but the eating the forbidden fruit; and therefore men's dying, before the law of Moses, was purely in consequence of Adam's sin, in eating the forbidden fruit; and the positive sanction of death annexed to it, an evident proof of man's mortality coming from thence.

15 [e] Οἱ πολλοὶ, and τὸς πολλὸς, I suppose may be understood to stand here for the multitude, or collective body of mankind. For the apostle, in express words, assures us, 1 Cor. xv. 22, "That in Adam all died, and in Christ all "are made alive:" and so here, ver. 18, All men fell under the condemnation of death, and all men were restored unto justification of life, which all men, in the very next words, ver. 19, are called οἱ πολλοὶ, the many. So that the many in the former part of this verse, and the many at the end of it, comprehending all mankind, must be equal. The comparison therefore, and the inequality of the things compared, lies not, here, between the numbers of those that died, and the numbers of those that shall be restored to life; but the comparison lies between the persons by whom this general death, and this general restoration to life came, Adam the type, and Jesus Christ the antitype; and it seems to lie in this, that Adam's lapse came barely for the satisfaction of his own appetite, and desire of good to himself; but the restoration was from the exuberant bounty and good-will of Christ towards men, who at the cost of his own painful death, purchased life for them. The want of taking the comparison here right, and the placing it amiss, in a greater number restored to life

TEXT.

ment was by one, to condemnation; but the free gift is of many offences, unto justification.

17 For if by one man's offence death reigned by one; much more they, which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.

PARAPHRASE.

gift, as was the lapse, by one sin[f]. For the judgment or sentence was for one[f] offence, to condemnation: but the gift of favour reaches, notwithstanding many[f] sins, to justification

17 of life[g]. For if, by one lapse, death reigned, by reason of one offence, much more shall they, who receiving the[h] surplusage

NOTES.

by Jesus Christ, than those brought into death by Adam's sin, hath led some men so far out of the way, as to allege, that men, in the deluge, died for their own sins. It is true they did so, and so did the men of Sodom and Gomorrah, and the philistines cut off by the israelites, and multitudes of others: but it is as true, that, by their own sins, they were not made mortal: they were so before, by their father Adam's eating the forbidden fruit; so that what they paid, for their own sins, was not immortality, which they had not, but a few years of their own finite lives, which having been let alone, would every one of them in a short time have come to an end. It cannot be denied, therefore, but that it is as true of these as any of the rest of mankind, before Moses, that they died solely in Adam, as St. Paul has proved in the three preceding verses. And it is as true of them, as of any of the rest of mankind in general, that they died in Adam. For this St. Paul expressly asserts of all, "that in Adam "all died," 1 Cor. xv. 22. and in this very chapter, ver. 18, in other words. It is then a flat contradiction to St. Paul to say, that those, whom the flood swept away, did not die in Adam.

16 f Δι ἑ ὸς ἁμαρτήματος, "by one sin;" so the Alexandrine copy reads it, more conformable to the apostle's sense. For if ἑνὸς, "one," in this verse be to be taken for the person of Adam, and not for his one sin, of eating the forbidden fruit, there will be nothing to answer πολλῶν παραπτωμάτων, "many offences" here, and so the comparison, St. Paul is upon, will be lost; whereas it is plain, that in this verse he shows another disproportion in the case, wherein Adam, the type, comes short of Christ, the antitype; and that is, that it was but for one only transgression, that death came upon all men: but Christ restores life unto all, notwithstanding multitudes of sins. These two excesses both of the good-will of the donor, and the greatness of the gift, are both reckoned up together, in the following verse, and are there plainly expressed in περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς; the excess of the favour, in the greater good-will and cost of the donor; and the inequality of the gift itself, which exceeds, as many exceeds one; or the deliverance from the guilt of many sins, does exceed the deliverance from the guilt of one.

g Ζωῆς, "of life," is found in the Alexandrine copy. And he that will read ver. 18. will scarce incline to the leaving of it out here.

17 h "Surplusage," so περισσεία signifies. The surplusage of χάριτος, favour, was the painful death of Christ, whereas the fall cost Adam no more pains, but eating the fruit. The surplusage of δωρεᾶς, the gift, or benefit received, was a justification to life from a multitude of sins, whereas the loss of life came upon all men, only for one sin; but all men, how guilty soever of many sins, are restored to life.

TEXT.

18 Therefore as, by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men, unto justification of life.

PARAPHRASE.

plusage of favour, and of the gift of righteousness, reign in
18 life by one, even Jesus Christ. Therefore [i] as, by one [k] offence, (viz.) Adam's eating the forbidden fruit, all men fell under the condemnation of death: so, by one act of righteousness, viz. Christ's obedience to death upon the cross[l], all

NOTES.

18 i "Therefore," here, is not used as an illative, introducing an inference from the immediately preceding verses, but is the same "therefore," which began, ver. 12. repeated here again, with part of the inference, that was there begun and left incomplete, the continuation of it being interrupted, by the intervention of the proofs of the first part of it. The particle "as," immediately following "therefore," ver. 12, is a convincing proof of this, having there, or in the following verses, nothing to answer it, and so leaves the sense imperfect and suspended, till you come to this verse, where the same reasoning is taken up again, and the same protasis, or the first part of the comparison repeated: and then the apodosis, or latter part, is added to it; and the whole sentence made complete: which to take right, one must read thus, ver. 12, "Therefore, as by one man sin entered into the world, and "death by sin, and so death passed upon all men, &c." ver. 18, I say, therefore, "as by the offence of one, judgment came upon all men to condemna-"tion, even so by the righteousness of one, the free gift came upon all men "to justification of life." A like interruption of what he began to say, may be seen, 2 Cor. xii. 14. and the same discourse, after the interposition of eight verses, began again, chap. xiii. 1. not to mention others, that I think may be found in St. Paul's epistles.

k That ἑνὸς παραπτώματος ought to be rendered "one offence;" and not the "offence of one man:" and so ἑνὸς δικαιώματος, "one act of righteous-"ness," and not the "righteousness of one;" is reasonable to think: because, in the next verse, St. Paul compares one man to one man, and therefore it is fit to understand him here (the construction also favouring it) of one fact, compared with one fact, unless we will make him here (where he seems to study conciseness) guilty of a tautology. But, taken as I think they should be understood, one may see a harmony, beauty, and fulness, in this discourse, which at first sight seems somewhat obscure and perplexed. For thus, in these two verses, 18, 19, he shows the correspondence of Adam the type, with Christ the antitype, as we may see, ver. 14, he designed, as he had shown the disparity between them, ver. 15, 16, 17.

l That this is the meaning of δι' ἑνὸς δικαιώματος, is plain by the following verse. St. Paul every one may observe to be a lover of antithesis. In this verse it is ἑνὸς παραπτώματος, "one perverse act of transgression," and ἑνὸς δικαιώματος, "one right act of submission:" in the next verse, it is παρακοὴ "disobedience," and ὑπακοὴ "obedience," the same thing being meant in both verses. And that this δικαίωμα, this act of obedience, whereby he procured life to all mankind, was his death upon the cross, I think no-body questions, see ver. 7—9. Heb. ii. 10, 14. Phil. ii. 8. and that δικαιώματα, when applied to men, signifies actions conformable to the will of God, see Rev. xix. 8.

TEXT.

19 For, as by one man's disobedience, many were made sinners: so, by the obedience of one, shall many be made righteous.

PARAPHRASE.

19 all men are restored to life[m]. For as, by one man's disobedience, many were brought into a state of mortality, which is the state of sinners[n]; so, by the obedience of one, shall many be made righteous, i. e. be restored to life again, as if they were not sinners.

NOTES.

m By δικαίωσις ζωῆς, "justification of life," which are the words of the text, is not meant that righteousness by faith, which is to eternal life. For eternal life is no-where, in sacred scripture, mentioned, as the portion of all men, but only of the saints. But the "justification of life," here spoken of, is what all men partake in, by the benefit of Christ's death, by which they are justified from all that was brought upon them by Adam's sin, i. e. they are discharged from death, the consequence of Adam's transgression; and restored to life, to stand, or fall by that plea of righteousness, which they can make, either of their own by works, or of the righteousness of God by faith.

19 n "Sinners." Here St. Paul uses the same metonymy as above, ver. 12. putting sinners for mortal, whereby the antithesis to righteous is the more lively.

SECT. VI. N° 2.

CHAP. V. 20—21.

CONTENTS.

ST. PAUL, pursuing his design in this epistle, of satisfying the gentiles, that there was no need of their submitting to the law, in order to their partaking of the benefits of the gospel, having, in the foregoing eight verses taught them, that Adam's one sin had brought death upon them all, from which they were all restored by Christ's death, with addition of eternal bliss and glory, to all those who believe in him; all which being the effect of God's free grace and favour, to those, who were never under the law, excludes the law, from having any part in it, and so fully makes out the title of the gentiles to God's favour, through Jesus Christ, under the gospel, without the intervention of the law. Here, for the farther satisfaction of the gentile converts, he shows them,

them, in these two verses, that the nation of the hebrews, who had the law, were not delivered from the state of death by it, but rather plunged deeper under it, by the law, and so stood more in need of favour, and indeed had a greater abundance of grace afforded them, for their recovery to life by Jesus Christ, than the gentiles themselves. Thus the jews themselves, not being saved by the law, but by an excess of grace, this is a farther proof of the point St. Paul was upon, viz. that the gentiles had no need of the law, for the obtaining of life, under the gospel.

TEXT.

20 Moreover, the law entered, that the offence might abound: but where sin abounded, grace did much more abound:

PARAPHRASE.

20 This was the state of all [a] mankind, before the law, they all died for the one παράπτωμα, lapse, or offence, of one man, which was the only irregularity, that had death annexed to it: but the law entered, and took place over a small part of mankind [b], that this παράπτωμα, lapse, or offence, to which death was

NOTES.

20 [a] There can be nothing plainer, than that St. Paul here, in these two verses, makes a comparison between the state of the jews, and the state of the gentiles, as it stands described in the eight preceding verses, to show wherein they differed, or agreed, so far as was necessary to his present purpose, of satisfying the convert romans, that, in reference to their interest in the gospel, the jews had no advantage over them, by the law. With what reference to those eight verses, St. Paul writ these two, appears by the very choice of his words. He tells them, ver. 12, "that death by sin εἰσῆλθε entered into the "world," and here he tells them that the law (for sin and death were entered already) παρεισῆλθεν, entered a little, a word that, set in opposition to εἰσῆλθε, gives a distinguishing idea of the extent of the law, such as it really was, little and narrow, as was the people of Israel (whom alone it reached) in respect of all the other nations of the earth, with whom it had nothing to do. For the law of Moses was given to Israel alone, and not to all mankind. The vulgate, therefore, translates this word right, subintravit, it entered, but not far, i. e. the death, which followed, upon the account of the mosaical law, reigned over but a small part of mankind, viz. the children of Israel, who alone were under that law: whereas, by Adam's transgression of the positive law given him in paradise, death passed upon all men.

[b] Ἵνα, "that." Some would have this signify barely the event, and not the intention of the law-giver, and so understand by these words, "that the "offence might abound," the increase of sin, or the aggravations of it, as a consequence of the law. But it is to be remembered, that St. Paul here sets forth the difference, which God intended to put, by the law which he gave them, between the children of Israel and the gentile world, in respect of life and death; life and death being the subject St. Paul was upon. And, therefore, to mention barely accidental consequences of the law, that made the difference, had come short of St. Paul's purpose.

All

PARAPHRASE.

was annexed, might abound, i. e. the multiplied transgressions of many men, viz. all that were under the law of Moses, might have death annexed to them, by the positive sanction of that law, whereby the offence [c], to which death was annexed, did abound, i. e. sins that had death for their punishment, were increased. But, by the goodness of God, where sin [d], with death annexed to it, did abound, grace did much

NOTES.

All mankind was in an irrecoverable state of death, by Adam's lapse. It was plainly the intention of God to remove the israelites out of this state, by the law: and so he says himself, that he gave "them statutes and judgments, "which if a man do, he shall live in them," Lev. xviii. 5. And so St. Paul tells us here, chap. vii. 10, that the law was ordained for life. Whence it necessarily follows, that if life were intended them for their obedience, death was intended them for their disobedience; and accordingly Moses tells them, Deut. xxx. 19, "that he had set before them life and death." Thus, by the law, the children of Israel were put into a new state: and by the covenant God made with them, their remaining under death, or their recovery of life, was to be the consequence, not of what another had done, but of what they themselves did. They were thenceforth put to stand or fall, by their own actions, and the death they suffered, was for their transgressions. Every offence, they committed against the law, did, by this covenant, bind death upon them. It is not easy to conceive, that God should give them a law, to the end sin and guilt should abound amongst them, but yet he might, and did give them a law, that the offence, which had death annexed, should abound, i. e. that death, which before was the declared penalty of but one offence, should to the jews be made the penalty of every breach, by the sanction of this new law, which was not a hardship, but a privilege to them. For in their former state, common to them, with the rest of mankind, death was unavoidable to them. But, by the law, they had a trial for life: accordingly our Saviour to the young man, who asked "what he should do to obtain eternal life," answers, "keep the commandments." The law, increasing the offence in this sense, had also another benefit, viz. that the jews, perceiving they incurred death by the law, which was ordained for life, might thereby, as by a school-master, be led to Christ, to seek life by him. This St. Paul takes notice of, Gal. iii. 24.

[c] Παράπτωμα is another word, showing St. Paul's having an eye, in what he says here, to what he said in the foregoing verses. Our bibles translate it "offence;" it properly signifies "fall," and is used in the foregoing verses, for that transgression, which, by the positive law of God, had death annexed to it, and in that sense the apostle continues to use it here also. There was but one such sin, before the law, given by Moses, viz. Adam's eating the forbidden fruit. But the positive law of God, given to the israelites, made all their sins such, by annexing the penalty of death to each transgression, and thus the offence abounded, or was increased by the law.

[d] "Sin." That by "sin" St. Paul here means such failure, as, by the sanction of a positive law, had death annexed to it, the beginning of the next verse shows, where it is declared to be such sin, as reigned in, or by death, which all sin doth not, all sin is not taxed at that rate, as appears by ver. 13. see the note. The article joined here both to παράπτωμα and ἁμαρτία, for it is τὸ παράπτωμα, and ἡ ἁμαρτία the offence and the sin, limiting the general signification of those words to some particular sort, seems to point out this

TEXT.

21 That, as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

PARAPHRASE.

21 much more abound[c]. That as sin had reigned, or showed its mastery, in the death of the israelites, who were under the law; so grace, in its turn, might reign, or show its mastery, by justifying them, from all those many sins, which they had committed, each whereof, by the law, brought death with it; and so bestowing on them the righteousness of faith, instate them in eternal life, through Jesus Christ our Lord.

NOTES.

this sense. And that this is not a mere groundless criticism, may appear from ver. 12, and 13. where St. Paul uses ἁμαρτία, in these two different verses, with the distinction of the article and no article.

c "Grace might much more abound." The rest of mankind were in a state of death, only for one sin of one man. This the apostle is express in, not only in the foregoing verses, but elsewhere. But those who were under the law (which made each transgression they were guilty of mortal) were under the condemnation of death, not only for that one sin of another, but also for every one of their own sins. Now to make any one righteous to life, from many, and those his own sins, besides that one, that lay on him before, is greater grace, than to bestow on him justification to life, only from one sin, and that of another man. To forgive the penalty of many sins, is a greater grace, than to remit the penalty of one.

SECT. VI. N° 3.

CHAP. VI. 1—23.

CONTENTS.

ST. PAUL having, in the foregoing chapter, very much magnified free grace, by showing that all men, having lost their lives by Adam's sin, were, by grace, through Christ, restored to life again; and also, as many of them as believed in Christ, were re-established in immortality by grace; and that even the jews, who, by their own trespasses against the law, had forfeited their lives, over and over again, were also, by grace, restored to life, grace super-abounding, where sin abounded; he here obviates a wrong inference, which might be apt to mislead the convert

vert gentiles, viz. "therefore, let us continue in ſin, that grace "may abound." The contrary whereof he ſhows their very taking upon them the profeſſion of chriſtianity required of them, by the very initiating ceremony of baptiſm, wherein they were typically buried with Chriſt, to teach them that they, as he did, ought to die to ſin; and, as he roſe to live to God, they ſhould riſe to a new life of obedience to God, and be no more ſlaves to ſin, in an obedience and reſignation of themſelves to its commands. For, if their obedience were to ſin, they were vaſſals of ſin, and would certainly receive the wages of that maſter, which was nothing but death: but, if they obeyed righteouſneſs, i. e. ſincerely endeavoured after righteouſneſs, though they did not attain it, ſin ſhould not have dominion over them, by death, i. e. ſhould not bring death upon them. Becauſe they were not under the law, which condemned them to death, for every tranſgreſſion; but under grace, which, by faith in Jeſus Chriſt, juſtified them to eternal life, from their many tranſgreſſions. And thus he ſhows the gentiles not only the no neceſſity, but the advantage of their not being under the law.

TEXT.

1 WHAT ſhall we ſay then? ſhall we continue in ſin, that grace may abound?

2 God forbid: how ſhall we that are dead to ſin, live any longer therein?

PARAPHRASE.

1 WHAT ſhall we ſay then? Shall we continue in ſin,
2 that grace may abound? God forbid: how can it be that we[a], who, by our embracing chriſtianity, have renounced our

NOTES.

2 a "We," i. e. I and all converts to chriſtianity. St. Paul, in this chapter, ſhows it to be the profeſſion and obligation of all chriſtians, even by their baptiſm, and the typical ſignification of it, to be "dead to ſin, and alive "to God," i. e. as he explains it, not to be any longer vaſſals to ſin, in obeying our luſts, but to be ſervants to God, in a ſincere purpoſe and endeavour of obeying him. For, whether under the law, or under grace, whoever is a vaſſal to ſin, i. e. indulges himſelf in a compliance with his ſinful luſts, will receive the wages which ſin pays, i. e. death. This he ſtrongly repreſents here, to the gentile converts of Rome (for it is to them he ſpeaks in this chapter) that they might not miſtake the ſtate they were in, by being, not under the law, but under grace, of which, and the freedom and largeneſs of it, he had ſpoken ſo much, and ſo highly in the foregoing chapter, to let them ſee, that to be under grace, was not a ſtate of licence, but of exact obedience, in the intention and endeavour of every one under grace, though in the performance they came ſhort of it. This ſtrict obedience, to the utmoſt reach of every one's aim and endeavours, he urges as neceſſary, becauſe obedience to ſin unavoidably produces death, and he urges as reaſonable, for this very reaſon, that they were not under the law, but under grace. For as much as all the endeavours after righteouſ-

TEXT.

3 Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?
4 Therefore we are buried with him by baptism, into death; that, like as Christ was raised up from the dead by the glory of the Father, 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 with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
7 For he that is dead, is freed from sin.

PARAPHRASE.

our former sinful courses, and have professed a death to sin,
3 should live any longer in it? For this I hope you are not ignorant of, that we christians, who by baptism were admitted into the kingdom and church of Christ, were baptized into a
4 similitude of his death: We did own some kind of death, by being buried under water, which, being buried with him, i. e. in conformity to his burial, as a confession of our being dead, was to signify, that as Christ was raised up from the dead, [b] into a glorious life with his Father, even so we, being raised from our typical death and burial in baptism, should lead a new sort of life, wholly different from our former, in some approaches towards that heavenly life that Christ is risen
5 to. For, if we have been ingrafted into him, in the similitude of his death, we shall be also in a conformity to the life,
6 which he is entered into, by his resurrection: Knowing this, that we are to live so, as if our old man, our wicked and corrupt fleshly self [c] which we were before, were crucified with him, that the prevalency of our carnal sinful propensities, which are from our bodies, might be destroyed, that hence-
7 forth we should not serve sin [d], as vassals to it. For he, that is

NOTES.

righteousness, of those who were under the law, were lost labour, since any one slip forfeited life: but the sincere endeavours after righteousness of those, who were under grace, were sure to succeed, to the attaining the gift of eternal life.

4 [b] Διὰ, in the hellenistic Greek, sometimes signifies into, and so our translation renders it, 2 Pet. i. 3. And, if it be not so taken here, the force of St. Paul's argument is lost, which is to show into what state of life we ought to be raised out of baptism, in similitude and conformity to that state of life Christ was raised into, from the grave.

6 [c] See Gal. v. 24. Eph. iv. 22. Col. ii. 11. 1 Pet. iv. 1.

[d] It will conduce much to the understanding of St. Paul, in this and the two following chapters, if it be minded that these phrases, "to serve sin, to be servants of sin, sin to reign in our mortal bodies, to obey sin in the lusts of our bodies, to yield our members instruments of unrighteousness unto sin, or servants

TEXT.

8 Now if we be dead with Christ, we believe that we shall also live with him:
9 Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him.
10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.
11 Likewise, reckon ye also yourselves to be dead indeed unto sin; but alive unto God, through Jesus Christ our Lord.

PARAPHRASE.

is dead, is set free from the vassalage[e] of sin, as a slave is
8 from the vassalage of his master. Now, if we understand by our being buried in baptism, that we died with Christ, we cannot but think and believe, that we should live a life con-
9 formable to his; Knowing that Christ, being raised from the dead, returns no more to a mortal life, death hath no more
10 dominion over him, he is no more subject to death. For in that he died, he died unto sin, i. e. upon the account of sin, once[f] for all: but his life, now after his resurrection, is a life wholly appropriated to God, with which sin, or death,
11 shall never have any more to do, or come in reach of. In like manner, do you also make your reckoning, account yourselves dead

NOTES.

"servants of uncleanness, and to iniquity unto iniquity, to be freed from "righteousness, to walk, live, or be after the flesh, to be carnally minded," all signify one and the same thing, viz. the giving ourselves up to the conduct of our sinful, carnal appetites, to allow any of them the command over us, and the conduct and prevalency in determining us. On the contrary, "that "walking after the spirit, or in newness of life, the crucifixion of the old "man, the destruction of the body of sin, the deliverance from the body of "death, to be freed from sin, to be dead to sin, alive unto God, to yield your-"selves unto God, as those who are alive from the dead, yield your members "servants of righteousness unto holiness, or instruments of righteousness unto "God, to be servants of obedience unto righteousness, made free from sin, "servants of righteousness, to be after the spirit, to be spiritually minded, to "mortify the deeds of the body," do all signify a constant and steady purpose, and sincere endeavour to obey the law and will of God, in every thing, these several expressions being used in several places, as best serves the occasion, and illustrates the sense.

7 [e] The tenour of St. Paul's discourse here, shows this to be the sense of this verse; and to be assured that it is so, we need go no farther than ver. 11, 12, 13. He makes it his business in this chapter, not to tell them what they certainly and unchangeably are, but to exhort them to be what they ought and are engaged to be, by becoming christians, viz. that they ought to emancipate themselves from the vassalage of sin; not that they were so emancipated, without any danger of return, for then he could not have said what he does, ver. 11, 12, 13. which supposes it in their power to continue in their obedience to sin, or return to that vassalage, if they would.

10 [f] See Heb. ix. 26—28. 1 Pet. iv. 1, 2.

TEXT.

12 Let not sin, therefore, reign in your mortal body, that ye should obey it, in the lusts thereof.
13 Neither yield ye your members, as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead; and your members, as instruments of righteousness, unto God.
14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

PARAPHRASE.

dead to sin g, freed from that master; so as not to suffer yourselves, any more, to be commanded, or employed by it, as if it were still your master; but alive to God, i. e. that it is your business now to live wholly for his service, and to his
12 glory h, through Jesus Christ our Lord. Permit not, therefore, sin to reign over you, by i your mortal bodies, which
13 you will do, if you obey your carnal lusts: Neither deliver up your members k to sin, to be employed by sin, as instruments of iniquity, but deliver up yourselves unto God, as those who have got to a new life from among the dead l, and choosing him for your Lord and Master, yield your members to him,
14 as instruments of righteousness. For if you do so, sin shall not have dominion over you m, you shall not be as its slaves, in

NOTES.

11 g "Sin" is here spoken of as a person, a prosopopœia made use of, all through this and the following chapter, which must be minded, if we will understand them right. The like exhortation upon the same ground, see 1 Pet. iv. 1—3.

h See Gal. ii. 19. 2 Cor. v. 15. Rom. v. 4. The force of St. Paul's argument here seems to be this: in your baptism you are engaged into a likeness of Christ's death and resurrection. He once died to sin, so do you count yourselves dead to sin. He rose to life, wherein he lives wholly to God; so must your new life, after your resurrection from your typical burial in the water, be under the vassalage of sin no more, but you must live intirely to the service of God, to whom you are devoted, in obedience to his will in all things.

12 i "In your mortal bodies;" ἐν, in the apostle's writings, often signifies, by. And he here, as also in the following chapters, ver. 18, and 24, and elsewhere, placing the root of sin in the body, his sense seems to be, let not sin reign over you, by the lusts of your mortal bodies.

13 k "Sinful lusts," at least those, to which the gentiles were most eminently enslaved, seem so much placed in the body and the members, that they are called, "the members," Col. iii. 5.

l Ἐκ νεκρῶν, "from among the dead." The gentile world were dead in sins, Eph. ii. 1, 5. Col. ii. 13. those, who were converted to the gospel, were raised to life, from among those dead.

14 m "Sin shall not have dominion over you," i. e. sin shall not be your absolute master, to dispose of your members and faculties, in its drudgery and service, as it pleases; you shall not be under its control, in absolute subjection to it, but your own men, that are alive, and at your own disposal, unless, by your

TEXT.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid!
16 Know ye not, that, to whom ye yield yourselves servants to obey, his

PARAPHRASE.

in its power, to be by it delivered over to death. [n] For you are not under the law, in the legal state; but you are under
15 grace, in the gospel-state of the covenant of grace. What then, shall we sin, because we are not under the law, but
16 under the covenant of grace [o]? God forbid! Know ye not that,

NOTES.

your own free choice, you inthral yourselves to it, and by a voluntary obedience, give it the command over you, and are willing to have it your master. It must be remembered, that St. Paul here, and in the following chapter, personates sin, as striving with men for mastery, to destroy them.

[n] "For." The force of St. Paul's reasoning here stands thus: you are obliged, by your taking on you the profession of the gospel, not to be any longer slaves and vassals to sin, nor to be under the sway of your carnal lusts, but to yield yourselves up to God, to be his servants, in a constant and sincere purpose and endeavour of obeying him in all things; this if you do, sin shall not be able to procure you death, for you gentiles are not under the law, which condemns to death for every the least transgression, though it be but a slip of infirmity; but, by your baptism, are entered into the covenant of grace, and, being under grace, God will accept of your sincere endeavours in the place of exact obedience; and give you eternal life, through Jesus Christ; but if you, by a willing obedience to your lusts, make yourselves vassals to sin, sin, as the lord and master to whom you belong, will pay you with death, the only wages that sin pays.

15 [o] What is meant by being "under grace," is easily understood, by the undoubted and obvious meaning of the parallel phrase, "under the law." They, it is unquestioned, were under the law, who having by circumcision, the ceremony of admittance, been received into the commonwealth of the jews, owned the God of the jews for their God and King, professing subjection to the law he gave by Moses. And so, in like manner, he is under grace, who, having by baptism, the ceremony of admittance, been received into the kingdom of Christ, or the society of christians, called by a peculiar name, the christian church, owns Jesus of Nazareth to be the Messias, his King, professing subjection to his law, delivered in the gospel. By which it is plain, that being under grace, is spoken here, as being under the law is, in a political and national sense. For whoever was circumcised, and owned God for his king, and the authority of his law, ceased not to be a jew or member of that society, by every or any transgression of the precepts of that law, so long as he owned God for his Lord, and his subjection to that law; so likewise, he who, by baptism, is incorporated into the kingdom of Christ, and owns him for his sovereign, and himself under the law and rule of the gospel, ceases not to be a christian, though he offend against the precepts of the gospel, till he denies Christ to be his king and lord, and renounces his subjection to his law in the gospel. But God, in taking a people to himself to be his, not doing it barely as a temporal prince, or head of a politic society in this world, but in order to his having as many, as in obeying him perform the conditions necessary, his subjects for ever, in the state of immortality restored to them in another world;

TEXT.

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 heart that form of doctrine, which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your

PARAPHRASE.

that, to whom you subject yourselves[p] as vassals, to be at his beck, his vassals you are whom you thus obey, whether it be of sin, which vassalage ends in death; or of Christ, in obeying the gospel, to the obtaining of righteousness and life.

17 But God be thanked, that you who were the vassals of sin, have sincerely, and from your heart, obeyed, so as to receive the form, or be cast into the mould of that doctrine, under whose direction or regulation[q] you were put, that you might

18 conform yourselves to it. Being therefore set free from the vassalage of sin, you became the servants, or vassals of righte-

19 ousness[r]. (I make use of this metaphor, of the passing of slaves

NOTES.

world; has, since the fall, erected two kingdoms in this world, the one of the jews, immediately under himself; another of christians under his Son Jesus Christ, for that farther and more glorious end, of attaining eternal life, which prerogative and privilege, of eternal life, does not belong to the society in general, nor is the benefit granted nationally, to the whole body of the people of either of these kingdoms of God; but personally, to such of them, who perform the conditions required in the terms of each covenant. To those who are jews, or under the law, the terms are perfect and complete obedience to every tittle of the law, "do this and live:" to those who are christians, or under grace, the terms are sincere endeavours after perfect obedience, though not attaining it, as is manifest, in the remaining part of this chapter, where St. Paul acquaints those, who ask whether they shall sin, because they are not under the law, but under grace? that, though they are under grace, yet they, who obey sin, are the vassals of sin; and those, who are the vassals of sin, shall receive death, the wages of sin.

16 p Ὑπακοὴν, "obedience." That which he calls here simply ὑπακοὴ, "obedience," he in other places calls ὑπακοὴ πίστεως, "obedience of faith," and ὑπακοὴ τοῦ Χριστοῦ, "obedience of Christ," meaning a reception of the gospel of Christ.

17 q Εἰς ὃν παρεδόθητε, "unto which you were delivered;" no harsh, but an elegant expression, if we observe that St. Paul here speaks of sin and the gospel, as of two masters, and that those, he writes to, were taken out of the hands of the one, and delivered over to the other, which they having from their hearts obeyed, were no longer the slaves of sin, he whom they obeyed being, by the rule of the foregoing verse, truly their master.

18 r Ἐδουλώθητε τῇ δικαιοσύνῃ, "ye became the slaves of righteousness." This will seem an harsh expression, unless we remember that St. Paul, going

TEXT.

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 the servants of sin, ye were free from righteousness.

21 What fruit had ye then, in those things, whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

PARAPHRASE.

slaves from one master to another [s], well known to you romans, the better to let my meaning into your understandings, that are yet weak in these matters, being more accustomed to fleshly than spiritual things.) For as you yielded your natural [t] faculties obedient, slavish instruments to uncleanness, to be wholly employed in all manner of iniquity [u]; so now ye ought to yield up your natural faculties to a perfect and ready
20 obedience to righteousness. For, when you were the vassals of sin, you were not at all subject to, nor paid any obedience to righteousness: therefore, by a parity of reason, now righteousness is your master, you ought to pay no obedience to sin.
21 What fruit, or benefit, had you then in those things, in that course of things, whereof you are now ashamed? For the end of those things, which are done in obedience to sin, is death.
22 But now, being set free from sin, being no longer vassals to that master, but having God now for your lord and master, to whom you are become subjects or vassals, your course of
23 life tends to holiness, and will end in everlasting life. For the wages [w] that sin pays, is death: But that which God's servants

NOTES.

on still with the metaphor of master and servant, makes sin and righteousness here two persons, two distinct masters, and men passing from the dominion of the one into the dominion of the other.

19 [s] Ἀνθρώπινον λέγω, "I speak after the manner of men." He had some reason to make some little kind of apology, for a figure of speech, which he dwells upon, quite down to the end of this chapter.

[t] "Members," see ch. vii. 5. Note.

[u] "To iniquity unto iniquity," see Note, ch. i. 17.

23 [w] "The wages of sin," does not signify here the wages, that are paid for sinning, but the wages, that sin pays. This is evident, not only by the opposition that is put, here in this verse, between "the wages of sin, and the "gift of God," viz. that sin rewards men with death, for their obedience; but that which God gives to those, who, believing in Jesus Christ, labour sincerely after righteousness, is life eternal. But it farther appears, by the whole

PARAPHRASE.

vants receive, from his bounty, is the gift of eternal life[x], through Jesus Christ our Lord.

NOTES.

whole tenour of St. Paul's discourse, wherein he speaks of sin, as a person and a master, who hath servants, and is served and obeyed, and so the wages of sin, being the wages of a person here, must be what it pays.

x "The gift of God." Sin pays death to those, who are its obedient vassals: but God rewards the obedience of those, to whom he is lord and master, by the gift of eternal life. Their utmost endeavours and highest performances can never entitle them to it of right; and so it is to them not wages, but a free gift. See ch. iv. 4.

SECT. VI. N° 4.

CHAP. VII. 1—25.

CONTENTS.

ST. PAUL, in the foregoing chapter, addressing himself to the convert gentiles, shows them, that, not being under the law, they were obliged only to keep themselves free from the vassalage of sin, by a sincere endeavour after righteousness, forasmuch as God gave eternal life to all those who, being under grace, i. e. being converted to christianity, did so.

In this chapter, addressing himself to those of his own nation in the roman church, he tells them, that, the death of Christ having put an end to the obligation of the law, they were at their liberty to quit the observances of the law, and were guilty of no disloyalty, in putting themselves under the gospel. And here St. Paul shows the deficiency of the law, which rendered it necessary to be laid aside, by the coming and reception of the gospel. Not that it allowed any sin, but, on the contrary, forbad even concupiscence, which was not known to be sin, without the law. Nor was it the law, that brought death upon those who were under it, but sin, that herein it might show the extreme malignant influence it had, upon our weak fleshly natures, in that it could prevail on us to transgress the law, (which we could not but acknowledge to be holy, just and good) though death was the declared penalty of every transgression: but herein lay the deficiency of the law, as spiritual and opposite to sin as it was, that it could not master and root it out, but sin remained and dwelt in

men, as before, and by the strength of their carnal appetites, which were not subdued by the law, carried them to transgressions, that they approved not. Nor did it avail them to disapprove, or struggle, since, though the bent of their minds were the other way, yet their endeavours after obedience delivered them not from that death, which their bodies, or carnal appetites, running them into transgressions, brought upon them. That deliverance was to be had from grace, by which those who, putting themselves from under the law into the gospel-state, were accepted, if with the bent of their minds they sincerely endeavoured to serve and obey the law of God, though sometimes, through the frailty of their flesh, they fell into sin.

This is a farther demonstration to the converted gentiles of Rome, that they are under no obligation of submitting themselves to the law, in order to be the people of God, or partake of the advantages of the gospel, since it was necessary, even to the jews themselves, to quit the terms of the law, that they might be delivered from death, by the gospel. And thus we see how steadily and skilfully he pursues his design, and with what evidence and strength he fortifies the gentile converts, against all attempts of the jews, who went about to bring them under the observances of the law of Moses.

TEXT.

1 KNOW ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man, as long as he liveth.

PARAPHRASE.

1 I Have let those of you, who were formerly gentiles, see, that they are not under the law, but under grace [a]: I now apply myself to you, my brethren, of my own nation [b], who know the law. You cannot be ignorant that the authority of the law reaches, or concerns a man [c], so long as he liveth, and

NOTES.

1 [a] See chap. vi. 14.

[b] That his discourse here, is addressed to those converts of this church, who were of the jewish nation, is so evident, from the whole tenour of this chapter, that there needs no more, but to read it with a little attention, to be convinced of it, especially ver. 1, 4, 6.

[c] Κυριεύει τὸν ἀνθρώπου, "hath dominion over a man." So we render it rightly: but I imagine we understand it in too narrow a sense, taking it to mean only that dominion, or force, which the law has to compel, or restrain us in things, which we have otherwise no mind to; whereas it seems to me to be used in the conjugation hiphil, and to comprehend, here, that right and privilege also of doing, or enjoying, which a man has, by virtue and authority of the law, which all ceases, as soon as he is dead. To this large sense of these words St. Paul's expressions, in the two next verses, seem suited; and so understood, have a clear and easy meaning, as may be seen in the paraphrase.

TEXT.

2 For the woman, which hath an husband, is bound by the law to her husband, so long as he liveth: but, if the husband be dead, she is loosed from the law of her husband.
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.
4 Wherefore, my brethren, ye also are become dead to the law, by the

PARAPHRASE.

2 and no longer. For [d] a woman who hath an husband, is bound by the law [e] to her living husband; but if her husband dieth, she is loosed from the law, which made her her husband's, because the authority of the law, whereby he had a right to her, ceased in respect of him, as soon as he died.
3 Wherefore she shall be called an adulteress, if while her husband liveth, she become another man's. But if her husband dies, the right he had to her by the law ceasing, she is freed from the law, so that she is not an adulteress, though she
4 become another man's. So that even ye, my brethren [f], by the

NOTES.

2 [d] "For." That which follows in the 2d verse, is no proof of what is said in the 1st verse, either as a reason, or an instance of it, unless κυριεύει be taken in the sense I propose, and then the whole discourse is easy and uniform.

[e] Ἀπὸ τοῦ νόμου τοῦ ἀνδρός, "From the law of her husband." This expression confirms the sense above-mentioned. For it can in no sense be termed, "the law of her husband," but as it is the law, whereby he has the right to his wife. But this law, as far as it is her husband's law, as far as he has any concern in it, or privilege by it, dies with him, and so she is loosed from it.

4 [f] Καὶ ὑμεῖς, "Ye also;" καὶ "also," is not added here by chance, and without any meaning, but shows plainly that the apostle had in his mind some person, or persons before-mentioned, who were free from the law, and that must be either the woman, mentioned in the two foregoing verses, as free from the law of her husband, because he was dead; or else the gentile converts mentioned chap. vi. 14, as free from the law, because they were never under it. If we think καὶ refers to the woman, then St. Paul's sense is this, "Ye also "are free from the law, as well as such a woman, and may without any imputation subject yourselves to the gospel." If we take καὶ to refer to the gentile converts, then his sense is this: "even ye also, my brethren, are free from "the law, as well as the jewish converts, and as much at liberty to subject yourselves to "the gospel, as they." I confess myself most inclined to this latter, both because St. Paul's main drift is to show, that both jews and gentiles are wholly free from the law: and because ἐθανατώθητε τῷ νόμῳ, "ye have been made "dead to the law," the phrase here used to express that freedom, seems to refer rather to the 1st verse, where he says, "the law hath dominion over a "man as long as he liveth," implying, and no longer, rather than to the two intervening verses, where he says, "not the death of the woman, but the death "of the husband sets the woman free," of which more by and by.

TEXT.

body of Christ; that ye should be married to another, even to him, who is raised from the dead, that we should bring forth fruit unto God.

PARAPHRASE.

the body of Christ[g], are become dead[h] to the law, whereby the dominion of the law over you has ceased, that you should subject yourselves to the dominion of Christ, in the gospel, which you may do with as much freedom from blame, or the imputation of disloyalty[i], as a woman whose husband is dead, may, without the imputation of adultery, marry another man. And this making yourselves another's, even Christ's, who is risen from the dead, is, that we[k] should bring forth fruit unto

NOTES.

g "By the body of Christ, in which you, as his members, died with him;" see Col. ii. 20. and so, by a like figure, believers are said to be circumcised with him, Col. ii. 11.

h "Are become dead to the law." There is a great deal of needless pains taken by some, to reconcile this saying of St. Paul to the two immediately preceding verses, which they suppose do require he should have said here what he does ver. 6. viz. that the law was dead, that so the persons, here spoken of, might rightly answer to the wife, who there represents them. But he, that will take this passage together, will find that the first part of this 4th verse refers to ver. 1. and the latter part of it to ver. 2. and 3. and consequently that St. Paul had spoken improperly, if he had said, what they would make him say here. To clear this, let us look into St. Paul's reasoning, which plainly stands thus: "the dominion of the law over a man ceases, when he is dead, "ver. 1. you are become dead to the law, by the body of Christ, ver. 4. and "so the dominion of the law over you is ceased, then you are free to put "yourselves under the dominion of another, which can bring on you no charge "of disloyalty to him, who had before the dominion over you, any more than "a woman can be charged with adultery, when, the dominion of her former "husband being ceased by his death, she marrieth herself to another man." For the use of what he says, ver. 2. and 3. is to satisfy the jews, that the dominion of the law over them being ceased, by their death to the law, in Christ, they were no more guilty of disloyalty, by putting themselves wholly under the law of Christ, in the gospel, than a woman was guilty of adultery, when, the dominion of her husband ceasing, she gave herself up wholly to another man in marriage.

i "Disloyalty." One thing that made the jews so tenacious of the law, was, that they looked upon it as a revolt from God, and a disloyalty to him, their king, if they retained not the law that he had given them. So that even those of them, who embraced the gospel, thought it necessary to observe those parts of the law, which were not continued, and as it were re enacted by Christ, in the gospel. Their mistake herein is what St. Paul, by the instance of a woman marrying a second husband, the former being dead, endeavours to convince them of.

k "We." It may be worth our taking notice of, that St. Paul, having all along from the beginning of the chapter, and even in this very sentence, said "ye," here, with neglect of grammar, on a sudden changes it into "we," and

TEXT.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death.

PARAPHRASE.

5 unto God[l]. For when we were after so fleshly[m] a manner, under the law, as not to comprehend the spiritual meaning of it, that directed us to Christ, the spiritual end of the law, our sinful lust[n], that remained in us under the law[o], or in the

NOTES.

and says, "that we should, &c." I suppose to press the argument the stronger, by showing himself to be in the same circumstances and concern with them, he being a jew, as well as those he spoke to.

l "Fruit unto God." In these words St. Paul visibly refers to chap. vi. 10. where he saith, that "Christ, in that he liveth, he liveth unto God," and therefore he mentions here, his being raised from the dead, as a reason, for their bringing forth fruit unto God, i. e. living to the service of God, obeying his will, to the utmost of their power, which is the same that he says, chap. viii. 11.

5 m "When we were in the flesh." The understanding and observance of the law, in a bare, literal sense, without looking any farther, for a more spiritual intention in it, St. Paul calls "being in the flesh." That the law had, besides a literal and carnal sense, a spiritual and evangelical meaning, see 2 Cor. iii. 6. and 17. compared. Read also ver. 14, 15, 16, where the jews in the flesh are described; and what he says of the ritual part of the law, see Heb. ix. 9, 11. which whilst they lived in the observance of, they were in the flesh. That part of the mosaical law was wholly about fleshly things, Col. ii. 14—23. was sealed in the flesh, and proposed no other, but temporal, fleshly rewards.

n Παθήματα τῶν ἁμαρτιῶν, literally "passions of sin," in the scripture Greek (wherein the genitive case of the substantive is often put for the adjective) "sinful passions, or lusts."

o Τὰ διὰ τοῦ νόμου, "which were by the law," is a very true literal translation of the words, but leads the reader quite away from the apostle's sense, and is fain to be supported (by interpreters, that so understand it) by saying, that the law excited men to sin, by forbidding it. A strange imputation on the law of God, such as, if it be true, must make the jews more defiled, with the pollutions set down in St. Paul's black list, ch. i. than the heathen themselves. But herein they will not find St. Paul of their mind, who, besides the visible distinction wherewith he speaks of the gentiles all through his epistles, in this respect, doth, here, ver. 7, declare quite the contrary; see also 1 Pet. iv. 3, 4. If St. Paul's use of the preposition, διὰ, a little backwards in this very epistle, were remembered, this and a like passage or two more, in this chapter, would not have so harsh and hard a sense put on them as they have. Τῶν πιστευόντων δι' ἀκροβυστίας, our translation renders, ch. iv. 11, "that believe, though they "be not circumcised," where they make δι' ἀκροβυστίας, to signify, "during "the state, or during their being under uncircumcision." If they had given the same sense to διὰ νόμου here, which plainly signifies their being in a contrary state, i. e. under the law, and rendered it, "sinful affections," which they had, though they were under the law, the apostle's sense here would have been easy, clear, and conformable to the design he was upon. This use of the word διὰ, I think we may find in other epistles of St. Paul; τὰ διὰ τοῦ σώματος, 2 Cor.

TEXT.

6 But now we are delivered from the law, that being dead, wherein we were held; that we ſhould ſerve in newneſs of ſpirit, and not in the oldneſs of the letter.

PARAPHRASE.

the ſtate under the law, wrought in our members, i. e. ſet our members and faculties[p] on work, in doing that, whoſe
6 end was death[q]. But now the law, under which we were heretofore held in ſubjection, being dead, we are ſet free from the dominion of the law, that we ſhould perform our obedience, as under the new[r] and ſpiritual covenant of the goſpel, wherein there is a remiſſion of frailties, and not as ſtill under the old rigour of the letter of the law, which condemns every one, who does not perform exact obedience to every

NOTES.

2 Cor. v. 10, may poſſibly, with better ſenſe, be underſtood of things done during the body, or during the bodily ſtate, than by the body; and ſo 1 Tim. ii. 15. διὰ τεκνογονίας, "during the ſtate of child-bearing. Nor is this barely an helleniſtical uſe of διὰ, for the greeks themſelves ſay δι' ἡμέρας, "during "the day;" and διὰ νυκτὸς, "during the night." And ſo I think διὰ τοῦ εὐαγγελίου, Eph. iii. 6, ſhould be underſtood to ſignify, "in the time of the "goſpel, under the goſpel diſpenſation."

p "Members," here, doth not ſignify barely the fleſhly parts of the body, in a reſtrained ſenſe, but the animal faculties and powers, all in us that is employed as an inſtrument in the works of the fleſh, which are reckoned up, Gal. v. 19—21. ſome of which do not require the members of our body, taken in a ſtrict ſenſe for the outward groſs parts, but only the faculties of our minds, for their performance.

q Καρποφορῆσαι τῷ θανάτῳ, "Bringing forth fruit unto death," here, is oppoſed to "bringing forth fruit unto God," in the end of the foregoing verſe. Death here being conſidered as a maſter, whom men ſerve by ſin, as God in the other place is conſidered as a maſter, who gives life to them, who ſerve him, in performing obedience to his law.

6 r "In newneſs of ſpirit," i. e. ſpirit of the law, as appears by the antitheſis, oldneſs of the letter, i. e. letter of the law. He ſpeaks in the former part of the verſe of the law, as being dead; here he ſpeaks of its being revived again, with a new ſpirit. Chriſt, by his death, aboliſhed the moſaical law, but revived as much of it again, as was ſerviceable to the uſe of his ſpiritual kingdom, under the goſpel, but left all the ceremonial and purely typical part dead, Col. ii. 14—18. the jews were held, before Chriſt, in an obedience to the whole letter of the law, without minding the ſpiritual meaning, which pointed at Chriſt. This the apoſtle calls here ſerving in the oldneſs of the letter, and this he tells them they ſhould now leave, as being freed from it, by the death of Chriſt, who was the end of the law for the attaining of righteouſneſs, chap. x. 4. i. e. in the ſpiritual ſenſe of it, which 2 Cor. iii. 6. he calls ſpirit, which ſpirit, ver. 17, he explains to be Chriſt. That chapter and this verſe here give light to one another. Serving in the ſpirit, then, is obeying the law, as far as it is revived, and as it is explained by our Saviour, in the goſpel, for the attaining of evangelical righteouſneſs.

TEXT.

7 What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.
8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.
9 For I was alive without the law, once: but when the commandment came, sin revived, and I died.

PARAPHRASE.

7 every tittle[s]. What shall we then think, that the law, because it is set aside, was unrighteous, or gave any allowance, or contributed any thing to sin[t]? By no means; for the law, on the contrary, tied men stricter up from sin, forbidding concupiscence, which they did not know to be sin, but by the law. For I[u] had not known concupiscence to be sin,
8 unless the law had said, Thou shalt not covet. Nevertheless sin, taking opportunity[w], during the law[x], or whilst I was under the commandment, wrought in me all manner of concupiscence: For without the law, sin is dead[y], not able to hurt

NOTES.

s That this sense is also comprehended, in not serving in "the oldness of "the letter," is plain from what St. Paul says, 2 Cor. iii. 6. "The letter "killeth, but the spirit giveth life." From this killing letter of the law, whereby it pronounced death, for every the least transgression, they were also delivered, and therefore St. Paul tells them here, chap. viii. 15, that they "have not received the spirit of bondage again to fear," i. e. to live in perpetual bondage and dread under the inflexible rigour of the law, under which it was impossible for them to expect aught but death.

7 t "Sin." That sin here comprehends both these meanings expressed in the paraphrase, appears from this verse, where the strictness of the law against sin is asserted, in its prohibiting of desires, and from ver. 12, where its rectitude is asserted.

u "I." The skill St. Paul uses, in dexterously avoiding, as much as possible, the giving offence to the jews, is very visible in the word I, in this place. In the beginning of this chapter, where he mentions their knowledge in 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 this chapter, where he represents the power of sin, and the inability of the law to subdue it wholly, he leaves them out, and speaks altogether in the first person, he means all those, who were under the law.

8 w St. Paul here, and all along this chapter, speaks of sin as a person, endeavouring to compass his death; and the sense of this verse amounts to no more but this, that, in matter of fact, that concupiscence, which the law declared to be sin, remained and exerted itself in him, notwithstanding the law. For if sin, from St. Paul's prosopopœia, or making it a person, shall be taken to be a real agent, the carrying this figure too far will give a very odd sense to St. Paul's words, and, contrary to his meaning, make sin to be the cause of itself, and of concupiscence, from which it has its rise.

x See note m ver. 5.

y "Dead." It is to be remembered not only that St. Paul, all along this chapter, makes sin a person, but speaks of that person and himself, as two incompatible

TEXT.

10 And the commandment, which was ordained to life, I found to be unto death.

PARAPHRASE.

9 hurt me; And there was a time once [z], when I being without the law, was in a state of life; but the commandment coming, sin got life and strength again, and I found myself
10 a dead man; And that very law, which was given me for the

NOTES.

compatible enemies, the being and safety of the one consisting in the death, or inability of the other to hurt. Without carrying this in mind, it will be very hard to understand this chapter. For instance, in this place St. Paul has declared, ver. 7, that the law was not abolished, because it at all favoured, or promoted sin, for it lays restraints upon our very desires, which men, without the law, did not take notice to be sinful; nevertheless sin, persisting in its design to destroy me, took the opportunity of my being under the law, to stir up concupiscence in me; for without the law, which annexes death to transgression, sin is as good as dead, is not able to have its will on me, and bring death upon me. Conformable hereunto St. Paul says, 1 Cor. xv. 56, "the strength of "sin is the law;" i. e. it is the law, that gives sin the strength and power to kill men. Laying aside the figure, which gives a lively representation of the hard state of a well-minded jew, under the law, the plain meaning of St. Paul here is this: "Though the law lays a stricter restraint upon sin, than men have "without it: yet it betters not my condition thereby, because it enables me "not wholly to extirpate sin, and subdue concupiscence, though it hath made "every transgression a mortal crime. So that being no more totally secured "from offending, under the law, than I was before, I am, under law, exposed "to certain death." This deplorable state could not be more feelingly expressed than it is here, by making sin (which still remained in man, under the law) a person who implacably aiming at his ruin, cunningly took the opportunity of exciting concupiscence, in those, to whom the law had made it mortal.

9 [z] Ποτὲ, "once." St. Paul declares there was a time once, when he was in a state of life. When this was, he himself tells us, viz. when he was without the law, which could only be, before the law was given. For he speaks here, in the person of one of the children of Israel, who never ceased to be under the law, since it was given. This ποτὲ therefore must design the time between the covenant made with Abraham, and the law. By that covenant, Abraham was made blessed, i. e. delivered from death. That this is so, see Gal. iii. 9, &c. And, under him, the israelites claimed the blessing, as his posterity, comprehended in that covenant, and as many of them, as were of the faith of their father, faithful Abraham, were blessed with him. But, when the law came, and they put themselves wholly into the covenant of works, wherein each transgression of the law became mortal, then sin recovered life again, and a power to kill; and an israelite, now under the law, found himself in a state of death, a dead man. Thus we see it corresponds with the design of the apostle's discourse here. In the six first verses of this chapter, he shows the jews that they were at liberty from the law, and might put themselves solely under the terms of the gospel. In the following part of this chapter, he shows them, that it is necessary for them so to do; since the law was not able to deliver them from the power, sin had to destroy them, but subjected them to it. This part of the chapter showing at large what he says, chap. viii. 3, and so may be looked on as an explication and proof of it.

TEXT.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.
12 Wherefore the law is holy; and the commandment holy, and just, and good.
13 Was then that, which is good, made death unto me? God forbid! but sin, that it might appear sin, working death in me, by that which

PARAPHRASE.

the attaining of life[a], was found to produce death[b] to me.
11 For my mortal enemy, sin, taking the opportunity of my being under[c] the law, slew me by the law, which it inveigled[d] me to disobey, i. e. the frailty and vicious inclinations of nature remaining in me under the law, as they were before, able still to bring me into transgressions, each whereof was mortal, sin had, by my being under the law, a sure
12 opportunity of bringing death upon me. So that[e] the law is holy, just, and good, such as the eternal, immutable rule of
13 right and good required it to be. Was then the law, that in itself was good, made death to me? No[f], by no means: but it was sin, that by the law was made death unto me, to the end

NOTES.

10 [a] That the commandments of the law were given to the israelites, that they might have life by them; see Lev. xviii. 5. Matt. xix. 17.

[b] The law, which was just, and such as it ought to be, in having the penalty of death annexed to every transgression of it, Gal. iii. 10, came to produce death, by not being able so to remove the frailty of human nature, and subdue carnal appetites, as to keep men entirely free from all trespasses against it, the least whereof, by the law, brought death. See chap. viii. 3. Gal. iii. 21.

11 [c] The sense wherein I understand διὰ τοῦ νόμου, "by the law," ver. 5, is very much confirmed by διὰ τῆς ἐντολῆς, in this and ver. 8. by which interpretation the whole discourse is made plain, easy, and consonant to the apostle's purpose.

[d] "Inveigled." St. Paul seems here to allude to what Eve said in a like case, Gen. iii. 13. and uses the word "deceived," in the same sense she did, i. e. drew me in.

12 [e] Ὥστε, "so that." Ver. 7, he laid down this position, that the law was not sin; ver. 8, 9, 10, 11, he proves it, by showing, that the law was very strict in forbidding of sin, so far as to reach the very mind and the internal acts of concupiscence, and that it was sin, that remaining under the law (which annexed death to every transgression) brought death on the israelites; he here infers, that the law was not sinful, but righteous, just, and good, just such as by the eternal rule of right it ought to be.

13 [f] "No." In the five foregoing verses the apostle had proved, that the law was not sin. In this, and the ten following verses, he proves the law not to be made death; but that it was given to show the power of sin, which remained in those, under the law, so strong, notwithstanding the law, that it could prevail on them to transgress the law, notwithstanding all its prohibitions, with the penalty of death annexed to every transgression. Of what use, this showing the power of sin, by the law, was, we may see, Gal. iii. 24.

TEXT.

is good; that sin, by the commandment, might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law, that it is good.

PARAPHRASE.

end that the power[g] of sin might appear, by its being able to bring death upon me, by that very law, that was intended for my good, that so, by the commandment, the power[h] of sin and corruption in me might be shown to be exceeding
14 great; For we know that the law is spiritual, requiring actions quite opposite[i] to our carnal affections. But I am so carnal, as to be enslaved to them, and forced against my will to do the drudgery of sin, as if I were a slave, that had been sold into the hands of that my domineering enemy.
15 For what I do, is not of my own contrivance[k]; for that which I have a mind to, I do not; and what I have an aver-
16 sion to, that I do. If then my transgressing the law be what I, in

NOTES.

g That ἁμαρτία καθ' ὑπερβολὴν ἁμαρτωλὸς, "sin exceeding sinful," is put here to signify, the great power of sin, or lust, is evident from the following discourse, which only tends to show, that let a man under the law be right in his mind and purpose; yet the law in his members, i. e. his carnal appetites, would carry him to the committing of sin, though his judgment and endeavours were averse to it. He that remembers that sin, in this chapter, is all along represented as a person, whose very nature it was to seek and endeavour his ruin, will not find it hard to understand, that the apostle here, by "sin exceeding sinful," means sin strenuously exerting its sinful, i. e. destructive nature, with mighty force.

h Ἵνα γενήται, "that sin might become," i. e. might appear to be. It is of appearance he speaks in the former part of this verse, and so it must be understood here, to conform to the sense of the words, not only to what immediately precedes in this verse, but to the apostle's design in this chapter, where he takes pains to prove, that the law was not intended any way to promote sin, and to understand, by these words, that it was, is an interpretation that neither holy scripture nor good sense will allow: though the sacred scripture should not, as it does, give many instances of putting "being," for "appearing," Vid. ch. iii. 19.

14 i Πνευματικὸς, "spiritual," is used here to signify the opposition of the law to our carnal appetites. The antithesis in the following words makes it clear.

15 k Οὐ γινώσκω, "I do not know," i. e. it is not from my own understanding, or forecast of mind; the following words, which are a reason brought to prove this saying, give it this sense. But if ὃ γινώσκω be interpreted, "I do not approve," what in the next words is brought for a reason, will be but tautology.

TEXT.

17 Now then it is no more I that do it, but sin that dwelleth in me.
18 For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not.
19 For the good, that I would, I do not: but the evil, which I would not, that I do.
20 Now if I do that I would not, it is no more I, that do it; but sin, that dwelleth in me.

PARAPHRASE.

I, in my mind, am against, it is plain the consent of my
17 mind goes with the law, that it is good. If so, then it is not I, a willing agent of my own free purpose, that do what is contrary to the law, but as a poor slave in captivity, not able to follow my own understanding and choice, forced by the prevalency of my own sinful affections, and sin that remains
18 still in me, notwithstanding the law. For I know, by woeful experience, that in me, viz. in my flesh [l], that part, which is the seat of carnal appetites, there inhabits no good. For, in the judgment and purpose of my mind, I am readily carried into a conformity and obedience to the law: but, the strength of my carnal affections not being abated by the law, I am not able to execute what I judge to be right, and in-
19 tend to perform. For the good, that is my purpose and aim, that I do not: but the evil, that is contrary to my intention, that in my practice takes place, i. e. I purpose and aim at
20 universal obedience, but cannot in fact attain it. Now if I do that, which is against the full bent and intention of me [m] myself, it is, as I said before, not I, my true self, who do it, but the true author of it is my old enemy, sin, which still remains and dwells in me, and I would fain get rid of.

I find

NOTES.

18 [l] St. Paul considers himself, and in himself other men, as consisting of two parts, which he calls flesh and mind, see ver. 25. meaning, by the one, the judgment and purpose of his mind, guided by the law, or right reason; by the other, his natural inclination, pushing him to the satisfaction of his irregular, sinful desires. These he also calls, the one the law of his members, and the other the law of his mind, ver. 23. and Gal. v. 16, 17. a place parallel to the ten last verses of this chapter, he calls the one flesh, and the other spirit. These two are the subject of his discourse, in all this part of the chapter, explaining particularly how, by the power and prevalency of the fleshly inclinations, not abated by the law, it comes to pass, which he says, chap. viii. 2, 3, that the law being weak, by reason of the flesh, could not set a man free from the power and dominion of sin and death.

20 [m] Οὐ θέλω ἐγώ, "I would not." I, in the Greek, is very emphatical, as is obvious, and denotes the man, in that part which is chiefly to be counted himself, and therefore with the like emphasis, ver. 25, is called αὐτὸς ἐγώ, "I my own self."

TEXT.

21 I find then a law, that, when I would do good, evil is present with me.
22 For I delight in the law of God, after the inward man.
23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.
24 O wretched man that I am, who shall deliver me from the body of this death?

PARAPHRASE.

21 I find it, therefore, as by a law settled in me, that when my intentions aim at good, evil is ready at hand, to make my
22 actions wrong and faulty. For that which my inward man is delighted with, that, which with satisfaction my mind
23 would make its rule, is the law of God. But I see in my members [n] another principle of action, equivalent to a law [o], directly waging war against that law, which my mind would follow, leading me captive into an unwilling subjection to the constant inclination and impulse of my carnal appetite, which, as steadily as if it were a law, carries me to sin.
24 O miserable man that I am, who shall deliver me [p] from this body

NOTES.

23 [n] St. Paul, here and in the former chapter, uses the word members, for the lower faculties and affections of the animal man, which are as it were the instruments of actions.

[o] He having, in the foregoing verse, spoken of the law of God, as a principle of action, but yet such as had not a power to rule and influence the whole man, so as to keep him quite clear from sin, he here speaks of natural inclination, as of a law also, a law in the members, and a law of sin in the members, to show that it is a principle of operation in men, even under the law, as steady and constant in its direction and impulse to sin, as the law is to obedience, and failed not, through the frailty of the flesh, often to prevail.

24 [p] What is it, that St. Paul so pathetically desires to be delivered from? The state, he had been describing, was that of human weakness, wherein, notwithstanding the law, even those, who were under it, and sincerely endeavoured to obey it, were frequently carried, by their carnal appetites, into the breach of it. The state of frailty, he knew men, in this world, could not be delivered from. And therefore, if we mind him, it is not that, but the consequence of it, death, or so much of it that brings death, that he inquires after a deliverer from. "Who shall deliver me," says, he "from this body?" He does not say of frailty, but of death: what shall hinder that my carnal appetites, that so often make me fall into sin, shall not bring death upon me, which is awarded me by the law? And to this he answers, "the grace of God, through our Lord Jesus Christ." It is the favour of God alone, through Jesus Christ, that delivers frail men from death. Those under grace obtain life, upon sincere intentions and endeavours after obedience, and those endeavours a man may attain to, in this state of frailty. But good intentions and sincere endeavours are of no behoof against death, to those under the law, which requires complete and punctual obedience, but gives no ability to attain it. And so it is grace alone, through

TEXT.

25 I thank God, through Jesus Christ our Lord. So then, with the mind, I myself serve the law of God; but with the flesh, the law of sin.

PARAPHRASE.

25 body of death? The grace of God [q], through Jesus Christ our Lord. To comfort myself, therefore, as that state requires, for my deliverance from death, I myself [r], with full purpose and sincere endeavours of mind, give up myself to obey [s] the law of God; though my carnal inclinations are enslaved, and have a constant tendency to sin. This is all I can

NOTES.

through Jesus Christ, that, accepting of what a frail man can do, delivers from the body of death. And thereupon, he concludes with joy, "so then I, being "now a christian, not any longer under the law, but under grace, this is the "state I am in, whereby I shall be delivered from death; I, with my whole "bent and intention, devote myself to the law of God, in sincere endeavours "after obedience, though my carnal appetites are enslaved to, and have their "natural propensity towards sin."

25 [q] Our translators read εὐχαριστῶ τῷ Θεῷ, "I thank God:" the author of the vulgate, χάρις τοῦ Θεοῦ, "the grace or favour of God," which is the reading of the Clermont, and other greek manuscripts. Nor can it be doubted, which of these two readings should be followed, by one who considers, not only that the apostle makes it his business to show, that the jews stood in need of grace, for salvation, as much as the gentiles: but also, that the grace of God is a direct and apposite answer to, "who shall deliver me?" which, if we read it, I thank God, has no answer at all; an omission, the like whereof, I do not remember any where in St. Paul's way of writing. This I am sure, it renders the passage obscure and imperfect in itself. But much more disturbs the sense, if we observe the illative, therefore, which begins the next verse, and introduces a conclusion easy and natural, if the question, "who shall deliver me?" has for answer, "the grace of God." Otherwise it will be hard to find premises, from whence it can be drawn. For thus stands the argument plain and easy. The law cannot deliver from the body of death, i. e. from those carnal appetites, which produce sin, and so bring death: but the grace of God, through Jesus Christ, which pardons lapses, where there is sincere endeavour after righteousness, delivers us from this body, that it doth not destroy us. From whence naturally results this conclusion, "there is, therefore now, no condemnation, &c." But what it is grounded on, in the other reading, I confess I do not see.

[r] Αὐτὸς ἐγὼ, "I myself," i. e. I the man, with all my full resolution of mind. Αὐτὸς ἐγὼ might have both of them been spared, if nothing more had been meant here, than the nominative case to δουλεύω. See note, ver. 20.

[s] Δουλεύω, "I serve," or I make myself a vassal, i. e. I intend and devote my whole obedience. The terms of life, to those under grace, St. Paul tells us at large, ch. vi, are δουλωθῆναι τῇ δικαιοσύνῃ, and τῷ Θεῷ, to become vassals to righteousness, and to God; consonantly he says here αὐτὸς ἐγὼ, "I myself," I the man, being now a christian, and so no longer under the law, but under grace, do what is required of me, in that state; δουλεύω, "I become a vassal to the law of God," i. e. dedicate myself to the service of it, in sincere endeavours of obedience; and so αὐτὸς ἐγὼ, "I the man, shall be delivered from death;" for he that, being under grace, makes himself a vassal to God, in a steady purpose of

PARAPHRASE.

can do, and this is all, I being under grace, that is required of me, and through Christ will be accepted.

NOTE.

sincere obedience, shall from him receive the gift of eternal life, though his carnal appetite, which he cannot get rid of, having its bent towards sin, makes him sometimes transgress, which would be certain death to him, if we were still under the law.

See chap. vi. 18. and 22.

And thus St. Paul having shown here in this chapter that the being under grace alone, without being under the law, is necessary even to the jews, as in the foregoing chapter he had shown it to be to the gentiles, he hereby demonstratively confirms the gentile converts in their freedom from the law, which is the scope of this epistle thus far.

SECT. VII.

CHAP. VIII. 1—39.

CONTENTS.

ST. Paul having, chap. vi. shown that the gentiles, who were not under the law, were saved only by grace, which required that they should not indulge themselves in sin, but steadily and sincerely endeavour after perfect obedience: having also, ch. vii. shown, that the jews who were under the law, were also saved by grace only, because the law could not enable them wholly to avoid sin, which, by the law, was in every the least slip made death; he in this chapter shows, that both jews and gentiles, who are under grace, i. e. converts to christianity, are free from condemnation, if they perform what is required of them; and thereupon he sets forth the terms of the covenant of grace, and presses their observance, viz. not to live after the flesh, but after the spirit, mortifying the deeds of the body; forasmuch as those, that do so, are the sons of God. This being laid down, he makes use of it to arm them with patience against afflictions, assuring them, that, whilst they remain in this state, nothing can separate them from the love of God, nor shut them out from the inheritance of eternal life with Christ, in glory, to which all the sufferings of this life bear not any the least proportion.

TEXT.

TEXT.

1 THERE is therefore now no condemnation to them, which are in Christ Jesus, who walk not after the flesh, but after the spirit.
2 For the law of the spirit of life, in Christ Jesus, hath made me free from the law of sin and death.

PARAPHRASE.

1 THERE is, therefore [a], now [b], no condemnation [c] to, i. e. no sentence of death shall pass upon, those who are christians [d], if so be they obey [e] not the sinful lusts of the flesh, but follow, with sincerity of heart, the dictates of the
2 [f] spirit, [g] in the gospel. For the [h] grace of God, which is effectual

NOTES.

1 [a] "Therefore." This is an inference, drawn from the last verse of the foregoing chapter, where he saith, that it is grace that delivers from death, as we have already observed.

[b] "Now." Now that, under the gospel, the law is abolished to those, who entertain the gospel.

[c] The "condemnation" here spoken of, refers to the penalty of death, annexed to every transgression, by the law, whereof he had discoursed in the foregoing chapter.

[d] "In Christ Jesus," expressed chap. vi. 14, by "under grace," and Gal. iii. 27, by "having put on Christ;" all which expressions plainly signify, to any one that reads and considers the places, the professing the religion, and owning a subjection to the law of Christ, contained in the gospel, which is, in short, the profession of christianity.

[e] Περιπατοῦσι, "walking," or "who walk," does not mean, that all, who are in Christ Jesus, do walk, not after the flesh, but after the spirit; but all who, being in Christ Jesus, omit not to walk so. This, if the tenour of St. Paul's discourse, here, can suffer any one to doubt of, he may be satisfied is so, from ver. 13, "If ye live after the flesh." The "ye," he there speaks to, are no less than those that, chap. i. 6, 7, he calls, "the called of Jesus Christ, and the beloved of God," terms equivalent to, "being in Jesus Christ," see chap. vi. 12—14. Gal. v. 16—18. which places compared together, show that, by Christ, we are delivered from the dominion of sin and lust; so that it shall not reign over us, unto death, if we will set ourselves against it, and sincerely endeavour to be free; a voluntary slave, who inthrals himself by a willing obedience, who can set free?

[f] "Flesh and spirit," seem here plainly to refer to flesh, wherewith he says he serves sin; and "mind," wherewith he serves the law of God, in the immediately preceding words.

[g] "Walking after the spirit," is, ver. 13, explained by "mortifying the deeds of the body, through the spirit."

2 [h] That it is grace, that delivers from the law in the members, which is the law of death, is evident from chap. vii. 23—25. why it is called a law, may be found, in the antithesis to the law of sin and death, grace being as certain a law, to give life to christians, that live not after the flesh, as the influence of sinful appetites is, to bring death on those, who are not under grace. In the next place, why it is called the law of the spirit of life, has a reason, in that the gospel, which contains this doctrine of grace, is dictated by the same spirit, that

TEXT.

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:

PARAPHRASE.

effectual to life, has set me free from that law in my members, which cannot now produce sin in me, unto death [i].
3 For this (viz. the delivering us from sin) being beyond the power of the law, which was too weak [k] to master the propensities of the flesh, God, sending his son in flesh, that in all things, except sin, was like unto our frail, sinful flesh [l], and

NOTES.

raised Christ from the dead, and that quickens us to newness of life, and has, for its end, the conferring of eternal life.

i "The law of sin and death." Hereby is meant that, which he calls "the law in his members," chap. vii. 23, where it is called "the law of sin;" and ver. 24, it is called "the body of death," from which grace delivers. This is certain, that no-body, who considers what St. Paul has said, ver. 7. and 13. of the foregoing chapter, can think, that he can call the law of Moses, "the law of sin, or the law of death." And that the law of Moses, is not meant, is plain from his reasoning in the very next words. For the law of Moses could not be complained of, as being weak, for not delivering those under it from itself; yet its weakness might, and is all along, chap. vii. as well as ver. 3, complained of, as not being able to deliver those under it, from their carnal, sinful appetites, and the prevalence of them.

3 k "Weak;" the weakness, and as he there also calls it, "the unprofitableness of the law," is again taken notice of, by the apostle, Heb. vii. 18, 19. There were two defects in the law, whereby it became unprofitable, as the author to the hebrews says, so as to make nothing perfect. The one was its inflexible rigour, against which it provided no allay, or mitigation; it left no place for atonement: the least slip was mortal: death was the inevitable punishment of transgression, by the sentence of the law, which had no temperament: death the offender must suffer, there was no remedy. This St. Paul's epistles are full of, and how we are delivered from it, by the body of Christ, he shows Heb. x. 5—10. The other weakness, or defect, of the law was, that it could not enable those, who were under it, to get a mastery over the flesh, or fleshly propensities, so as to perform the obedience required. The law exacted complete obedience, but afforded men no help against their frailty, or vicious inclinations. And this reigning of sin, in their mortal bodies, St. Paul shows here, how they are delivered from, by the spirit of Christ enabling them, upon their sincere endeavours after righteousness, to keep sin under, in their mortal bodies, in conformity to Christ, in whose flesh it was condemned, executed, and perfectly extinct, having never had there any life, or being, as we shall see, in the following note. The provision, that is made in the new covenant, against both these defects of the law, is in the epistle to the Hebrews expressed thus: "God will make a new "covenant with the house of Israel, wherein he will do these two things; he "will write his law in their hearts, and he will be merciful to their iniquities." See Heb. viii. 7—12.

l See Heb. iv. 15.

TEXT.

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

PARAPHRASE.

and sending[m] him also to be an offering[n] for sin, he put to death, or extinguished, or suppressed sin[o] in the flesh, i. e. sending his son into the world, with the body, wherein the flesh could never prevail, to the producing of any one sin;
4 To the end that, under this example of the flesh, wherein sin was perfectly mastered and excluded from any life, the moral rectitude of the law[p] might be conformed to[q] by us, who, abandoning the lusts of the flesh, follow the guidance of the spirit, in the law of our minds, and make it our business

NOTES.

m Καὶ, "and" joins here, "in the likeness," &c. with "to be an offering;" whereas, if "and" be made to copulate "sending" and "condemned," neither grammar, nor sense, would permit it. Nor can it be imagined the apostle should speak thus: God sending his son, and condemned sin: But "God sending his own son, in the likeness of sinful flesh," and sending him to be an offering for sin, with very good sense, joins the manner and end of his sending.

n Περὶ ἁμαρτίας, which in the text is translated, "for sin," signifies an offering for sin, as the margin of our bibles takes notice: See 2 Cor. v. 21. Heb. x. 5—10. So that the plain sense is, God sent his son in the likeness of sinful flesh, and sent him an offering for sin.

o Κατέκρινε, "condemned." The prosopopœia, whereby sin was considered as a person, all the foregoing chapter, being continued here, the condemning of sin here, cannot mean, as some would have it, that Christ was condemned for sin, or in the place of sin, for that would be to save sin, and leave that person alive, which Christ came to destroy. But the plain meaning is, that sin itself was condemned, or put to death, in his flesh, i. e. was suffered to have no life, nor being, in the flesh of our Saviour: he was in all points tempted as we are, yet without sin, Heb. iv. 15. By the spirit of God, the motions of the flesh were suppressed in him, sin was crushed in the egg, and could never fasten, in the least, upon him. This farther appears to be the sense, by the following words. This antithesis between κατάκριμα, ver. 1, and κατέκρινε, here, will also show, why that word is used, here, to express the death, or no being, of sin in our Saviour, 2 Cor. v. 2. 1 Pet. ii. 22. That St. Paul sometimes uses condemnation, for putting to death, see chap. v. 16. and 18.

4 p Τὸ δικαίωμα τοῦ νόμου, "the righteousness of the law." See note, chap. ii. 26.

q "Fulfilled," does not here signify a complete, exact obedience, but such an unblameable life, by sincere endeavours after righteousness, as shows us to be the faithful subjects of Christ, exempt from the dominion of sin, see chap. xiii. 8. Gal. vi. 2. A description of such, who thus fulfilled "the righteousness of the law," we have Luke i. 6. As Christ in the flesh was wholly exempt from all taint of sin; so we, by that spirit which was in him, shall be exempt from the dominion of our carnal lusts, if we make it our choice and endeavour to live after the spirit, ver. 9, 10, 11. For that, which we are to perform by that spirit, is the mortification of the deeds of the body, ver. 13.

TEXT.

5 For they, that are after the flesh, do mind the things of the flesh: but they, that are after the spirit, the things of the spirit.
6 For to be carnally minded, is death; but to be spiritually minded, is life and peace:
7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

PARAPHRASE.

5 business to live, not after the flesh, but after the spirit. For, as for those who [r] are still under the direction of the flesh, and its sinful appetites, who are under obedience to the law in their members, they have the thoughts and bent of their minds set upon the things of the flesh, to obey it in the lusts of it: But they, who are under the spiritual law of their minds, the thoughts and bent of their hearts is to follow the
6 dictates of the spirit, in that law. For [s] to have our minds set upon the satisfaction of the lusts of the flesh, in a slavish obedience to them, does certainly produce and bring death upon us; but our setting ourselves, seriously and sincerely, to obey the dictates and direction of the spirit, produces life [t] and peace, which are not to be had in the contrary, carnal
7 state: Because to be carnally minded [u] is direct enmity and opposition against God, for such a temper of mind, given up to the lusts of the flesh, is in no subjection to the law of God, nor indeed can be [w], it having a quite contrary tendency.

8 So

NOTES.

5 [r] Οἱ κατὰ σάρκα ὄντες, "those that are after the flesh," and "those that are after the spirit," are the same with those that walk after the flesh, and after the spirit. A description of these two different sorts of christians, see Gal. v. 16—26.

6 [s] "For" joins what follows here to ver. 1, as the reason of what is here laid down, viz. deliverance from condemnation is to such christian converts only, "who walk not after the flesh, but after the spirit. For," &c.

[t] See Gal. vi. 8.

7 [u] Φρόνημα τῆς σαρκὸς should have been translated, here, "to be carnally minded," as it is in the foregoing verse, which is justified by φρονοῦσι τὰ τῆς σαρκὸς, "do mind the things of the flesh," ver. 5, which signifies the employing the bent of their minds, or subjecting the mind intirely, to the fulfilling the lusts of the flesh.

[w] Here the apostle gives the reason, why even those, that are in Christ Jesus, have received the gospel, and are christians, (for to such he is here speaking) are not saved, unless they cease to walk after the flesh, because that runs directly counter to the law of God, and can never be brought into conformity and subjection to his commands. Such a settled contravention to his precepts cannot be suffered, by the supreme Lord and Governor of the world, in any of his creatures, without foregoing his sovereignty, and giving up the eternal, immutable rule of right, to the overturning the very foundations of all order and moral rectitude, in the intellectual world. This, even in the judgment of men themselves,

TEXT.

8 So then they that are in the flesh, cannot please God.
9 But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not 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.

PARAPHRASE.

8 So then [x] they that are in the flesh, i. e. under the fleshly dispensation of the law [y], without regarding Christ, the spirit
9 of it, in it cannot please God. But ye are not in that state, of having all your expectation from the law, and the benefits, that are to be obtained barely by that; but are in the spiritual state of the law, i. e. the [z] gospel, which is the end of the law, and to which the law leads you. And so, having received the gospel, you have therewith received the spirit of God: For, as many as receive Christ, he gives power to become the [a] sons of God: and to those, that are his sons, God gives
10 his spirit [b]. And if Christ be in you, by his spirit, the body is

NOTES.

selves, will be always thought a necessary piece of justice, for the keeping out of anarchy, disorder and confusion, that those refractory subjects, who set up their own inclinations for their rule, against the law, which was made to restrain those very inclinations, should feel the severity of the law, without which the authority of the law, and law-maker, cannot be preserved.

8 x This is a conclusion drawn from what went before. The whole argumentation stands thus: "They that are under the dominion of their carnal lusts, "cannot please God; therefore they who are under the carnal, or literal dis-"pensation of the law, cannot please God; because they have not the spirit of "God: Now it is the spirit of God alone, that enlivens men so, as to enable "them to cast off the dominion of their lusts." See Gal. iv. 3—6.

y Οἱ ἐν σαρκὶ ὄντες, "They that are in the flesh." He that shall consider, that this phrase is applied, chap. vii. 5, to the jews, as resting in the bare, literal, or carnal sense and observance of the law, will not be averse to the understanding the same phrase, in the same sense, here; which I think is the only place besides in the New Testament, where ἐν σαρκὶ εἶναι is used in a moral sense. This I dare say, it is hard to produce any one text, wherein εἶναι ἐν σαρκὶ is used to signify a man's being under the power of his lusts, which is the sense wherein it is, and must be, taken here, if what I propose be rejected. Let it be also remembered, that St. Paul makes it the chief business of this epistle (and he seldom forgets the design he is upon) to persuade both jew and gentile from a subjection to the law, and that the argument, he is upon here, is the weakness and insufficiency of the law to deliver men from the power of sin, and then, perhaps, it will not be judged that the interpretation I have given of these words, is altogether remote from the apostle's sense.

9 z See 2 Cor. iii. 6—18, particularly ver. 6, 13, 16.

a See John i. 12.

b See Gal. iv. 6.

TEXT.

11 But if the ſpirit of him, that raiſed up Jeſus from the dead, dwell in you: he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies by his ſpirit that dwelleth in you.

PARAPHRASE.

is dead as to all activity to ſin [c], ſin no longer reigns in it [d], but your ſinful, carnal luſts are mortified. But the ſpirit of your mind liveth, i. e. is enlivened, in order
11 to righteouſneſs, or living righteouſly. But, if the ſpirit of God, who had power able to raiſe Jeſus Chriſt from the dead, dwell in you, as certainly it does, he, that raiſed Chriſt from the dead, is certainly able, and will, by his ſpirit that dwells in you, enliven even your [f] mortal bodies,

NOTES.

10 [c] See chap. vi. 1—14, which explains this place, particularly ver. 2, 6, 11, 12. Gal. ii. 20. Eph. iv. 22, 23. Col. ii. 11. and iii. 8—10.

[d] See Eph. iv. 23.

11 [f] To lead us into the true ſenſe of this verſe, we need only obſerve, that St. Paul, having, in the four firſt chapters of this epiſtle, ſhown that neither jew nor gentile could be juſtified by the law, and in the 5th chapter how ſin entered into the world by Adam, and reigned by death, from which it was grace and not the law that delivered men: in the vith chapter, he ſhoweth the convert gentiles, that, though they were not under the law, but under grace; yet they could not be ſaved, unleſs they caſt off the dominion of ſin, and became the devoted ſervants of righteouſneſs, which was what their very baptiſm taught and required of them: and in chap. vii. he declares to the jews the weakneſs of the law, which they ſo much ſtood upon; and ſhows that the law could not deliver them from the dominion of ſin; that deliverance was only by the grace of God, through Jeſus Chriſt; from whence he draws the conſequence, which begins this viiith chapter, and ſo goes on with it, here, in two branches relating to his diſcourſe in the foregoing chapter, that complete it in this. The one is to ſhow, "that the law of the ſpirit of life," i. e. the new covenant in the goſpel, required that thoſe, that are in Chriſt Jeſus, "ſhould not live after the fleſh, but after the ſpirit." The other is to ſhow how, and by whom, ſince the law was weak, and could not enable thoſe, under the law, to do it, they are enabled to keep ſin from reigning in their "mortal bodies," which is the ſanctification required. And here he ſhows, that chriſtians are delivered from the dominion of their carnal, ſinful luſts, by the ſpirit of God, that is given to them, and dwells in them, as a new, quickening principle and power, by which they are put into the ſtate of a ſpiritual life, wherein their members are made capable of being made the inſtruments of righteouſneſs, if they pleaſe, as living men, alive now to righteouſneſs, ſo to employ them. If this be not the ſenſe of this chapter to ver. 14, I deſire to know how ἄρα οὖν in the 1ſt verſe comes in, and what coherence there is in what is here ſaid? Beſides the connexion of this to the former chapter, contained in the illative, "therefore," the very antitheſis of the expreſſions, in one and the other, ſhows that St. Paul, in writing this very verſe, had an eye to the foregoing chapter. There it was, "ſin that dwelleth in me," that was the acting and over-ruling principle: here it is "the ſpirit of God that dwelleth in you," that is the principle of your ſpiritual life. There it was, "who ſhall deliver me from this body of death?" here it is, "God, by his ſpirit, ſhall quicken

NOTE.

quicken your mortal bodies," i. e. bodies which, as the ſeat and harbour of ſinful luſts, that poſſeſs it, are indiſpoſed and dead to the actions of a ſpiritual life, and have a natural tendency to death. In the ſame ſenſe, and upon the ſame account, he calls the bodies of the gentiles, "their mortal bodies," chap. vi. 12, where his ſubject is, as here, "freedom from the reign of ſin," upon which account they are ſtyled, ver. 13, "alive from the dead." To make it yet clearer, that it is deliverance from the reign of ſin, in our bodies, that St. Paul ſpeaks of here, I deſire any one to read what he ſays, chap. vi. 1—14, to the gentiles on the ſame ſubject, and compare it with the thirteen firſt verſes of this chapter; and then tell me, whether they have not a mutual correſpondence, and do not give a great light one to another? If this be too much pains, let him at leaſt read the two next verſes, and ſee how they could poſſibly be, as they are, an inference from this 11th verſe, if the "quickening of your mortal bodies," in it, mean any thing, but a "quickening to a newneſs of life, or to a ſpiritual life of righteouſneſs." This being ſo, I cannot but wonder to ſee a late learned commentator and paraphraſt poſitive, that ζωοποιήσει τὰ θνητὰ σώματα ὑμῶν, "ſhall quicken your mortal bodies," does here ſignify, "ſhall raiſe your dead bodies out of the grave," as he contends in his preface to his paraphraſe on the epiſtles to the corinthians, ζωοποιεῖν, "quicken," he ſays imports the ſame with ἐγείρειν, "raiſe." His way of proving it is very remarkable; his words are "ζωοποιεῖν and ἐγείρειν are as to this matter [viz the reſurrection] words of "the ſame import," i e. where in diſcourſing of the reſurrection, ζωοποιεῖν, "quicken," is uſed, it is of the ſame import with ἐγείρειν, "raiſe." But what if St. Paul, which is the queſtion, be not here ſpeaking of the reſurrection? why then, according to our author's own confeſſion, ζωοποιεῖν, "quicken," does not neceſſarily import the ſame with ἐγείρειν, "raiſe." So that this argument, to prove that St. Paul here, by the words in queſtion, means the raiſing of their dead bodies out of the grave, is but a fair begging of the queſtion, which is enough I think, for a commentator, that hunts out of his way for controverſy. He might, therefore, have ſpared the ζωοποιεῖν, "quicken," which he produces out of St. John v. 21, as of no force to his purpoſe, till he had proved that St. Paul here in Romans viii. 11, was ſpeaking of the reſurrection of men's bodies out of the grave, which he will never do, till he can prove that θνητὰ, "mortal," here ſignifies the ſame with νεκρὰ, "dead." And I demand of him to ſhew θνητὸν, "mortal," any where in the New Teſtament, attributed to any thing void of life; θνητὸν, "mortal," always ſignifies the thing it is joined to, to be living; ſo that ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, "ſhall quicken even your mortal bodies," in that learned author's interpretation of theſe words of St. Paul, here ſignify, "God ſhall raiſe to life your living, dead bodies," which no one can think, in the ſofteſt terms can be given to it, a very proper way of ſpeaking; though it be very good ſenſe and very emphatical to ſay, God ſhall by his ſpirit, put into even your mortal bodies, a principle of immortality, or ſpiritual life, which is the ſenſe of the apoſtle here; ſee Gal. vi. 8. And ſo he may find ζωοποιῆσαι uſed, Gal. iii. 21, to the ſame purpoſe it is here. I next deſire to know, of this learned writer, how he will bring in the reſurrection of the dead into this place, and to ſhow what coherence it has with St. Paul's diſcourſe here, and how he can join this verſe with the immediately preceding and following, when the words under conſideration are rendered, "ſhall raiſe your dead bodies out of their graves, at the laſt day?" It ſeems as if he himſelf found this would make but an aukward ſenſe, ſtanding in this place, with the reſt of St. Paul's words here, and ſo never attempted it by any ſort of paraphraſe, but has barely given us the engliſh tranſlation to help us, as it can, to ſo uncouth a meaning, as he would put upon this paſſage, which muſt make St. Paul, in the midſt of a very ſerious, ſtrong, and coherent diſcourſe, concerning "walking not after the fleſh, but after the ſpirit," ſkip on a ſudden into the mention of "the

reſur-

TEXT.

12 Therefore, brethren, we are debtors, not to the flesh to live after the flesh.
13 For, if ye live after the flesh, ye shall die: but if ye, through the spirit, do mortify the deeds of the body, ye shall live.

PARAPHRASE.

dies [g], that sin shall not have the sole power and rule there, but your members may be made living instru-
12 ments of righteousness. Therefore, brethren, we are not under any obligation to the flesh, to obey the lusts of
13 it. For, if ye live after the flesh, that mortal part shall lead you to death irrecoverable; but if by the spirit, whereby Christ totally suppressed and hindered sin from having any life in his flesh, you mortify the deeds of the body [h], ye shall have

NOTES.

resurrection of the dead;" and having just mentioned it, skip back again into his former argument. But I take the liberty to assure him, that St. Paul has no such starts, from the matter he has in hand, to what gives no light or strength to his present argument. I think there is not any where to be found a more pertinent, close arguer, who has his eye always on the mark he drives at. This men would find, if they would study him, as they ought, with more regard to the divine authority, than to hypotheses of their own, or to opinions of the season. I do not say that he is every-where clear in his expressions, to us now: but I do say he is every-where a coherent, pertinent writer; and wherever, in his commentators and interpreters, any sense is given to his words, that disjoints his discourse, or deviates from his argument, and looks like a wandering thought, it is easy to know whose it is, and whose the impertinence is, his, or theirs that father it on him. One thing more the text suggests, concerning this matter; and that is, if by "quickening your mortal bodies, &c." be meant, here, the raising them into life after death, how can this be mentioned as a peculiar favour to those, who have the spirit of God? for God will also raise the bodies of the wicked, and as certainly as those of believers. But that, which is promised here, is promised to those only who have the spirit of God: and therefore it must be something peculiar to them, viz. that "God shall so enliven their mortal bodies, by his spirit, which is the principle and pledge of immortal life, that they may be able to yield up themselves to God, as those that are alive from the dead, and their members servants to righteousness unto holiness," as he expresses himself, chap. vi. 13. and 19. If any one can yet doubt, whether this be the meaning of St. Paul here, I refer him for farther satisfaction to St. Paul himself, in Eph. ii. 4—6. where he will find the same notion of St. Paul, expressed in the same terms, but so that it is impossible to understand by ζωοποιεῖν, or ἐγείρειν (which are both used there, as well as here) "the resurrection of the dead, out of their graves." The full explication of this verse may be seen Eph. i. 19. and ii. 10. See also Col. ii. 12, 13. to the same purpose; and Rom. vii. 4.

g Ζωοποιήσει καὶ, "shall quicken even your mortal bodies," seems more agreeable to the original than "shall also quicken your mortal bodies;" for the καὶ doth not copulate ζωοποιήσει with ὁ ἔγειρας, for then it must have been καὶ ζωοποιήσει; for the place of the copulative is between the two words that it joins, and so must necessarily go before the latter of them.

13 h "Deeds of the body:" what they are may be seen, Gal. v. 19, &c. as we have already remarked.

TEXT.

14 For as many as are led by the ſpirit of God, they are the ſons of God.
15 For ye have not received the ſpirit of bondage again to fear; but ye have received the ſpirit of adoption, whereby we cry, Abba, Father.
16 The ſpirit itſelf beareth witneſs with our ſpirit, that we are the children of God.
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 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.

PARAPHRASE.

14 have eternal life. For, as many as are led by the ſpirit of God, they are the ſons of God, of an immortal race, and
15 conſequently like their Father immortal[i]. For ye have not received the ſpirit of bondage[k] again[l], to fear; but ye have received the[m] ſpirit of God, (which is given to thoſe who, having received adoption, are ſons) whereby we are all enabled
16 to call God our Father[n]. The ſpirit of God himſelf beareth witneſs[o] with our ſpirits that we are the children of God.
17 And if children, then heirs of God, joint-heirs with Chriſt, if ſo be we ſuffer[p] with him, that we may alſo be glorified
18 with him. For I count that the ſufferings of this tranſitory life bear no proportion to that glorious ſtate, that ſhall be hereafter[q] revealed, and ſet before the eyes of the whole
19 world, at our admittance into it. For the whole race of[r] mankind,

NOTES.

14 [i] In that lies the force of his proof, that they ſhall live. The ſons of mortal men are mortal, the ſons of God are like their Father, partakers of the divine nature, and are immortal. See 2 Pet. i. 4. Heb. ii. 13—15.

15 [k] What "the ſpirit of bondage" is, the apoſtle hath plainly declared, Heb. ii. 15. See note, ver. 21.

[l] "Again," i. e. now again under Chriſt, as the Jews did from Moſes, under the law

[m] See Gal. iv. 5, 6.

[n] "Abba, Father." The apoſtle here expreſſes this filial aſſurance, in the ſame words, that our Saviour applies himſelf to God, Mark xiv. 36.

16 [o] See the ſame thing taught, 2 Cor. i. 21, 22. and v. 5. Eph. i. 11—14; and Gal. iv. 6.

17 [p] The full ſenſe of this you may take, in St. Paul's own words, 2 Tim. ii. 11, 12.

18 [q] "Revealed." St. Paul ſpeaks of this glory here, as what needs to be revealed, to give us a right conception of it. It is impoſſible to have a clear and full comprehenſion of it till we taſte it. See how he labours for words to expreſs it, 2 Cor. iv. 17, &c. a place to the ſame purpoſe with this here.

19 [r] Κτίσις, "creature," in the language of St. Paul and of the New Teſtament, ſignifies "mankind;" eſpecially the gentile world, as the far greater part of the creation. See Col. i. 23. Mark xvi. 15. compared with Matt. xxviii. 19.

TEXT.

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 the glorious liberty of the children of God.
22 For we know that the whole creation groaneth and travaileth in pain together, until now.

PARAPHRASE.

mankind, in an earnest expectation of this inconceivable, glorious[s] immortality that shall be bestowed on the [t] sons of
20 God (For mankind, created in a better state, was made subject to the [u] vanity of this calamitous fleeting life, not of its own choice, but by the guile of the devil [w], who brought
21 mankind into this mortal state) waiteth in hope [x], That even they also shall be delivered from this subjection to corruption [y], and shall be brought into that glorious freedom from death, which is the proper inheritance of the children of
22 God. For we know that mankind, all [z] of them, groan together,

NOTES.

s "Immortality." That the thing here expected was immortal life, is plain from the context, and from that parallel place, 2 Cor. iv. 17. and v. 5, the glory whereof was so great, that it could not be comprehended, till it was by an actual exhibiting of it revealed. When this revelation is to be, St. Peter tells us, 1 Pet. i. 4—7.

t Ἀποκάλυψιν τῶν υἱῶν, "Revelation of the sons," i. e. revelation to the sons. The genitive case often, in the New Testament, denotes the object. So Rom. i. 5. ὑπακοὴ πίστεως signifies obedience to faith; chap. iii. 22. δικαιοσύνη Θεοῦ διὰ πίστεως Χριστοῦ, "the righteousness that God accepts, by faith in Christ:" chap. iv. 11. δικαιοσύνη πίστεως, "righteousness by faith." If ἀποκαλύψις here be rendered "revelation," as ἀποκαλυφθῆναι in the foregoing verse is rendered "revealed," (and it will be hard to find a reason why it should not) the sense in the paraphrase will be very natural and easy. For the revelation in the foregoing verse is not "of," but "to" the sons of God. The words are ἀποκαλυφθῆναι εἰς ἡμᾶς.

20 u The state of man, in this frail, short life, subject to inconveniencies, sufferings, and death, may very well be called "vanity," compared to the impassible estate of eternal life, the inheritance of the sons of God.

w "Devil." That, by he that subjected it, is meant the Devil, is probable from the history, Gen. iii. and from Heb. ii. 14, 15. Col. ii. 15.

x Ἀπεκδέχεται ἐπ' ἐλπίδι, ὅτι, "Waiteth in hope;" that the not joining, "in hope," to "waiteth," by placing it in the beginning of the 21st verse, as it stands in the greek, but joining it to "subjected the same," by placing it at the end of the 20th verse, has mightily obscured the meaning of this passage, which, taking all the words between, "of God and in hope," for a parenthesis, is as easy and clear as any thing can be, and then the next word ὅτι will have its proper signification "that," and not "because."

21 y Δουλεία τῆς φθορᾶς, "Bondage of corruption," i. e. the fear of death, see ver. 15. and Heb. ii. 15. Corruption signifies "death," or "destruction," in opposition to "life everlasting." See Gal. vi. 8.

22 z How David "groaned" under the vanity and shortness of this life, may be seen, Psal. lxxxix. 47, 48. which complaint may be met with, in every man's mouth;

TEXT.

23 And not only they, but ourſelves alſo, 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 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 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.

PARAPHRASE.

gether, and unto this day are in pain, as a woman in labour, to be delivered out of the uneaſineſs of this mortal ſtate.
23 And not only they, but even thoſe, who have the firſt fruits of the ſpirit, and therein the earneſt [a] of eternal life, we ourſelves groan [b] within ourſelves, waiting for the fruit of our adoption, which is, that, as we are by adoption made ſons and co-heirs with Jeſus Chriſt, ſo we may have bodies like
24 unto his moſt glorious body, ſpiritual and immortal. But we muſt wait with patience, for we have hitherto been ſaved but in hope and expectation: but hope is of things not in preſent poſſeſſion, or enjoyment. For what a man hath, and ſeeth
25 in his own hands, he no longer hopes for. But if we hope for what is out of ſight, and yet to come, then do we with
26 patience wait for it [c]. Such, therefore, are our groans, which the ſpirit, in aid to our infirmity, makes uſe of. For we know not what prayers to make as we ought, but the ſpirit itſelf layeth for us our requeſts before God, in groans that
27 cannot be expreſſed in words. And God, the ſearcher of hearts, who underſtandeth this language of the ſpirit, knoweth what the ſpirit would have, becauſe the ſpirit is wont to make inter-

NOTES.

mouth; ſo that even thoſe, who have not the firſt fruits of the ſpirit, whereby they are aſſured of a future happy life in glory, do alſo deſire to be freed from a ſubjection to corruption, and have uneaſy longings after immortality.

23 [a] See 2 Cor. v. 2, 5. Eph i. 13, 14.

[b] Read the parallel place, 2 Cor. iv. 17. and v. 5.

25 [c] What he ſays here of hope, is to ſhow them, that the groaning, in the children of God, before ſpoken of, was not the groaning of impatience, but ſuch, wherewith the Spirit of God makes interceſſion for us, better than if we expreſſed ourſelves in words, ver. 19——23.

TEXT.

28 And we know that all things work together for good, to them that love God, to them, who are the called according to his purpose.
29 For whom he did fore-know, 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 whom he called, them he also justified: and whom he justified, them he also glorified.
31 What shall we then say to these things? If God be for us, who can be against us?
32 He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?

PARAPHRASE.

28 intercession for the saints [d], acceptably to God. Bear, therefore, your sufferings with patience and constancy, for we certainly know that all things work together for good, to those that love God, who are the called, according to his purpose
29 of calling the gentiles [e]. In which purpose the gentiles, whom he fore-knew, as he did the jews [f], with an intention of his kindness, and of making them his people, he pre-ordained to be conformable to the image of his son, that he might be the first-born, the chief amongst many brethren [g].
30 Moreover, whom he did thus pre-ordain to be his people, them he also called, by sending preachers of the gospel to them: and whom he called, if they obeyed the truth [h], those he also justified, by counting their faith for righteousness: and whom he justified, them he also glorified, viz. in his
31 purpose. What shall we say, then, to these things? If God be for us, as, by what he has already done for us, it appears
32 he is, who can be against us? He that spared not his own son, but delivered him up to death for us all, gentiles as well as jews, how shall he not with him also give us all things?

33 Who

NOTES.

27 [d] "The spirit," promised in the time of the gospel, is called the "spirit of supplications." Zach. xii. 10.

28 [e] Which "purpose" was declared to Abraham, Gen. xviii. 18. and is largely insisted on by St. Paul, Eph. iii. 1—11. This, and the remainder of this chapter, seems said to confirm the gentile converts, in the assurance of the favour and love of God to them, through Christ, though they were not under the law.

29 [f] See chap. xi. 2. Amos iii. 2.

[g] See Eph. i. 3—7.

30 [h] "Many are called, and few are chosen," says our Saviour, Matt. xx. 16. Many, both jews and gentiles, were called, that did not obey the call. And therefore, ver. 32, it is those, who are chosen who (he saith) are "justified," i. e. such as were called, and obeyed, and consequently were chosen.

TEXT.

33 Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth:
34 Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.
35 Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?
36 (As it is written, For thy ſake we are killed all the day long; we are accounted as ſheep for the ſlaughter).
37 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.

PARAPHRASE.

33 Who ſhall be the proſecutor of thoſe, whom God hath
34 choſen? Shall God, who juſtifieth them[i]? Who, as judge, ſhall condemn them? Chriſt, that died for us, yea rather that is riſen again for our juſtification, and is at the right hand of
35 God, making interceſſion for us? Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecu-
36 tion, or famine, or nakedneſs, or peril, or ſword? For this is our lot, as it is written, For thy ſake we are killed all the
37 day long, we are accounted as ſheep for the ſlaughter. Nay, in all theſe things, we are already more than conquerors, by
38 the grace and aſſiſtance of him that loved us. For I am ſtedfaſtly perſuaded, that neither the terrours of death, nor the allurements of life, nor angels, nor the princes and powers of this world; nor things preſent; nor any thing future;
39 Nor the height of proſperity; nor the depth of miſery; nor any thing elſe whatſoever; ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.

NOTE.

33 [i] Reading this with an interrogation, makes it needleſs to add any words to the text, to make out the ſenſe, and is more conformable to the ſcheme of his argumentation here, as appears by ver. 35, where the interrogation cannot be avoided; and is, as it were, an appeal to them themſelves to be judges, whether any of thoſe things he mentions to them (reckoning up theſe, which had moſt power to hurt them) could give them juſt cauſe of apprehenſion: "Who ſhall accuſe you? Shall God who juſtifies you? Who ſhall condemn you? Chriſt that died for you?" What can be more abſurd, than ſuch an imagination?

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SECT. VIII.

CHAP. IX. 1.—X. 21.

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THERE was nothing more grating and offenſive to the jews, than the thoughts of having the gentiles joined with them, and partaking equally in the privileges and advantages of the kingdom of the Meſſiah: and, which was yet worſe, to be told that thoſe aliens ſhould be admitted, and they, who preſumed themſelves children of that kingdom, to be ſhut out. St. Paul, who had inſiſted much on this doctrine, in all the foregoing chapters of this epiſtle, to ſhow that he had not done it out of any averſion, or unkindneſs, to his nation and brethren, the jews, does here expreſs his great affection to them, and declares an extreme concern for their ſalvation. But withal he ſhows, that whatever privileges they had received from God, above other nations, whatever expectation the promiſes, made to their forefathers, might raiſe in them, they had yet no juſt reaſon of complaining of God's dealing with them, now under the goſpel, ſince it was according to his promiſe to Abraham, and his frequent declarations in ſacred ſcripture. Nor was it any injuſtice to the jewiſh nation, if God, now acted by the ſame ſovereign power, wherewith he preferred Jacob (the younger brother, without any merit of his) and his poſterity, to be his people, before Eſau and his poſterity, whom he rejected. The earth is all his; nor have the nations, that poſſeſs it, any title of their own, but what he gives them, to the countries they inhabit, nor the good things they enjoy; and he may diſpoſſeſs, or exterminate them, when he pleaſeth. And as he deſtroyed the egyptians, for the glory of his name, in the deliverance of the iſraelites; ſo he may, according to his good pleaſure, raiſe or depreſs, take into favour, or reject, the ſeveral nations of this world. And particularly, as to the nation of the jews, all, but a ſmall remnant, were rejected, and the gentiles taken in, in their room, to be the people and church of God; becauſe they were a gainſaying and diſobedient people, that would not receive the Meſſiah, whom he had promiſed, and, in the appointed time, ſent to them. He, that will, with moderate attention and indifferency of mind, read this ninth chapter, will ſee that what is ſaid, of God's exerciſing of an abſolute power, according to the good pleaſure of his will, relates only to nations, or bodies politick, of men, incorporated in civil

civil ſocieties, which feel the effects of it only in the proſperity, or calamity, they meet with, in this world, but extends not to their eternal ſtate, in another world, conſidered as particular perſons, wherein they ſtand each man by himſelf, upon his own bottom, and ſhall ſo anſwer ſeparately, at the day of judgment. They may be puniſhed here, with their fellow-citizens, as part of a ſinful nation, and that be but temporal chaſtiſement for their good, and yet be advanced to eternal life and bliſs, in the world to come.

TEXT.

1 I Say the truth in Chriſt, I lye not; my conſcience alſo bearing me
witneſs in the Holy Ghoſt,
2 That I have great heavineſs and continual ſorrow at my heart.
3 For I could wiſh, that myſelf were accurſed from Chriſt, for my
brethren, my kinſmen according to the fleſh:
4 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;

PARAPHRASE.

1 I As a chriſtian ſpeak truth, and my conſcience, guided and
enlightened by the Holy Ghoſt, bears me witneſs, that I
2 lye not, In my profeſſion of great heavineſs and continual ſor-
3 row of heart; I could even wiſh that[a] the deſtruction and
extermination, to which my brethren the jews are devoted by
Chriſt, might, if it could ſave them from ruin, be executed
on me, in the ſtead of thoſe my kinſmen after the fleſh;
4 Who are iſraelites, a nation dignified with theſe privileges,
which were peculiar to them; adoption, whereby they were
in a particular manner the ſons of God[b]; the glory[c] of the
divine preſence amongſt them; covenants[d], made between
them and the great God of heaven and the earth; the moral
law[e], a conſtitution of civil government, and a form of divine
worſhip

NOTES.

3 [a] Ἀνάθεμα, "accurſed;" חרם, which the ſeptuagint render anathema, ſignifies perſons, or things, devoted to deſtruction and extermination. The jewiſh nation were an anathema, deſtined to deſtruction. St. Paul, to expreſs his affection to them, ſays, he could wiſh, to ſave them from it, to become an anathema, and be deſtroyed himſelf.

4 [b] "Adoption," Exod. iv. 22. Jer. xxxi. 9.

[c] "Glory," which was preſent with the iſraelites, and appeared to them, in a great ſhining brightneſs, out of a cloud. Some of the places, which mention it, are the following; Exod. xiii. 21. Lev. ix. 6. and 23, 24. Numb. xvi. 42. 2 Chron. vii. 1—3. Ezek. x. 4. and xliii. 2, 3. compared with chap. i. 4, 28.

[d] "Covenants." See Gen. xvii. 4. Exod. xxxiv. 27.

Νομοθεσία, "the giving of the law," whether it ſignifies the extraordinary giving of the law, by God himſelf, or the exact conſtitution of their government,

TEXT.

5 Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.
6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel.
7 Neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called.

PARAPHRASE.

worship prescribed by God himself; and all the promises of
5 the Old Testament; Had the patriarchs, to whom the promises were made, for their fore-fathers[f]; and of them, as to his fleshly extraction, Christ is come, he who is over all, God
6 be blessed for ever, Amen. I commiserate my nation for not receiving the promised Messiah, now he is come; and I speak of the great prerogatives, they had from God, above other nations; but I say not this, as if it were possible, that the promise of God should fail of performance, and not have its effect[g]. But it is to be observed, for a right understanding of the promise, that the sole descendants of Jacob, or Israel, do not make up the whole nation of Israel[h], or the people of
7 God, comprehended in the promise; Nor are they, who are the race of Abraham, all children, but only his posterity by Isaac, as it is said, "In Isaac shall thy seed be called."
8 That

NOTES.

in the moral and judicial part of it (for the next word λατρεία, "service of God," seems to comprehend the religious worship) this is certain that, in either of these senses, it was the peculiar privilege of the jews, and what no other nation could pretend to.

5 f "Fathers," who they were, see Exod. iii. 6, 16. Acts vii. 32.

6 g See chap. iii. 3. "Word of God," i. e. promise, see ver. 9.

h See chap. iv. 16. St. Paul uses this as a reason, to prove that the promise of God failed not to have its effect, though the body of the jewish nation rejected Jesus Christ, and were, therefore, nationally rejected by God, from being any longer his people. The reason, he gives for it, is this, that the posterity of Jacob, or Israel, were not those alone, who were to make that Israel, or that chosen people of God, which were intended, in the promise made to Abraham; others, besides the descendants of Jacob, were to be taken into this Israel, to constitute the people of God, under the gospel: And, therefore, the calling, and coming in, of the gentiles was a fulfilling of that promise. And then he adds, in the next verse, that neither were all the posterity of Abraham comprehended in that promise, so that those, who were taken in, in the time of the Messiah, to make the Israel of God, were not taken in, because they were the natural descendants from Abraham, nor did the jews claim it for all his race. And this he proves, by the limitation of the promise to Abraham's seed, by Isaac only. All this he does, to show the right of the gentiles to that promise, if they believed: since that promise concerned not only the natural descendants, either of Abraham, or Jacob, but also those, who were of the faith of their father Abraham, of whomsoever descended, see chap. iv. 11—17.

TEXT.

8 That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
9 For this is the word of promise, At this time will I come, and Sarah shall have a son.
10 And not only this, but when 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, might stand, not of works, but of him that calleth)
12 It was said unto her, The elder shall serve the younger.
13 As it is written, Jacob have I loved, but Esau have I hated.

PARAPHRASE.

8 That is, the children of the flesh, descended out of Abraham's loins, are not thereby the children of God[i], and to be esteemed his people; but the children of the promise, as Isaac was,
9 are alone to be accounted his seed. For thus runs the word of promise, "At this time I will come, and Sarah shall have
10 "a son." Nor was this the only limitation of the seed of Abraham, to whom the promise belonged; But also, when Rebecca had conceived by that one of Abraham's issue, to whom the promise was made, viz. our father Isaac, and there
11 were twins in her womb, of that one father, Before the children were born, or had done any good, or evil[k], to show that his making any stock, or race, of men his peculiar people, depended solely on his own purpose and good pleasure, in choosing and calling them, and not on any works, or deserts of theirs, he, acting here in the case of Jacob and Esau, according to the predetermination of his own choice,
12 It was declared unto her, that there were two nations[l] in her womb, and that the descendants of the elder brother should
13 serve those of the younger, As it is written, "Jacob "have I loved[m], so as to make his posterity my chosen "people;

NOTES.

8 i "Children of God," i. e. people of God, see ver. 26.

11 k "Neither having done good, nor evil." These words may, possibly, have been added, by St. Paul, to the foregoing (which may, perhaps, seem full enough of themselves) the more expressly to obviate an objection of the jews, who might be ready to say, "that Esau was rejected, because he was wicked," as they did of Ishmael, that he was rejected, because he was the son of a bondwoman.

12 l See Gen. xxv. 23. And it was only, in a national sense, that it is there said, "the elder shall serve the younger;" and not personally, for in that sense it is not true, which makes it plain that these words of verse

13 m "Jacob have I loved, and Esau have I hated," are to be taken in a national sense, for the preference God gave to the posterity of one of them to be

TEXT.

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 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 showeth mercy.
17 For the scripture saith unto Pharaoh, Even for this same purpose

PARAPHRASE.

" people; and Esau I put so much behind him [n], as to lay
14 " his mountains and his heritage waste [o]." What shall we say then, is there any injustice with God, in choosing one people to himself before another, according to his good plea-
15 sure? By no means. My brethren, the jews themselves cannot charge any such thing on what I say; since they have it from Moses himself [p], that God declared to him, that he would be gracious, to whom he would be gracious; and show
16 mercy, on whom he would show mercy. So then, neither the purpose of Isaac, who designed it for Esau, and willed [q] him to prepare himself for it; nor the endeavours of Esau, who ran a hunting for venison to come and receive it; could place on him the blessing; but the favour of being made, in his posterity, a great and prosperous nation, the peculiar people of God, preferred to that which should descend from his brother, was bestowed on Jacob, by the mere bounty and
17 good pleasure of God himself. The like hath Moses left us upon record, of God's dealing with Pharaoh and his subjects, the

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his people, and possess the promised land, before the other. What this love of God was, see Deut. vii. 6—8.

n " Hated." When it is used in sacred scripture, as it is often comparatively, it signifies only to postpone in our esteem or kindness; for this I need only give that one example, Luke xiv. 26. See Mal. i. 2, 3.

o From the 7th to this 13th verse proves to the jews, that, though the promise was made to Abraham and his seed, yet it was not to all Abraham's posterity, but God first chose Isaac and his issue: and then again, of Isaac (who was but one of the sons of Abraham) when Rebecca had conceived twins by him, God, of his sole good pleasure, chose Jacob the younger, and his posterity, to be his peculiar people, and to enjoy the land of promise.

15 p See Exod. xxxiii. 19. It is observable that the apostle, arguing here with the jews, to vindicate the justice of God, in casting them off from being his people, uses three sorts of arguments; the first is the testimony of Moses, of God's asserting this to himself, by the right of his sovereignty; and this was enough to stop the mouths of the jews. The second, from reason, ver. 19—24. and the third from his predictions of it to the jews, and the warning he gave them of it beforehand, ver. 25—29, which we shall consider in their places.

16 q " Willeth and runneth," considered with the context, plainly direct us to the story, Gen. xxvii. where, ver. 3—5, we read Isaac's purpose, and Esau's going a hunting, and ver. 28, 29, we find what the blessing was.

TEXT.

have I raised thee up, that I might show 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.
19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?
20 Nay but, O man, who art thou that replieſt against God? shall the thing formed, say to him that formed it, Why hast thou made me thus?

PARAPHRASE.

the people of Egypt, to whom God saith [r], "Even for this "same purpose have I raised thee up, that I might show my "power in thee, and that my name might be renowned
18 "through all the earth." [s] Therefore, that his name and power may be made known, and taken notice of, in the world, he is kind and bountiful [t] to one nation, and lets another go on obstinately, in their opposition to him, that his taking them off, by some signal calamity and ruin, brought on them by the visible hand of his providence, may be seen and acknowledged to be an effect of their standing-out against him, as in the case of Pharaoh; For this end, he is bountiful, to whom he will be bountiful; and whom he will, he permits to make such an use of his forbearance towards them, as to persist obdurate in their provocation of him, and draw
19 on themselves exemplary destruction [u]. To this, some may be ready to say, why then does he find fault? For who, at
20 any time, hath been able to resist his will? Say you so, indeed? But who art thou, O man, that replieſt thus to God? shall the nations [w], that are made great or little, shall kingdoms,

NOTES.

17 r Exod. ix. 16.

18 s "Therefore." That his name and power may be made known, and taken notice of, in all the earth, he is kind and bountiful to one nation, and lets another go on, in their opposition and obstinacy against him, till their taking off, by some signal calamity and ruin brought on them, may be seen and acknowledged to be the effect of their standing out against God, as in the case of Pharaoh.

t Ἐλεεῖ, "hath mercy." That by this word is meant being bountiful, in his outward dispensations of power, greatness, and protection, to one people above another, is plain from the three preceding verses.

u "Hardeneth." That God's hardening, spoken of here, is what we have explained it, in the paraphrase, is plain, in the instance of Pharaoh, given ver. 17, as may be seen in that story: Exod. vii.——xiv, which is worth the reading, for the understanding of this place: See also ver. 22.

20 w Here St. Paul shows, that the nations of the world, who are, by a better right, in the hands and disposal of God, than the clay in the power of the potter,

TEXT.

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?
22 What, if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath, fitted to destruction:

PARAPHRASE.

doms, that are raised or depressed, say to him, in whose hands they are, to dispose of them as he pleases, "Why hast thou
21 made us thus?" Hath not the potter power over the clay, of the same lump, to make this a vessel of honour, and that of
22 dishonour[x]? But what hast thou to say, O man of Judea, if God, willing to show his wrath, and have his power taken notice of, in the execution of it, did, with much long-suffering,

NOTES.

may, without any question of his justice, be made great and glorious, or be pulled down, and brought into contempt, as he pleases. That he here speaks of men, nationally, and not personally, in reference to their eternal state, is evident not only from the beginning of this chapter, where he shows his concern for the nation of the jews being cast off from being God's people, and the instances he brings of Isaac, of Jacob and Esau, and of Pharaoh; but it appears also, very clearly, in the verses immediately following, where, by "the vessels of wrath fitted for destruction," he manifestly means, the nation of the jews, who were now grown ripe, and fit for the destruction he was bringing upon them. And, by "vessels of mercy," the christian church, gathered out of a small collection of convert-jews, and the rest made up of the gentiles, who, together, were from thenceforwards to be the people of God, in the room of the jewish nation, now cast off, as appears by ver. 24. The sense of which verse is this: "How darest "thou, O man, to call God to account, and question his justice, in casting off "his ancient people, the jews? What, if God willing to punish that sinful "people, and to do it so, as to have his power known, and taken notice of, in "the doing of it: (for why might he not raise them, to that purpose, as well "as he did Pharaoh and his egyptians?) What, I say, if God bore with them, "a long time, even after they had deserved his wrath, as he did with Pharaoh, "that his hand might be the more eminently visible in their destruction; and "that also, at the same time, he might, with the more glory, make known his "goodness and mercy to the gentiles, whom, according to his purpose, he was "in a readiness to receive, into the glorious state of being his people, under the "gospel?"

21 x "Vessel unto honour, and vessel unto dishonour," signifies a thing designed, by the maker, to an honourable, or dishonourable use: now, why it may not design nations, as well as persons, and honour and prosperity, in this world, as well as eternal happiness and glory, or misery and punishment, in the world to come, I do not see. In common reason, this figurative expression ought to follow the sense of the context: and I see no peculiar privilege it hath, to wrest and turn the visible meaning of the place, to something remote from the subject in hand. I am sure, no such authority it has from such an appropriated sense, settled in sacred scripture. This were enough to clear the apostle's sense in these words, were there nothing else; but Jer. xviii. 6, 7, from whence this instance of a potter is taken, shows them to have a temporal sense, and to relate to the nation of the jews.

TEXT.

23 And that he might make known the riches of his glory, on the vessels of mercy, which he had afore prepared unto glory?

PARAPHRASE.

suffering[y], bear with the sinful nation of the jews, even when they were proper objects of that wrath, fit to have it poured
23 out upon them, in their destruction; That[z] he might make known

NOTES.

22 y "Endured with much long-suffering." Immediately after the instance of Pharaoh, whom God said, "he raised up to show his power in him," ver. 17. it is subjoined, ver. 18, "and whom he will he hardeneth," plainly with reference to the story of Pharaoh, who is said to harden himself, and whom God is said to harden, as may be seen Exod. vii. 3, 22, 23. and viii. 15, 32. and ix. 7, 12, 34. and x. 1, 20, 27. and xi. 9, 10. and xiv. 5. What God's part in hardening is, is contained in these words, "endured with much long-suffering." God sends Moses to Pharaoh with signs, Pharaoh's magicians do the like, and so he is not prevailed with. God sends plagues; whilst the plague is upon him, he is mollified, and promises to let the people go: But, as soon as God takes off the plague, he returns to his obstinacy, and refuses, and thus over and over again; God's being intreated by him to withdraw the severity of his hand, his gracious compliance with Pharaoh's desire to have the punishment removed, was what God did in the case, and this was all goodness and bounty: but Pharaoh and his people made that ill use of his forbearance and long-suffering, as still to harden themselves the more, for God's mercy and gentleness to them, till they bring on themselves exemplary destruction, from the visible power and hand of God, employed in it. This carriage of their's God foresaw, and so made use of their obstinate, perverse temper, for his own glory, as he himself declares, Exod. vii. 3—5. and viii. 1—8. and ix. 14, 16. The apostle, by the instance of a potter's power over his clay, having demonstrated, that God, by his dominion and sovereignty, had a right to set up, or pull down, what nation he pleased; and might, without any injustice, take one race into his particular favour, to be his peculiar people, or reject them, as he thought fit; does, in this verse, apply it to the subject in hand, viz. the casting off the jewish nation, whereof he speaks here, in terms that plainly make a parallel between this and his dealing with the egyptians, mentioned ver. 17, and, therefore, that story will best explain this verse, that thence will receive its full light. For it seems a somewhat strange sort of reasoning, to say, God, to show his wrath, endured with much long-suffering those, who deserved his wrath, and were fit for destruction. But he that will read in Exodus, God's dealing with Pharaoh and the egyptians, and how God passed over provocation upon provocation, and patiently endured those who, by their first refusal, nay by their former cruelty and oppression of the israelites, deserved his wrath, and were fitted for destruction, that, in a more signal vengeance on the egyptians, and glorious deliverance of the israelites, he might show his power, and make himself be taken notice of, will easily see the strong and easy sense of this and the following verse.

23 z Καὶ ἵνα, "And that;" the vulgate has not "and;" there are greek MSS. that justify that omission, as well as the sense of the place, which is disturbed by the conjunction "and." For with that reading it runs thus: "and God, that he might make known the riches of his glory, &c." A learned paraphrast, both against the grammar and sense of the place, by his own authority adds, "showed "mercy," where the sacred scripture is silent, and says no such thing, by which we may make it say any thing. If a verb were to be inserted here, it is evident,

TEXT.

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.
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.

PARAPHRASE.

known the riches of his glory[a], on thoſe whom, being ob-
24 jects of his mercy, he had before prepared to glory? Even us
chriſtians, whom he hath alſo called, not only of the jews,
25 but alſo of the gentiles; As he hath declared in Oſee: "I
"will call them my people, who were not my people; and
26 "her beloved, who was not beloved. 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
27 "of the living God." Iſaiah crieth alſo, concerning Iſrael,
"Though the number of the children of Iſrael be as the
"ſand

NOTES.

it muſt, ſome way or other, anſwer to "endured," in the foregoing verſe: but ſuch an one will not be eaſy to be found, that will ſuit here. And, indeed, there is no need of it, for, "and" being left out, the ſenſe, ſuitably to St. Paul's argument here, runs plainly and ſmoothly thus: "What have you, jews, "to complain of, for God's rejecting you, from being any longer his people? "and giving you up, to be over-run and ſubjected by the gentiles? and his tak-"ing them in, to be his people, in your room? he has as much power over the "nations of the earth, to make ſome of them mighty and flouriſhing, and others "mean and weak, as a potter has over his clay, to make what ſort of veſſels he "pleaſes, of any part of it. This you cannot deny. God might, from the "beginning, have made you a ſmall, neglected people: but he did not. He "made you, the poſterity of Jacob, a greater and mightier people, than the "poſterity of his elder brother Eſau, and made you alſo his own people, plen-"fully provided for, in the land of promiſe. Nay, when your frequent revolts "and repeated provocations had made you fit for deſtruction, he with long-"ſuffering forbore you, that now, under the goſpel, executing his wrath on "you, he might manifeſt his glory, on us, whom he hath called to be his people, "conſiſting of a ſmall remnant of jews, and of converts out of the gentiles, "whom he had prepared for this glory, as he had foretold by the prophets "Hoſea and Iſaiah." This is plainly St. Paul's meaning, that God dealt, as is deſcribed, ver. 22, with the jews, that he might manifeſt his glory on the gentiles; for ſo he declares over and over again, chap. xi. ver. 11, 12, 15, 19, 20, 28, 30.

a "Make known the riches of his glory, on the veſſels of mercy." St. Paul in a parallel place, Col. i. has ſo fully explained theſe words, that he that will read ver. 27, of that chapter, with the context there, can be in no manner of doubt what St. Paul means here.

TEXT.

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 Sabbaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.
30 What shall we say then? That the gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith:
31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.
32 Wherefore? Because they sought it, not by faith, but (as it were) by the works of the law: for they stumbled at that stumbling-stone.

PARAPHRASE.

" sand of the sea, yet it is but [b] a remnant that shall be saved.
28 " For the Lord, finishing and contracting the account in
" righteousness, shall make a short, or small remainder [c] in
29 " the earth." And, as Isaiah said before, " Unless the Lord of
" hosts had left us a seed [d], we had been as Sodom, and been
" made like unto Gomorrah;" we had utterly been extir-
30 pated. What then remains to be said, but this? That the gentiles who sought not after righteousness, have obtained the righteousness, which is by faith, and thereby are become the
31 people of God; But the children of Israel, who followed the law, which contained the rule of righteousness, have not attained to that law, whereby righteousness is to be attained, i. e. have not received the gospel [e], and so are not the people
32 of God. How came they to miss it? Because they sought not

NOTES.

27 [b] " But a remnant." There needs no more but to read the text, to see this to be the meaning.

28 [c] Λόγον συντετμημένον ποιήσει; " Shall make a contracted, or little account, or overplus," a metaphor, taken from an account, wherein the matter is so ordered, that the overplus, or remainder, standing still upon the account, is very little.

29 [d] " A seed," Isaiah i. 9. The words are, " a very small remnant."

31 [e] See chap. x. 3. and xi. 6, 7. The apostle's design, in this and the following chapter, is to show the reason, why the jews were cast off from being the people of God, and the gentiles admitted. From whence it follows, that by " attaining to righteousness, and to the law of righteousness," here, is meant not attaining to the righteousness, which puts particular persons into the state of justification and salvation; but the acceptance of that law, the profession of that religion, wherein that righteousness is exhibited; which profession of that, which is now the only true religion, and owning ourselves under that law, which is now solely the law of God, puts any collective body of men into the state of being the people of God. For every one of the jews and gentiles, that " attained to the law of righteousness, or to righteousness," in the sense St. Paul speaks here, i. e. became a professor of the christian religion, did not attain to eternal salvation. In the same sense must chap. x. 3. and xi. 7, 8. be understood.

TEXT.

33 As it is written, Behold, I lay in Sion a ſtumbling-ſtone, and rock of offence: and whoſoever believeth on him, ſhall not be aſhamed.

X. 1 Brethren, my heart's deſire and prayer to God for Iſrael is, that they might be ſaved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 For they, being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.

4 For Chriſt is the end of the law, for righteouſneſs, to every one that believeth.

5 For Moſes deſcribeth the righteouſneſs, which is of the law, That the man, which doth theſe things, ſhall live by them.

6 But the righteouſneſs, which is of faith, ſpeaketh on this wiſe, Say not in thine heart, Who ſhall aſcend into heaven? (that is, to bring Chriſt down from above)

PARAPHRASE.

not to attain it by faith; but as if it were to be obtained by the works of the law. A crucified Meſſiah was a ſtumbling-
33 block to them[f]; and at that they ſtumbled, As it is written, "Behold, I lay in Sion a ſtumbling-block, and a rock of "offence: and whoſoever believeth in him, ſhall not be
X. 1 "aſhamed." Brethren, my hearty deſire and prayer to
2 God for Iſrael is, that they may be ſaved. For I bear them witneſs that they are zealous[g], and as they think for God and his law; but their zeal is not guided by true knowledge:
3 For they, being ignorant of the righteouſneſs that is of God, viz. That righteouſneſs, which he graciouſly beſtows and accepts of; and going about to eſtabliſh a righteouſneſs of their own, which they ſeek for, in their own performances; have not brought themſelves to ſubmit to the law of the goſpel, wherein the righteouſneſs of God, i. e. righteouſneſs by faith,
4 is offered. For the end of the law[h] was to bring men to Chriſt, that, by believing in him, every one, that did ſo,
5 might be juſtified by faith; For Moſes deſcribeth the righteouſneſs, that was to be had by the law, thus: "That the "man, which doth the things required in the law, ſhall have
6 "life thereby." But the righteouſneſs, which is of faith, ſpeaketh after this manner: "Say not in thine heart, Who "ſhall aſcend into heaven;" that is, to bring down the Meſſiah from thence, whom we expect perſonally here on earth to

NOTES.

32 f See 1 Cor. i. 23.

2 g This their zeal for God, ſee deſcribed, Acts xxi. 27—31. and xxii. 3.

4 h See Gal. iii. 24.

TEXT.

7 Or who ſhall deſcend into the deep? (that is, to bring up Chriſt again, from the dead)
8 But what ſaith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach,
9 That, if thou ſhalt confeſs, with thy mouth, the Lord Jeſus, and ſhalt

PARAPHRASE.

7 to deliver us? "Or who ſhall deſcend into the deep," i. e. to bring up Chriſt again from the dead, to be our Saviour? you miſtake the deliverance, you expect by the Meſſiah, there needs not the fetching him from the other world, to be preſent
8 with you: The deliverance, by him, is a deliverance from ſin, that you may be made righteous, by faith in him, and that ſpeaks thus: "The word is nigh thee, even in thy mouth, and "in thy heart;" that is, the word of faith, or the doctrine of the
9 goſpel, which we preach[i], viz. If thou ſhalt confeſs with "thy mouth[k]," i. e. openly own Jeſus the Lord, i. e. Jeſus to be the Meſſiah,

NOTES.

8 i St. Paul had told them, ver. 4, that the end of the law was to bring them to life, by faith in Chriſt, that they might be juſtified, and ſo be ſaved. To convince them of this, he brings three verſes out of the book of the law itſelf, declaring that the way to life was by hearkening to that word, which was ready in the mouth and in their heart, and that, therefore, they had no reaſon to reject Jeſus the Chriſt, becauſe he died and was now removed into heaven, and was remote from them; their very law propoſed life to them, by ſomething nigh them, that might lead them to their deliverer: by words and doctrines, that might be always at hand, in their mouths and in their hearts, and ſo lead them to Chriſt, i. e. to that faith in him, which the apoſtle preached to them: I ſubmit to the attentive reader, whether this be not the meaning of this place.

9 k The expectation of the jews was, that the Meſſiah, who was promiſed them, was to be their deliverer, and ſo far were they in the right. But that, which they expected to be delivered from, at his appearing, was the power and dominion of ſtrangers. When our Saviour came, their reckoning was up; and the miracles, which Jeſus did, concurred to perſuade them, that it was he: but his obſcure birth, and mean appearance, ſuited not with that power and ſplendour, they had fancied to themſelves, he ſhould come in. This, with his denouncing to them the ruin of their temple and ſtate at hand, ſet the rulers againſt him, and held the body of the jews in ſuſpenſe till his crucifixion, and that gave a full turn of their minds from him. They had figured him a mighty prince, at the head of their nation, ſetting them free from all foreign power, and themſelves at eaſe, and happy under his glorious reign. But when at the paſſover the whole people were witneſſes of his death, they gave up all thought of deliverance by him. He was gone, they ſaw him no more, and it was paſt doubt, a dead man could not be the Meſſiah, or deliverer, even of thoſe who believed him. It is againſt theſe prejudices, that what St. Paul ſays, in this and the three preceding verſes, ſeems directed, wherein he teaches them, that there was no need to fetch the Meſſiah out of heaven, or out of the grave, and bring him perſonally among them. For the deliverance he was to work for them, the ſalvation by him was ſalvation from ſin, and condemnation for that: and that was to be had, by

TEXT.

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 confession is made unto salvation.

11 For the scripture saith, Whosoever 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.

13 For whosoever shall call upon the name of the Lord, shall be saved.

PARAPHRASE.

Messiah, thy Lord, and shalt believe in thy heart, that God hath raised him from the dead[l], otherwise he cannot be be-
10 lieved to be the Messiah; thou shalt be saved. It was not for nothing that Moses, in the place above-cited, mentioned both heart and mouth; there is use of both in the case. For with the heart man believeth unto righteousness, and with the
11 mouth confession[m] is made unto salvation. For the scripture saith, "Whosoever believeth on him, shall not be ashamed:"
12 shall not repent his having believed, and owning it. The scripture saith, Whosoever, for in this case there is no distinction of jew and gentile. For it is he, the same who is Lord of them all, and is abundantly bountiful to all that call
13 upon him. For whosoever shall call[n] upon his name, shall be

NOTES.

by barely believing and owning him to be the Messiah, their King, and that he was raised from the dead; by this they would be saved, without his personal presence amongst them.

l "Raised him from the dead." The doctrine of the Lord Jesus being raised from the dead, is certainly one of the most fundamental articles of the christian religion; but yet there seems another reason, why St. Paul here annexes salvation to the belief of it, which may be found ver 7. where he teaches, that it was not necessary for their salvation, that they should have Christ out of his grave, personally present amongst them; and here he gives them the reason, because, if they did but own him for their Lord, and believe that he was raised, that sufficed, they should be saved.

10. m Believing, and an open avowed profession of the gospel, are required by our Saviour; Mark xvi. 16.

13 n Whosoever hath, with care, looked into St. Paul's writings, must own him to be a close reasoner, that argues to the point; and therefore, if, in the three preceding verses, he requires an open profession of the gospel, I cannot but think that "all that call upon him," ver. 12, signifies all, that are open, professed christians; and if this be the meaning "of calling upon him, ver. 12, it is plain it must be the meaning "of calling upon his name," ver. 13. a phrase not very remote from "naming his name," which is used by St. Paul for professing christianity, 2 Tim. ii. 19. If the meaning of the prophet Joel, from whom these words are taken, be urged, I shall only say, that it will be an ill rule for interpreting St. Paul, to tie up his use of any text, he brings out of the Old Testament, to that, which is taken to be the meaning of it there.

TEXT.

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?
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. For Esaias saith, Lord, who hath believed our report?

PARAPHRASE.

14 be saved. But how shall they call upon him, on whom they have not believed? And how shall they believe on him, of whom they have not heard? And how shall they hear, with-
15 out a preacher? And how shall they preach, except they be sent[o]? As it is written, "How beautiful are the feet of "them that preach the gospel of peace, and bring glad
16 "tidings of good things?" But, though there be messengers sent from God, to preach the gospel; yet it is not to be expected, that all should receive and obey it[p]. For Isaiah hath foretold that they should not, saying, "Lord, who hath "believed

NOTES.

there. We need go no farther for an example than the 6, 7, and 8th verses of this chapter, which I desire any one to read as they stand, Deut. xxx. 11—14. and see whether St. Paul uses them here, in the same sense.

15 [o] St. Paul is careful, every-where, to keep himself, as well as possibly he can, in the minds and fair esteem of his brethren, the jews; may not therefore this, with the two foregoing verses, be understood as an apology to them, for professing himself an apostle of the gentiles, as he does, by the tenour of this epistle, and in the next chapter, in words at length, ver. 13? In this chapter, ver. 12, he had showed that both jews and greeks, or gentiles, were to be saved, only by receiving the gospel of Christ; and if so, it was necessary that somebody should be sent to teach it them, and therefore the jews had no reason to be angry with any that was sent on that employment.

16 [p] "But they have not all obeyed." This seems an objection of the jews, to what St. Paul had said, which he answers, in this and the following verse. The objection and answer seem to stand thus: You tell us, that you are sent from God to preach the gospel; if it be so, how comes it that all that have heard, have not received and obeyed; and since, according to what you would insinuate, the messengers of good tidings (which is the import of evangelion, in greek, and gospel, in english) were so welcome to them? To this he answers out of Isaiah, that the messengers, sent from God, were not believed by all. But from those words of Isaiah he draws an inference, to confirm the argument he was upon, viz. that salvation cometh by hearing and believing the word of God. He had laid it down, ver. 8, that it was by their having ῥῆμα πίστεως "the word of faith," nigh them, or present with them, and not by the bodily presence of their deliverer amongst them, that they were to be saved. This ῥῆμα, "word," he tells them, ver. 17, is, by preaching, brought to be actually present with them and the gentiles; so that it was their own fault if they believed it not to salvation.

TEXT.

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 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 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 have I stretched forth my hands unto a disobedient and gainsaying people.

PARAPHRASE.

17 "believed our report?" That which we may learn from thence is, that faith cometh by hearing, and hearing from the word of God, i. e. the revelation of the gospel, in the writings of the sacred scriptures, communicated by those, whom God sends as preachers thereof, to those who are ignorant of it; and there is no need, that Christ should be brought down from heaven, to be personally with you, to be your
18 Saviour. It is enough that both jews and gentiles have heard of him, by messengers, whose voice is gone out into the whole earth, and words unto the ends of the world, far beyond the bounds of Judea.
19 But I ask, Did not Israel know [q] this, that the gentiles were to be taken in, and made the people of God? First Moses tells it them, from God, who says, "I will provoke you to "jealousy, by them who are no people; and by a foolish na-
20 "tion I will anger you." But Isaiah declares it yet much plainer, in these words: "I was found of them that sought "me not; I was made manifest to them, that asked not after
21 "me." And to Israel, to show their refusal, he saith: "All "day long have I stretched forth my hands unto a disobedient "and gainsaying people."

NOTE.

19 q "Did not Israel know?" In this, and the next verses, St. Paul seems to suppose a reasoning of the jews, to this purpose, viz. that they did not deserve to be cast off, because they did not know, that the gentiles were to be admitted, and so might be excused, if they did not embrace a religion, wherein they were to mix with the gentiles; and to this he answers, in the following verses.

SECT.

SECT. IX.

CHAP. XI. 1—36.

CONTENTS.

THE apoſtle, in this chapter, goes on to ſhow the future ſtate of the jews and gentiles, in reſpect of chriſtianity, viz. that, though the nation of the jews were, for their unbelief, rejected, and the gentiles taken, in their room, to be the people of God; yet there were a few of the jews, that believed in Chriſt, and ſo a ſmall remnant of them continued to be God's people, being incorporated, with the converted gentiles, into the chriſtian church. But they ſhall, the whole nation of them, when the fulneſs of the gentiles is come in, be converted to the goſpel, and again be reſtored to be the people of God.

The apoſtle takes occaſion alſo, from God's having rejected the jews, to warn the gentile converts, that they take heed: ſince, if God caſt off his ancient people, the jews, for their unbelief, the gentiles could not expect to be preſerved, if they apoſtatized from the faith, and kept not firm in their obedience to the goſpel.

TEXT.

1 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 what the ſcripture ſaith, of Elias? how he maketh interceſſion to God againſt Iſrael, ſaying,

PARAPHRASE.

1 I Say then, "Has [a] God wholly caſt away his people, the "jews, from being his people?" By no means, For I myſelf am an iſraelite, of the ſeed of Abraham, of the tribe
2 of Benjamin. God hath not utterly caſt off his people, whom he formerly owned [b], with ſo peculiar a reſpect. Know ye not what the ſcripture ſaith, concerning Elijah? How he com-

NOTES.

1 [a] This is a queſtion in the perſon of a jew, who made the objections in the foregoing chapter, and continues on to object here.

2 [b] See chap. viii. 29.

TEXT.

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.
4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.
5 Even so, then, at this present time also, there is a remnant, according to the election of grace.
6 And if by grace, then is it no more of works: otherwise grace is no

PARAPHRASE.

3 complained to the God of Israel, in these words: "Lord, "they have killed thy prophets, and have digged down thine "altars, and of all that worshipped thee, I alone am left,
4 "and they seek my life also." But what saith the answer of God to him? "I have reserved to myself seven thousand "men, who have not bowed the knee to Baal[c]," i. e. have
5 not been guilty of idolatry. Even so at this time also, there is a remnant reserved and segregated, by the favour and free
6 choice of God. Which reservation of a remnant, if it be by grace and favour, it is not of works[d], for then grace would not be grace. But if it were of works, then is it not grace. For then work would not be work, i. e. work gives a right, grace

NOTES.

4 c "Baal," and Baalim, were the names, whereby the false gods and idols, which the heathens worshipped, were signified in sacred scripture; see Judges ii. 11—13. Hos. xi. 2.

6 d "It is not of works." This exclusion of works, seems to be mistaken by those, who extend it to all manner of difference in the person chosen, from those that were rejected; for such a choice as that excludes not grace in the chooser, but merit in the chosen. For it is plain, that by works here, St. Paul means merit, as is evident also from chap. iv. 2—4. The law required complete, perfect obedience: he, that performed that, had a right to the reward; but he, that failed and came short of that, had by the law no right to any thing but death. And so the jews, being all sinners, God might, without injustice, have cast them all off; none of them could plead a right to his favour. If, therefore, he chose out and reserved any, it was of mere grace, though in his choice he preferred those, who were the best disposed and most inclined to his service. A whole province revolts from their prince, and take arms against him; he resolves to pardon some of them. This is a purpose of grace. He reduces them under his power, and then chooses out of them, as vessels of mercy, those that he finds least infected with malice, obstinacy, and rebellion. This choice neither voids, nor abates his purpose of grace; that stands firm; but only executes it so, as may best comport with his wisdom and goodness. And, indeed, without some regard to a difference, in the things taken, from those that are left, I do not see how it can be called choice. A handful of pebbles, for example, may be taken out of a heap; they are taken and separated, indeed, from the rest, but if it be without any regard to any difference in them, from others rejected, I doubt whether any body can call them chosen.

TEXT.

more grace. But, if it be of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that, which he seeketh for; but the election hath obtained it, and the rest were blinded:

8 According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should 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 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:

PARAPHRASE.

grace bestows the favour, where there is no right to it; so that what is conferred by the one, cannot be ascribed to the

7 other. How is it then? Even thus, Israel, or the nation of the jews, obtained not what it seeks[e], but the election[f], or that part, which was to remain God's elect, chosen people, obtained it, but the rest of them were blinded[g]:

8 According as it is written[h], "God hath given them the "spirit of slumber; eyes that they should not see, "and ears that they should not hear, unto this

9 "day." And David saith[i], "Let their table be made a "snare and a trap, and a stumbling-block, and a recom-

10 "pence unto them: Let their eyes be darkened, that they

11 "may not see, and bow down their back alway." What then do I say, that they have so stumbled, as to be fallen past recovery? By no means: but this I say, that by their fall, by their

NOTES.

7 e "What it seeks," i. e. That righteousness, whereby it was to continue the people of God; see chap. ix. 31. It may be observed, that St. Paul's discourse being of the national privilege, of continuing the people of God, he speaks here, and all along of the jews, in the collective term Israel. And so likewise the remnant, which were to remain his people, and incorporate with the convert gentiles, into one body of christians, owning the dominion of the one true God, in the kingdom he had set up under his son, and owned by God for his people, he calls the election.

f "Election," a collective appellation of the part elected, which in other places he calls remnant. This remnant, or election, call it by which name you please, were those who sought righteousness by faith in Christ, and not by the deeds of the law, and so became the people of God, that people which he had chosen to be his.

8 g "Blinded," see 2 Cor. iii. 13—16.

8 h "Written." Isai. xxix. 10. and vi. 9, 10.

9 i "Saith." Psal. lxix. 22, 23.

TEXT.

but rather through their fall ſalvation is come unto the gentiles, for to provoke them to jealouſy.
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?
13 For I ſpeak to you gentiles, in as much as I am the apoſtle of the gentiles, I magnify mine office:
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 reconciling of the world, what ſhall the receiving of them be, but life from the dead?
16 For if the firſt fruit be holy, the lump is alſo holy: and if the root be holy, ſo are the branches.

PARAPHRASE.

their rejection for refuſing the [k] goſpel, the privilege of becoming the people of God, by receiving the doctrine of ſalvation, is come to the gentiles, to provoke the jews to jealouſy.
12 Now, if the fall of the jews hath been to the enriching of the reſt of the world, and their damage an advantage to the gentiles, by letting them into the church, how much more ſhall their completion be ſo, when their whole nation ſhall be
13 reſtored? This I ſay to you gentiles, foraſmuch, as being
14 apoſtle of the gentiles, I magnify [l] mine office: If, by any means, I may provoke to emulation the jews, who are my own fleſh and blood, and bring ſome of them into the way of
15 ſalvation. For, if the caſting them off be a means of reconciling the world, what ſhall their reſtoration be, when they are taken again into favour, but as it were life from the dead,
16 which is to all mankind of all nations? For if the firſt fruits [m] be holy [n] and accepted, the whole product of the year is holy, and will be accepted. And if Abraham, Iſaac, and Jacob, from whom the jewiſh nation had their original, were holy, the branches alſo, that ſprang from this root, are holy.

17 If

NOTES.

11 [k] That this is the meaning of "fall" here, ſee Acts xiii. 46.

13 [l] St. Paul magnified his office; of apoſtle of the gentiles, not only by preaching the goſpel to the gentiles; but in aſſuring them farther, as he does, ver. 12, that, when the nation of the jews ſhall be reſtored, the fulneſs of the gentiles ſhall alſo come in.

16 [m] Theſe alluſions, the apoſtle makes uſe of here, to ſhow that the patriarchs, the root of the jewiſh nation, being accepted by God; and the few jewiſh converts, which at firſt entered into the chriſtian church, being alſo accepted by God; are, as it were, firſt fruits, or pledges, that God will, in due time, admit the whole nation of the jews into his viſible church, to be his peculiar people again.

[n] "Holy:" by holy is here meant that relative holineſs, whereby any thing hath an appropriation to God.

TEXT.

17 And if ſome of the branches be broken off, and thou, being a wild olive-tree, wert graffed in amongſt them, and with them partakeſt of the root and fatneſs of the olive-tree;
18 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 graffed in.
20 Well; becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high-minded, but fear:
21 For, if God ſpared not the natural branches, take heed leſt he alſo ſpare not thee.
22 Behold, therefore, the goodneſs and ſeverity of God: on them which

PARAPHRASE.

17 If then ſome of the natural branches were broken off: if ſome of the natural jews, of the ſtock of Iſrael, were broken off and rejected, and thou a heathen, of the wild gentile race, wert taken in, and ingrafted into the church of God, in their room; and there partakeſt of the bleſſings, promiſed to Abra-
18 ham and his ſeed; Be not ſo conceited of thyſelf, as to ſhow any diſreſpect[o] to the jews. If any ſuch vanity poſſeſſes thee, remember that the privilege thou haſt, in being a chriſtian, is derived to thee from the promiſe made to Abraham, and his ſeed, but nothing accrues to Abraham, or his race,
19 by any thing derived from thee. Thou wilt perhaps ſay,
20 "The jews were rejected to make way for me." Well, let it be ſo: but remember that it was becauſe of unbelief, that they were broken off, and that it is by faith alone, that thou haſt obtained, and muſt keep thy preſent ſtation. This ought to be a warning to thee, not to have any haughty conceit of
21 thyſelf, but with modeſty to fear. For if God ſpared not the ſeed of Abraham, but caſt off even the children of Iſrael, for their unbelief, he will certainly not ſpare thee, if thou art
22 guilty of the like miſcarriage. Mind, therefore, the benignity and rigour of God; rigour to them that ſtumbled at the goſpel and

NOTES.

18 o "Boaſt not againſt the branches." Though the great fault that moſt diſordered the church, and principally exerciſed the apoſtle's care, in this epiſtle, was from the jews preſſing the neceſſity of legal obſervances, and not brooking that the gentiles, though converts to chriſtianity, ſhould be admitted into their communion, without being circumciſed; yet it is plain from this verſe, as alſo chap. xiv. 3, 10, that the convert gentiles were not wholly without fault, on their ſide, in treating the jews with diſ-eſteem and contempt. To this alſo, as it comes in his way, he applies fit remedies, particularly in this chapter, and chap. xiv.

TEXT.

fell, ſeverity; but towards thee, goodneſs, if thou continue in his goodneſs: otherwiſe thou alſo ſhalt be cut off.

23 And they alſo, if they abide not ſtill in unbelief, ſhall be graffed in: for God is able to graff them in again.

24 For, if thou wert cut out of the olive-tree, which is wild by nature, and wert graffed, contrary to nature, into a good olive-tree; how much more ſhall theſe, which be the natural branches, be graffed 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 blindneſs in part is happened to Iſrael, until the fulneſs of the gentiles be come in.

PARAPHRASE.

and fell, but benignity to thee, if thou continue within the ſphere of his benignity, i. e. in the faith, by which thou partakeſt of the privilege of being one of his people: otherwiſe
23 even thou alſo ſhalt be cut off. And the jews alſo, if they continue not in unbelief, ſhall be again grafted into the ſtock of Abraham, and be re-eſtabliſhed the people of God. For, however they are now ſcattered, and under ſubjection to ſtrangers, God is able to collect them again into one body, make them his people, and ſet them in a flouriſhing condi-
24 tion, in their own land [p]. For if you, who are heathens by birth, and not of the promiſed ſeed, were, when you had neither claim, nor inclination to it, brought into the church, and made the people of God; how much more ſhall thoſe, who are the poſterity and deſcendants of him to whom the promiſe was made, be reſtored to the ſtate, which the promiſe
25 veſted in that family? For to prevent your being conceited of yourſelves, my brethren, let me make known to you, which has yet been undiſcovered to the world, viz. That the blindneſs, which has fallen upon part of Iſrael, ſhall remain upon them, but till the time be come, wherein the whole [q] gentile world ſhall enter into the church, and make profeſſion of chriſtianity.

NOTES.

23 p This grafting in again, ſeems to import, that the jews ſhall be a flouriſhing nation again, profeſſing chriſtianity, in the land of promiſe, for that is to be re-inſtated again, in the promiſe made to Abraham, Iſaac, and Jacob. This St. Paul might, for good reaſons, be withheld from ſpeaking out here; but, in the prophets, there are very plain intimations of it.

25 q Πλήρωμα, "the fulneſs of the jews," ver. 12, is the whole body of the jewiſh nation profeſſing chriſtianity: and therefore here πλήρωμα τῶν ἐθνῶν, "the fulneſs of the gentiles," muſt be the whole body of the gentiles profeſſing chriſtianity. And this ver. 15. ſeems to teach. For the reſurrection is of all.

TEXT.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob.
27 For 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 beloved for the fathers' sakes.

PARAPHRASE.

26 christianity. And so all Israel shall be converted [r] to the christian faith, and the whole nation become the people of God: as it is written, "There shall come out of Sion the "deliverer, and shall turn away ungodliness from Jacob.
27 "For this is my covenant to them, when I shall take away [s]
28 "their sins." They are, indeed, at present, strangers to the gospel, and so are in the state of enemies [t]; but this is for your sakes: their fall and loss is your enriching, you having obtained admittance, through their being cast out: but yet they, being within the election, that God made, of Abraham, Isaac, and Jacob, and their posterity, to be his people, are still his beloved people, for Abraham, Isaac, and Jacob's sake, from

NOTES.

26 [r] Σωθήσεται, "shall be saved." It is plain that the salvation, that St. Paul, in this discourse concerning the nation of the jews, and the gentile world, in gross, speaks of, is not eternal happiness in heaven, but he means by it the profession of the true religion, here on earth. Whether it be, that that is as far as corporations, or bodies politic can go, towards the attainment of eternal salvation, I will not inquire. But this is evident, that being saved, is used by the apostle here, in this sense. That all the jewish nation may become the people of God again, by taking up the christian profession, may be easily conceived. But that every person of such a christian nation, shall attain eternal salvation in heaven, I think no-body can imagine to be here intended.

27 [s] "Take away," i. e. Forgive their sins, and take away the punishment they lie under for them.

28 [t] Ἐχθροὶ, "enemies," signifies strangers, or aliens, i. e. such as are no longer the people of God. For they are called "enemies," in opposition to "beloved," in this very verse. And the reason given, why they are enemies, makes it plain, that this is the sense, viz. For the gentiles sake, i. e. They are rejected from being the people of God, that you gentiles may be taken in, to be the people of God in their room, ver. 30. The same signification has ἐχθροὶ, "enemies," chap. v. 10. κατ' εὐαγγέλιον ἐχθροὶ, "as concerning the gospel enemies," i. e. all those, who not embracing the gospel, not receiving Christ for their king and lord, are aliens from the kingdom of God, and all such aliens are called ἐχθροὶ, "enemies." And so indeed were the jews now: but yet they were κατ' ἐκλογὴν ἀγαπητοὶ, "as touching the election beloved," i. e. were not actually within the kingdom of God, his people, but were within the election, which God had made of Abraham, Isaac, and Jacob, and their posterity to be his people, and so God had still intentions of kindness to them, for their fathers sake, to make them again his people.

TEXT.

29 For the gifts and calling of God are without repentance.
30 For as ye, in times paſt, have not believed God, yet have now obtained mercy, through their unbelief:
31 Even ſo have theſe alſo now not believed, that, through your mercy, they alſo may obtain mercy.
32 For God hath concluded them all in unbelief, that he might have mercy upon all.

PARAPHRASE.

29 from whom they are deſcended. For the favours, that God ſhowed thoſe their fathers, in calling them and their poſterity to be his people, he doth not repent of; but his promiſe, that
30 they ſhall be his people, ſhall ſtand good[u]. For as you, the gentiles, formerly ſtood out, and were not the people of God, but yet have now obtained mercy, ſo as to be taken in, through the ſtanding out of the jews, who ſubmit not to the
31 goſpel[w]: Even ſo they, now, have ſtood out, by reaſon of your being in mercy admitted, that they alſo, through the mercy you have received, may again hereafter be admitted.
32 For God hath put up together, in a ſtate of revolt from their allegiance[x] to him, as it were in one fold, all men, both jews

NOTES.

29 u So God's not repenting is explained, Numb. xxiii. 19—24.

30 w See Acts xiii. 46.

32 x Εἰς ἀπείθειαν, "in unbelief." The unbelief here charged nationally, on jews and gentiles, in their turns, in this and the two preceding verſes, whereby they ceaſed to be the people of God, was evidently the diſowning of his dominion, whereby they put themſelves out of the kingdom, which he had, and ought to have in the world, and ſo were no longer in the ſtate of ſubjects, but aliens and rebels. A general view of mankind will lead us into an eaſier conception of St. Paul's doctrine, who, all through this epiſtle, conſiders the gentiles, jews, and chriſtians, as three diſtinct bodies of men.

God, by creation, had no doubt an unqueſtionable ſovereignty over mankind, and this was at firſt acknowledged in their ſacrifices and worſhip of him. Afterwards they withdrew themſelves from their ſubmiſſion to him, and found out other gods, whom they worſhipped and ſerved. This revolt from God, and the conſequence of it, God's abandoning them, St. Paul deſcribes, chap. i. 18—32.

In this ſtate of revolt from God were the nations of the earth, in the times of Abraham; and then Abraham, Iſaac, and Jacob, and their poſterity, the iſraelites, upon God's gracious call, returned to their allegiance to their ancient and rightful King and Sovereign, to own the one inviſible God, Creator of heaven and earth, for their God, and ſo become his people again, to whom he, as to his peculiar people, gave a law. And thus remained the diſtinction between jews and gentiles, i. e. the nations, as the word ſignifies, till the time of the Meſſiah, and then the jews ceaſed to be the people of God, not by a direct renouncing the God of Iſrael, and taking to themſelves other falſe gods, whom they worſhipped: but by oppoſing and rejecting the kingdom of God, which he purpoſed at that time to ſet up, with new laws and inſtitutions, and to a more glorious and ſpiritual

TEXT.

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!
34 For who hath known the mind of the Lord, or who hath been his counsellor?
35 Or who hath first given to him, and it shall be recompensed unto him again?
36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

PARAPHRASE.

jews and gentiles, that, through his mercy, they might all, both jews and gentiles, come to be his people, i. e. he hath suffered both jews and gentiles, in their turns, not to be his people, that he might bring the whole body, both of jews and
33 gentiles, to be his people. O the depth of the riches of the wisdom and knowledge of God [y]! How unsearchable are his
34 judgments, and his ways not to be traced! For who hath known the mind of the Lord? or who hath sat in counsel
35 with him? Or who hath been before-hand with him, in bestowing any thing upon him, that God may repay it to him
36 again [z]? The thought of any such thing is absurd. For from

NOTES.

spiritual purpose, under his son Jesus Christ: him God sent to them; and him the nation of the jews refused to receive as their lord and ruler, though he was their promised king and deliverer, answering all the prophecies and types of him, and evidencing his mission by his miracles. By this rebellion against him, into whose hand God had committed the rule of his kingdom, and appointed lord over all things, the jews turned themselves out of the kingdom of God, and ceased to be his people, who had now no other people but those, who received and obeyed his son, as their lord and ruler. This was the ἀπείθεια, "unbelief," here spoken of And I would be glad to know any other sense of believing, or unbelief, wherein it can be nationally attributed to a people (as visibly here it is) whereby they shall cease, or come to be the people of God, or visible subjects of his kingdom, here on earth. Indeed, to enjoy life and estate in this, as well as other kingdoms, not only the owning of the Prince, and the authority of his laws, but also obedience to them is required. For a jew might own the authority of God, and his law given by Moses, and so be a true subject, and as much a member of the commonwealth of Israel, as any one in it, and yet forfeit his life, by disobedience to the law. And a christian may own the authority of Jesus Christ, and of the gospel, and yet forfeit eternal life, by his disobedience of the precepts of it, as may be seen, chap. vii, viii, and ix.

33 y This emphatical conclusion seems, in a special manner, to regard the jews, whom the apostle would hereby teach modesty and submission to the overruling hand of the all-wise God, whom they are very unfit to call to account, for his dealing so favourably with the gentiles. His wisdom and ways are infinitely above their comprehension, and will they take upon them to advise him what to do? Or is God in their debt? Let them say for what, and he shall repay it to them. This is a very strong rebuke to the jews, but delivered, as we see, in a way very gentle and inoffensive. A method, which the apostle endeavours everywhere to observe, towards his nation.

35 z This has a manifest respect to the jews, who claimed a right to be the people of God so far, that St. Paul, ch. ix. 14, finds it necessary to vindicate the

PARAPHRASE.

from him all things have their being and original; by him they are all ordered and disposed of, and, for him and his glory, they are all made and regulated, to whom be glory for ever. Amen.

NOTE.

the justice of God in the case, and does here, in this question, expose and silence the folly of any such pretence.

SECT. X.

CHAP. XII. 1—21.

CONTENTS.

ST. PAUL, in the end of the foregoing chapter, with a very solemn epiphonema, closes that admirable, evangelical discourse, to the church at Rome, which had taken up the eleven foregoing chapters. It was addressed to the two sorts of converts, viz. gentiles and jews, into which, as into two distinct bodies, he all along, through this epistle, divides all mankind, and considers them, as so divided, into two separate corporations.

1. As to the gentiles, he endeavours to satisfy them, that though they, for their apostacy from God to idolatry, and the worship of false gods, had been abandoned by God, and lived in sin and blindness, without God in the world, strangers from the knowledge and acknowledgment of him; yet that the mercy of God, through Jesus Christ, was extended to them, whereby there was a way now open to them, to become the people of God. For since no man could be saved, by his own righteousness, no not the jews themselves, by the deeds of the law; the only way to salvation, both for jews and gentiles, was by faith in Jesus Christ. Nor had the jews any other way, now, to continue themselves the people of God, than by receiving the gospel; which way was opened also to the gentiles, and they as freely admitted into the kingdom of God, now erected under Jesus Christ, as the jews, and upon the sole terms of believing. So that there was no need at all for the gentiles to be circumcised, to become jews, that they might be partakers of the benefits of the gospel.

2. As

2. As to the jews, the apoſtle's other great aim, in the foregoing diſcourſe, is to remove the offence the jews took at the goſpel, becauſe the gentiles were received into the church, as the people of God, and were allowed to be ſubjects of the kingdom of the Meſſiah. To bring them to a better temper, he ſhows them, from the ſacred ſcripture, that they could not be ſaved by the deeds of the law, and therefore the doctrine of righteouſneſs, by faith, ought not be ſo ſtrange a thing to them. And, as to their being, for their unbelief, rejected from being the people of God, and the gentiles taken-in in their room, he ſhows plainly, that this was foretold them in the Old Teſtament; and that herein God did them no injuſtice. He was ſovereign over all mankind, and might chooſe whom he would, to be his people, with the ſame freedom that he choſe the poſterity of Abraham, among all the nations of the earth, and of that race choſe the deſcendants of Jacob, before thoſe of his elder brother Eſau, and that, before they had a being, or were capable of doing good or evil. In all which diſcourſe of his it is plain, the election ſpoken of has for its object only nations, or collective bodies politic, in this world, and not particular perſons, in reference to their eternal ſtate in the world to come.

Having thus finiſhed the principal deſign of his writing, he here, in this, as is uſual with him in all his epiſtles, concludes with practical and moral exhortations, whereof there are ſeveral in this chapter, which we ſhall take in their order.

TEXT.

1 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.

PARAPHRASE.

1 IT being ſo then, that you are become the people of God, in the room of the jews, do not ye fail to offer him that ſacrifice, that it is reaſonable for you to do, I mean your bodies[a], not to be ſlain, but the luſts thereof being mortified, and the body cleanſed from the ſpots and blemiſhes of ſin, will be an acceptable offering to him, and ſuch a way of worſhip, as becomes a rational creature, which therefore I beſeech you, by the mercies of God to you, who has made you

NOTE.

1 a "Your bodies." There ſeem to be two reaſons, why St. Paul's exhortation to them is, to preſent their bodies undefiled to God: 1. Becauſe he had before, eſpecially chap. vii. ſo much inſiſted on this, that the body was the great ſource from whence ſin aroſe. 2. Becauſe the heathen world, and particularly the Romans, were guilty of thoſe vile affections, which he mentions, chap. i. 24—27.

TEXT.

2 And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

PARAPHRASE.

2 you his people, to present to him. And be not conformed to the fashion of this world [b]: but be ye transformed, in the renewing of your minds [c]; that you may, upon examination, find out what is the good, the acceptable and perfect will of God, which now, under the gospel, has shown itself to be in purity and holiness of life: the ritual observances, which he once instituted, not being that, his good, acceptable, and perfect will, which he always intended; they were made only the types and preparatory way to this more perfect state under
3 the gospel [d]. For by virtue of that commission, to be the apostle of the gentiles, which, by the favour of God, is bestowed on me, I bid every one of you, not to think of himself more highly than he ought to think, but to have sober and modest thoughts of himself, according to that measure of spiritual

NOTES.

2 b "To the fashion of this world;" or, as St. Peter expresses it, "not fashioning yourselves according to your former lusts in the time of ignorance." 1 Pet. i. 14.

c "Transformed in the renewing of your minds." The state of the gentiles is thus described, Eph. iv. 17—19, As walking in the vanity of their minds, having the understanding darkened, "being alienated from the life of God, "through the ignorance that is in them, because of the blindness of their hearts, "who, being past feeling, have given themselves over unto lasciviousness, to "work all uncleanness with greediness, fulfilling the lusts of the flesh, and of "the mind." And Col. i. 21, "Alienated and enemies in their minds by "wicked works." "The renewing," therefore, "of their minds," or, as he speaks, Eph. iv. "in the spirit of their minds," was the getting into an estate, contrary to what they were in before, viz. to take it in the apostle's own words, "that the eyes of their understandings might be enlightened;" and that they "might put on the new man, that is renewed in knowledge, after the image of "him that created him; that ye walk as children of the light, proving what is "acceptable to the Lord, having no fellowship with the works of darkness:" that they "be not unwise, but understanding what is the will of the Lord: for "this is the will of God, even your sanctification. That you should abstain "from fornication. That every one of you should know how to possess his vessel "in sanctification and honour, not in the lust of concupiscence, even as the "gentiles that know not God."

d In these two first verses, of this chapter, is shown the preference of the gospel to the gentile state and the jewish institution.

TEXT.

4 For, as we have many members in one body, and all members have not the ſame office;
5 So we, being many, are one body in Chriſt, and every one members one of another.
6 Having then gifts, differing according to the grace that is given to

PARAPHRASE.

4 ſpiritual gifts [e], which God has beſtowed upon him. For, as there are many members in one and the ſame body, but all
5 the members are not appointed to the ſame work; So we, who are many, make all but one body in Chriſt, and are all
6 fellow members one of another [f]. But having, according to the reſpective favour that is beſtowed upon us, every one of us different gifts; whether it be prophecy [g], let us prophefy, according to the proportion of faith [h]; or gift of interpreta-
tion,

NOTES.

3 [e] Μέτρον πίστεως, "Meaſure of faith;" ſome copies read χάριτος, "of favour;" either of them expreſſes the ſame thing, i. e. gifts of the ſpirit.

5 [f] The ſame ſimile to the ſame purpoſe; ſee 1 Cor. xii.

6 [g] "Prophecy," is enumerated in the New Teſtament, among the gifts of the ſpirit, and means either the interpretation of ſacred ſcripture, and explaining of prophecies already delivered, or foretelling things to come.

[h] "According to the proportion of faith." The context, in this and the preceding verſes, leads us, without any difficulty, into the meaning of the apoſtle, in this expreſſion: 1 Cor. xii. and xiv. ſhow us how apt the new converts were to be puft up with the ſeveral gifts, that were beſtowed on them; and every one, as in like caſes is uſual, forward to magnify his own, and to carry it farther, than in reality it extended. That it is St. Paul's deſign, here, to prevent, or regulate ſuch diſorder, and to keep every one, in the exerciſing of his particular gift, within its due bounds, is evident, in that exhorting them, ver. 3, to a ſober uſe of their gifts (for it is in reference to their ſpiritual gifts, he ſpeaks in that verſe) he makes the meaſure of that ſobriety, to be that meaſure of faith, or ſpiritual gift which every one in particular enjoyed by the favour of God, i. e. That no one ſhould go beyond that which was given him, and he really had. But beſides this, which is very obvious, there is another paſſage in that verſe, which, rightly conſidered, ſtrongly inclines this way: "I ſay through the grace "that is given unto me," ſays St. Paul. He was going to reſtrain them, in the exerciſe of their diſtinct ſpiritual gifts, and he could not introduce what he was going to ſay in the caſe with a more perſuaſive argument than his own example; "I exhort," ſays he, "that every one of you, in the exerciſe and uſe of his "ſpiritual gift, keep within the bounds and meaſure of that gift which is "given him. I myſelf, in giving you this exhortation, do it by the grace given "unto me; I do it by the commiſſion and power given me by God, and beyond "that I do not go." In one, that had before declared himſelf an apoſtle, ſuch an expreſſion as this here (if there were not ſome particular reaſon for it) might ſeem ſuperfluous, and to ſome idle; but, in this view, it has a great grace and energy in it. There wants nothing but the ſtudy of St. Paul's writings to give us a juſt admiration of his great addreſs, and the ſkill wherewith all that he ſays is adapted to the argument he has in hand: "I," ſays he, "according to the "grace given me, direct you every one, in the uſe of your gifts, which, ac-
"cording

TEXT.

us, whether prophecy, let us prophesy according to the proportion of faith:

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: he that ruleth, with diligence; he that showeth mercy, with chearfulness.

9 Let love be without dissimulation. Abhor that which is evil, cleave to that which is good.

10 Be kindly affectioned one to another with brotherly love; in honour preferring one another.

11 Not slothful in business: fervent in spirit; serving the Lord.

12 Rejoicing in hope: patient in tribulation; continuing instant in prayer:

PARAPHRASE.

tion, which is given us, i. e. as far forth as we are enabled by revelation and an extraordinary illumination to understand
7 and expound it, and no farther: Or, if it be ministry, let us wait on our ministering; he that is a teacher, let him take
8 care to teach. He, whose gift is exhortation, let him be diligent in exhorting: he that giveth, let him do it liberally, and without the mixture of any self-interest: he that presideth [i], let him do it with diligence: he that showeth mercy, let him
9 do it with chearfulness. Let love be without dissimulation.
10 Abhor that which is evil, stick to that which is good. Be kindly affectioned one towards another, with brotherly love:
11 in honour preferring one another. Not slothful in business; but active and vigorous in mind, directing all to the service of
12 Christ and the gospel, Rejoicing in the hope you have of heaven and happiness; patient in tribulation; frequent and instant

NOTES.

"cording to the grace given you, are different, whether it be the gift of pro-
"phecy, to prophesy according to the proportion, or measure of that gift, or
"revelation, that he hath. And let him not think that, because some things
"are, therefore every thing is revealed to him." The same rule, concerning the same matter, St. Paul gives, Eph. iv. 16. that every member should act according to the measure of its own strength, power, and energy; 1 Cor. xiv. 29—32. may also give light to this place. This, therefore, is far from signifying that a man, in interpreting sacred scripture, should explain the sense, according to the system of his particular sect, which each party is pleased to call the analogy of faith. For this would be to make the apostle to set that, for a rule of interpretation, which had not its being till long after, and is the product of fallible men.

The "measure of faith," ver. 3, and "proportion of faith," in this verse, signify the same thing, viz. so much of that particular gift, which God was pleased to bestow on any one.

8 [i] Ὁ προϊστάμενος. "He that ruleth," says our translation; the context inclines to the sense I have taken it in; see Vitringa de Synagog. l. ii. c. 3.

TEXT.

13 Diſtributing to the neceſſity of ſaints; given to hoſpitality.
14 Bleſs them which perſecute you: bleſs and curſe not.
15 Rejoice with them that do rejoice, and weep with them that weep.
16 Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate. Be not wiſe in your own conceits.
17 Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men.
18 If it be poſſible, as much as lieth in you, live peaceably with all men.
19 Dearly beloved, avenge not yourſelves, but rather give place unto wrath: for it is 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.

PARAPHRASE.

13 inſtant in prayer: Forward to help chriſtians in want, ac-
14 cording to their neceſſities; given to hoſpitality. Bleſs them
15 who perſecute you: bleſs and curſe not. Rejoice with them
16 that rejoice, and weep with them that weep. Be of the ſame mind one towards another. Do not mind only high things; but ſuit yourſelves to the mean condition and low concerns of perſons beneath you. Be not wiſe in your own conceits.
17 Render to no man evil for evil: but take care that your car-
18 riage be ſuch as may be approved by all men. If it be poſſible,
19 as much as lieth in you, live peaceably with all men. Dearly beloved, do not avenge yourſelves, but rather leave that to God. For it is written, "Vengeance is mine, and I will
20 "repay it, ſaith the Lord." Therefore, if thine enemy hunger, ſeed him; if he thirſt, give him drink; if this prevail on him, thou ſubdueſt an enemy, and gaineſt a friend; if he perſiſts ſtill in his enmity, in ſo doing, thou heapeſt coals of fire on his head, i. e. expoſeſt him to the wrath of
21 God, who will be thy avenger. Be not overcome and prevailed on, by the evil thou receiveſt, to retaliate; but endeavour to maſter the malice of an enemy in injuring thee, by a return of kindneſs and good offices to him.

SECT.

SECT. XI.

CHAP. XIII. 1—7.

CONTENTS.

THIS ſection contains the duty of chriſtians to the civil magiſtrate: for the underſtanding this right, we muſt conſider theſe two things:

1. That theſe rules are given to chriſtians, that were members of a heathen commonwealth, to ſhow them that, by being made chriſtians and ſubjects of Chriſt's kingdom, they were not, by the freedom of the goſpel, exempt from any ties of duty, or ſubjection, which, by the laws of their country, they were in, and ought to obſerve, to the government and magiſtrates of it, though heathens, any more than any of their heathen ſubjects. But, on the other ſide, theſe rules did not tie them up, any more than any of their fellow-citizens, who were not chriſtians, from any of thoſe due rights, which, by the law of nature, or the conſtitutions of their country, belonged to them. Whatſoever any other of their fellow-ſubjects, being in a like ſtation with them, might do without ſinning, that they were not abridged of, but might do ſtill, being chriſtians. The rule here being the ſame with that given by St. Paul, 1 Cor. vii. 17, "As God has called every "one, ſo let him walk." The rules of civil right and wrong, that he is to walk by, are to him the ſame they were before.

2. That St. Paul, in this direction to the romans, does not ſo much deſcribe the magiſtrates that then were in Rome, as tells whence they, and all magiſtrates, every where, have their authority; and for what end they have it, and ſhould uſe it. And this he does, as becomes his prudence, to avoid bringing any imputation on chriſtians, from heathen magiſtrates, eſpecially thoſe inſolent and vicious ones of Rome, who could not brook any thing to be told them as their duty, and ſo might be apt to interpret ſuch plain truths, laid down in a dogmatical way, into ſaucineſs, ſedition, or treaſon, a ſcandal cautiouſly to be kept off from the chriſtian doctrine! nor does he, in what he ſays, in the leaſt flatter the roman emperor, let it be either Claudius, as ſome think, or Nero, as others, who then was in poſſeſſion of that empire. For he here ſpeaks of the higher powers, i. e. the ſupreme, civil power, which is, in every commonwealth, derived from God, and is of the ſame extent every where, i. e. is abſolute and unlimited by any thing, but the end for which God gave it,

it, viz. the good of the people, ſincerely purſued, according to the beſt of the ſkill of thoſe who ſhare that power, and ſo not to be reſiſted. But, how men come by a rightful title to this power, or who has that title, he is wholly ſilent, and ſays nothing of it. To have meddled with that, would have been to decide of civil rights, contrary to the deſign and buſineſs of the goſpel, and the example of our Saviour, who refuſed meddling in ſuch caſes with this deciſive queſtion, "Who made me a judge, or divider, "over you?" Luke xii. 14.

TEXT.

1 LET every ſoul be ſubject unto the higher powers. For there is no power, but of God: the powers that be are ordained of God.

PARAPHRASE.

1 LET every one of you, none excepted [a], be ſubject to the over-ruling powers [b] of the government he lives in.

2 There

NOTES.

1 [a] "Every one," however endowed with miraculous gifts of the Holy Ghoſt, or advanced to any dignity in the church of Chriſt. For that theſe things were apt to make men overvalue themſelves, is obvious, from what St. Paul ſays to the corinthians, 1 Cor. xii. and here to the romans, chap. xii. 3—5. But, above all others, the jews were apt to have an inward reluctancy, and indignation, againſt the power of any heathen over them, taking it to be an unjuſt and tyrannical uſurpation upon them, who were the people of God, and their betters. Theſe the apoſtle thought it neceſſary to reſtrain, and, therefore, ſays, in the language of the jews, "every ſoul," i. e. every perſon among you, whether jew or gentile, muſt live in ſubjection to the civil magiſtrate. We ſee, by what St. Peter ſays on the like occaſion, that there was great need that chriſtians ſhould have this duty inculcated to them, "leſt any among them ſhould uſe their liberty, "for a cloke of malicioufneſs, or miſbehaviour," 1 Pet. ii. 13—16. The doctrine of chriſtianity was a doctrine of liberty. And St. Paul, in this epiſtle, had taught them, that all chriſtians were free from the moſaical law. Hence corrupt and miſtaken men, eſpecially jewiſh converts, impatient, as we have obſerved, of any heathen dominion, might be ready to infer, that chriſtians were exempt from ſubjection to the laws of heathen governments. This he obviates, by telling them, that all other governments derived the power they had from God, as well as that of the jews, though they had not the whole frame of their government immediately from him, as the jews had.

[b] Whether we take "powers," here, in the abſtract, for political authority, or in the concrete, for the perſons de facto exerciſing political power and juriſdiction, the ſenſe will be the ſame, viz. That chriſtians, by virtue of being chriſtians, are not any way exempt from obedience to the civil magiſtrates, nor ought, by any means, to reſiſt them, though by what is ſaid, ver. 3, it ſeems that St. Paul meant here magiſtrates having and exerciſing a lawful power. But, whether the magiſtrates in being were, or were not, ſuch, and conſequently were, or were not, to be obeyed, that chriſtianity gave them no peculiar power to examine. They had the common right of others, their fellow-citizens, but had no diſtinct privilege, as chriſtians. And, therefore, we ſee, ver. 7, where he enjoins the paying of tribute and cuſtom, &c. it is in theſe words: "Render to all their

TEXT.

2 Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation.
3 For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is 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 he is the minister of God, a revenger to execute wrath upon him that doth evil.
5 Wherefore ye must needs be subject, not only for wrath, but also for conscience-sake.
6 For, for this cause, pay you tribute also; for they are God's ministers, attending continually upon this very thing.
7 Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

PARAPHRASE.

2 There is no power, but what is from God: The powers that are in being, are ordained by God: So that he, who resisteth the power, resisteth the ordinance of God; and they, that resist, will be punished, by those powers that they resist.
3 What should you be afraid of? Rulers are no terrour to those that do well, but to those that do ill. Wilt thou then not live in dread of the civil power? Do that which is good and right, and then praise only is thy due, from the magistrate.
4 For he is the officer and minister of God, appointed only for thy good. But, if thou doest amiss, then thou hast reason to be afraid. For he bears not the sword in vain. For he is the minister of God, and executioner of wrath and punish-
5 ment upon him that doth ill. This being the end of government, and the business of the magistrate, to cherish the good, and punish ill men, it is necessary for you to submit to government, not only in apprehension of the punishment, which disobedience will draw on you, but out of conscience, as a
6 duty required of you by God. This is the reason why also you pay tribute, which is due to the magistrates, because they employ their care, time and pains, for the publick weal, in punishing and restraining the wicked and vicious; and in
7 countenancing and supporting the virtuous and good. Render, therefore, to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, and honour to whom honour.

NOTE.

their dues, tribute to whom tribute is due, honour to whom honour, &c." But who it was, to whom any of these, or any other dues, of right belonged, he decides not, for that he leaves them to be determined by the laws and constitutions of their country.

SECT. XII.

CHAP. XIII. 8—14.

CONTENTS.

HE exhorts them to love, which is, in effect, the fulfilling of the whole law.

TEXT.

8 Owe no man any thing, but to love one another: for he, that loveth another, hath fulfilled the law.
9 For this, Thou ſhalt not commit 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.
10 Love worketh no ill to his neighbour: therefore, love is the fulfilling of the law.
11 And that, knowing the time, that now it is high time to awake out of ſleep; for now is our ſalvation nearer than when we believed.
12 The night is far ſpent, the day is at hand: let us, therefore, caſt off the works of darkneſs, and let us put on the armour of light.

PARAPHRASE.

8 Owe nothing to any body, but affection and good-will, mutually to one another; for he, that loves others ſincerely, as he
9 does himſelf, has fulfilled the law. For this precept, Thou ſhalt not commit adultery, thou ſhalt not kill, thou ſhalt not ſteal, thou ſhalt not bear falſe witneſs, thou ſhalt not covet; and whatever other command there be, concerning ſocial duties, it in ſhort is comprehended in this, "Thou ſhalt love
10 "thy neighbour as thyſelf." Love permits us to do no harm to our neighbour, and therefore is the fulfilling of the whole
11 law of the ſecond table. And all this do, conſidering that it is now high time that we rouſe ourſelves up, ſhake off ſleep, and betake ourſelves, with vigilancy and vigour, to the duties of a chriſtian life. For the time of your removal, out of this place of exerciſe and probationerſhip, is nearer than when
12 you firſt entered into the profeſſion of chriſtianity[a]. The night,

NOTE.

11, 12 [a] It ſeems, by theſe two verſes, as if St. Paul looked upon Chriſt's coming as not far off, to which there are ſeveral other occurrent paſſages in his epiſtles: See 1 Cor. i. 7.

TEXT.

13 Let us walk honeſtly, as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying.
14 But put ye on the Lord Jeſus Chriſt, and make no provision for the fleſh, to fulfil the luſts thereof.

PARAPHRASE.

night, the dark ſtate of this world, wherein the good and the bad can ſcarce be diſtinguiſhed, is far ſpent. The day, that will ſhow every one in his own dreſs and colours, is at hand. Let us, therefore, put away the works, that we ſhould be aſhamed of, but in the dark; and let us put on the dreſs [b] and ornaments, that we ſhould be willing to appear in, in the
13 light. Let our behaviour be decent, and our carriage ſuch, as fears not the light, nor the eyes of men; not in diſorderly feaſtings and drunkenneſs; nor in dalliance and wan-
14 tonneſs [c]: nor in ſtrife and envy [d]. But walk in newneſs of life, in obedience to the precepts of the goſpel, as becomes thoſe who are baptiſed into the faith of Chriſt, and let not the great employment of your thoughts and cares be wholly in making proviſion for the body, that you may have wherewithal to ſatisfy your carnal luſts.

NOTES.

12 [b] Ὅπλα, "armour." The word in the Greek is often uſed for the apparel, cloathing, and accoutrements of the body.

13 [c] Theſe he ſeems to name, with reference to the night, which he had mentioned, theſe being the diſorders, to which the night is uſually ſet apart.

[d] Theſe, probably, were ſet down, with regard to univerſal love and good-will, which he was principally here preſſing them to.

SECT. XIII.

CHAP. XIV. 1.—XV. 13.

CONTENTS.

ST. PAUL inſtructs both the ſtrong and the weak, in their mutual duties one to another, in reſpect of things indifferent, teaching them, that the ſtrong ſhould not uſe their liberty, where it might offend a weak brother: Nor the weak cenſure the ſtrong, for uſing their liberty.

TEXT.

TEXT.

1 HIM that is weak in the faith receive you, but not to doubtful disputations.
2 For one believeth that he may eat all things: another, who is weak, eateth herbs.
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,

PARAPHRASE.

1 HIM, that is weak in the faith, i. e. not fully persuaded of his christian liberty, in the use of some indifferent thing, receive you into your friendship and conversation [a], without any coldness, or distinction, but do not engage him
2 in disputes and controversies about it. For such variety is there in men's persuasions, about their christian liberty, that one believeth that he may, without restraint, eat all things; another is so scrupulous, that he eateth nothing but herbs.
3 Let not him, that is persuaded of his liberty, and eateth, despise him that, through scruple, eateth not: And let not him, that is more doubtful, and eateth not, judge, or censure, him that eateth, for God hath received [b] him into his church and
4 family: And who art thou, that takest upon thee to judge the

NOTES.

1 a That the reception, here spoken of, is the receiving into familiar and ordinary conversation, is evident from chap. xv. 7. where he, directing them to receive one another mutually, uses the same word προσλαμβάνεσθε, i. e. live together in a free and friendly manner, the weak with the strong, and the strong with the weak, without any regard to the differences among you, about the lawfulness of any indifferent things. Let those, that agree, or differ, concerning the use of any indifferent thing, live together all alike.

3, 4. b "By him that eateth," ver. 3, St Paul seems to mean the gentiles, who were less scrupulous, in the use of indifferent things; and, by "him that eateth not," the jews, who made a great distinction of meats and drinks and days, and placed in them a great, and, as they thought, necessary part of the worship of the true God. To the gentiles the apostle gives this caution, that they should not contemn the jews, as weak narrow-minded men, that laid so much stress on matters of so small moment, and thought religion so much concerned in those indifferent things. On the other side, he exhorts the jews, not to judge that those, who neglected the jewish observances of meats and days, were still heathens, or would soon apostatize to heathenism again: no, says he; God has received them, and they are of his family: and thou hast nothing to do to judge, whether they are, or will continue, of his family, or no; that belongs only to him, the master of the family, to judge, whether they shall stay, or leave his family, or no. But, notwithstanding thy censure, or hard thoughts, of them, they shall not fall off, or apostatize; for God is able to continue them in his family, in his church, notwithstanding thou suspectest, from their free use of things indifferent, they incline too much, or approach too near to gentilism.

TEXT.

he ſtandeth or falleth: 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.

6 He that regardeth 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 he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himſelf, and no man dieth to himſelf.

PARAPHRASE.

the domeſtic of another, whether he be of his family, or no? It is his own maſter alone, who is to judge, whether he be, or ſhall continue, his domeſtic, or no: what haſt thou to do, to meddle in the caſe? But trouble not thyſelf, he ſhall ſtand and ſtay in the family. For God is able to confirm and
5 eſtabliſh him there [b]. One man judgeth one [c] day to be ſet apart to God, more than another: another man judgeth every day to be God's alike. Let every one take care to be ſatisfied in his own mind, touching the matter. But let him not cen-
6 ſure [d] another in what he doth. He that obſerveth a day, obſerveth it as the Lord's ſervant, in obedience to him: and he, that obſerveth it not, paſſes by that obſervance, as the Lord's ſervant, in obedience alſo to the Lord. He that eateth what another out of ſcruple forbears, eateth it as the Lord's ſervant: For he giveth God thanks. And he that, out of ſcruple, forbeareth to eat, does it alſo as the Lord's ſervant: for he giveth God thanks, even for that which he doth, and
7 thinks he may not eat. For no one of us chriſtians liveth, as if he were his own man, perfectly at his own diſpoſal: and
8 no one [e] of us dies ſo. For, whether we live, our life is appro-

NOTES.

5 [c] The apoſtle having, in the foregoing verſe uſed κρίνειν ἀλλότριον οἰκέτην, for judging any one, to be, or not to be, another man's ſervant, or domeſtic, he ſeems here to continue the uſe of the word κρίνειν, in the ſame ſignification, i. e. for judging a day to be more peculiarly God's.

[d] This may be concluded to be the apoſtle's ſenſe, becauſe the thing, he is upon here, is to keep them from cenſuring one another, in the uſe of things indifferent; particularly the jews, from judging the gentiles, in their neglect of the obſervance of days, or meats. This judging being what St. Paul principally endeavoured here to reſtrain, as being oppoſite to the liberty of the goſpel, which favoured a neglect of theſe rituals of the law, which were now antiquated. See Gal. iv. 9—11. and v. 1, 2.

7 [e] Οὐδεὶς ſhould, I ſuppoſe, be taken here with the ſame limitation it hath in the former part of the verſe, with the pronoun ἡμῶν; and ſo ſhould here, as there, be rendered in engliſh, "noone of us," and not, "no man," St. Paul ſpeaking here only of chriſtians: this ſenſe of οὐδεὶς the next verſe ſeems to confirm.

TEXT.

8 For whether we live, we live unto the Lord; and whether we die, we
die unto the Lord: whether we live, therefore, or die, we are the
Lord's.
9 For to this end Christ both died, and rose, and revived, that he might
be 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 we shall all stand before the judgment-seat of Christ.
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.

PARAPHRASE.

appropriated to the Lord: or, whether we die, to him we
die, as his servants. For whether we live, or die, we are his,
9 in his family, his domestics[f], appropriated to him. For to
this end Christ died, and rose, and lived again, that he might
10 be Lord and proprietor of us[g], both dead and living. What
hast thou then to do, to judge thy brother, who is none of
thy servant, but thy equal? Or how darest thou to think con-
temptibly of him? For we shall, thou, and he, and all of us,
be brought before the judgment-seat of Christ, and there we
shall answer, every one for himself, to our Lord and master.
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 an account of himself to
13 God. Let us not, therefore, take upon us to judge one ano-
ther; but rather come to this judgment, or determination of
mind, that no man put[h] a stumbling-block, or an occasion of
falling,

NOTES.

8 f These words, "we are the Lord's," give an easy interpretation to these phrases of "eating and living, &c. to the Lord;" for they make them plainly refer to what he had said at the latter end of ver. 9. "For God hath received "him;" signifying, that God had received all those, who profess the gospel, and had given their names up to Jesus Christ, into his family, and had made them his domestics. And, therefore, we should not judge, or censure, one another, for that every christian was the Lord's domestic, appropriated to him, as his menial servant: and, therefore, all that he did, in that state, was to be looked on, as done to the Lord, and not to be accounted for to any body else.

9 g Κυριεύσῃ, "might be Lord;" must be taken so, here, as to make this agree with the foregoing verse. There it was "we," i. e. we christians, whether we live or die, are the Lord's propriety: for the Lord died and rose again, that we, whether living or dying, should be his.

13 h He had, before, reproved the weak, that censured the strong, in the use of their liberty. He comes, now, to restrain the strong, from offending their weak brethren, by a too free use of their liberty, in not forbearing the use of it, where it might give offence to the weak.

TEXT.

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.
16 Let not then your good be evil-ſpoken of.
17 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, is acceptable to God, and approved of men.
19 Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another.
20 For meat deſtroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

PARAPHRASE.

14 falling, in his brother's way. I know and am fully aſſured, by the Lord Jeſus, that there is nothing unclean, or unlawful to be eaten, of itſelf. But to him, that accounts any thing
15 to be unclean, to him it is unclean. But if thy brother be grieved [i] with thy meat, thy carriage is uncharitable to him.
16 Deſtroy not him with thy meat, for whom Chriſt died. Let not then your liberty, which is a good [k] you enjoy, under the
17 goſpel, be evil-ſpoken of. For the privileges and advantages of the kingdom of God do not conſiſt in the enjoyment of greater variety of meats and drinks, but in uprightneſs of life, peace of all kinds, and joy in the gifts and benefits of the
18 Holy Ghoſt, under the goſpel. For he that, in theſe things, pays his allegiance and ſervice to Jeſus Chriſt, as a dutiful ſubject of his kingdom, is acceptable to God, and approved
19 of men. The things, therefore, that we ſet our hearts upon, to purſue and promote, let them be ſuch as tend to peace and
20 good-will, and the mutual edification of one another. Do not, for a little meat, deſtroy a man, that is the work [l] of God, and no ordinary piece of workmanſhip. It is true, all ſort of wholeſome food is pure, and defileth not a man's conſcience; but yet it is evil to him, who eateth any thing, ſo

NOTES.

15 [i] "Grieved" does not here ſignify ſimply made ſorrowful for what thou doeſt; but brought into trouble and diſcompoſure, or receives an hurt, or wound, as every one does, who, by another's example, does what he ſuppoſes to be unlawful. This ſenſe is confirmed in the words, "deſtroy not him with thy meat:" and alſo by what he ſays, 1 Cor. viii. 9—13. in the like caſe.

16 [k] See 1 Cor. x. 30.

20 [l] The force of this argument, ſee Matt. vi. 25. "The life is more than meat."

TEXT.

21 It is good neither to eat flesh, nor to drink 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 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.
XV. 1 We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves.
2 Let every one of us please his neighbour for his good to edification.
3 For even Christ pleased not himself; but as it is written, The reproaches of them, that reproached thee, fell on me.
4 For whatsoever things were written, aforetime, were written for our learning, that we, through patience and comfort of the scriptures, might have hope.

PARAPHRASE.

21 so as to offend his brother. It is better to forbear flesh, and wine, and any thing, rather than in the use of thy liberty, in any indifferent things, to do that, whereby thy brother stum-
22 bleth, or is offended, or is made weak[m]. Thou art fully persuaded of the lawfulness of eating the meat, which thou eatest: It is well. Happy is he, that is not self-condemned, in the thing that he practises. But have a care to keep this faith, or persuasion, to thyself: let it be between God and thy own conscience: raise no dispute about it; neither make
23 ostentation of it[n], by thy practice, before others. But he that is in doubt, and balanceth[o], is self-condemned, if he eat; because he doth it, without a full persuasion of the lawfulness of it. For whatever a man doth, which he is not fully per-
XV. 1 suaded in his own mind to be lawful, is sin. We, then, that are strong, ought to bear the infirmities of the weak, and not to indulge our own appetites, or inclinations, in such an use
2 of indifferent things, as may offend the weak. But let every one of us please his neighbour, comply with his infirmities
3 for his good, and to edification. For even Christ, our Lord, pleased not himself: but as it is written, "The reproaches
4 "of them, that reproached thee, are fallen upon me." For whatsoever was heretofore written, i. e. in the Old Testament, was written for our learning, that we through patience,

NOTES.

21 m "Offended and made weak;" i. e. drawn to the doing of any thing, of whose lawfulness not being fully persuaded, it becomes a sin to him.

22 n These two, viz. not disputing about it, which he forbad, v. 1, and not using his liberty, before any one whom possibly it may offend, may be supposed to be contained in these words, "have it to thyself."

23 o Διακρινόμενος, translated here "doubteth," is, Rom. iv. 20, translated "staggered;" and is there opposed to ἐνεδυναμώθη τῇ πίστει, "strong in the faith;" or to πληροφορηθεὶς, "fully persuaded," as it follows in the next verse.

TEXT.

5 Now the God of patience and consolation, grant you to be like-minded one towards another, according to Christ Jesus:
6 That ye may, with one mind and one mouth, glorify God, even the father of our Lord Jesus Christ.
7 Wherefore, receive ye one another, as Christ also received us, to the glory of God.
8 Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

PARAPHRASE.

ence, and the comfort which the scriptures give us, might have
5 hope. Now God, who is the giver of patience and consola-
tion, make you to be at unity one with another, according to
6 the will of Christ Jesus; That you may, with one mind and
one mouth, glorify the God and Father of our Lord Jesus
7 Christ. Wherefore, admit and receive one another [p] into fel-
lowship and familiarity, without shyness, or distance, upon
occasion of differences about things indifferent, even as Christ
8 received us jews to glorify [q] God, (For [r] I must tell you, ye
con-

NOTES.

7 p Προσλαμβάνεσθε, "receive one another," cannot mean receive one another into church communion: for there is no appearance, that the convert jews and gentiles separated communion in Rome, upon account of differences about meats and drinks, and days. We should have heard more of it, from St. Paul, if there had been two separate congregations i. e. two churches of christians in Rome, divided about these indifferent things. Besides, directions cannot be given to private christians to receive one another, in that sense. The receiving, therefore, here, must be understood of receiving, as a man doth another, into his company, converse, and familiarity, i. e. He would have them, jews and gentiles, lay by all distinction, coldness, and reservedness, in their conversation, one with another; and, as domestics of the same family, live friendly and familiar, notwithstanding their different judgments, about those ritual observances. Hence, v. 5, he exhorts them to be united in friendship one to another, that with one heart and one voice they might conjointly glorify God, and receive one another with the same good-will that Christ hath received us the jews, εἰς δόξαν τοῦ Θεοῦ, to the glorifying of God for his truth, in fulfilling the promises he made to the patriarchs, and received the gentiles, to glorify God for his mercy to them. So that we have reason, both jews and gentiles, laying aside these little differences about things indifferent, to join together heartily, in glorifying God.

q Εἰς δόξαν τοῦ Θεοῦ, "to the glory of God;" i. e. to glorify God, by the same figure of speech that he uses πίστις Ἰησοῦ, "the faith of Jesus," for "believing in Jesus," Rom. iii. 22. and 26. The thing, that St. Paul is exhorting them to here, is, to the glorifying God with one accord; as is evident, from the immediately preceding words, ver. 6. and that which follows, ver. 9, 10, 11, is to the same purpose: so that there is no room to doubt that his meaning, in these words, is this, viz. Christ received, or took us, believing jews, to himself, that they might magnify the truth of God; and took the gentiles that believed to himself, that they might magnify God's mercy. This stands easy in the construction of his words, and sense of his mind.

8 r "Now I say, that Jesus Christ was a minister of the circumcision." These

TEXT.

9 And that the gentiles might glorify God, for his mercy; as it is written, For this cause I will confess to thee among the gentiles, and sing unto thy name.
10 And again he saith, Rejoice, ye gentiles, with his people.
11 And again, Praise the Lord, all ye gentiles, and laud him, all ye people.
12 And again Esaias saith, 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 joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

PARAPHRASE.

converted romans, that Christ was sent to the jews, and employed all his ministry[s] on those of the circumcision) for his truth, in making good his promise made to the fathers, i. e.
9 Abraham, Isaac, and Jacob; And received you, the gentiles, to glorify God for his mercy to you, as it is written, "For "this cause I will confess to thee among the gentiles, and
10 "sing unto thy name." And again, he saith, "Rejoice, ye
11 "gentiles, with his people." And again, "Praise the Lord,
12 "all ye gentiles, and laud him, all ye nations." And again, Isaiah saith, "There shall be a root of Jesse, and he that "shall rise to reign over the gentiles, in him shall the gentiles
13 "trust[t]." Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost[u].

NOTES.

These words are plainly a parenthesis, and spoken with some emphasis, to restrain the gentile converts of Rome; who, as it is plain from chap. xiv. 3, were apt ἐξουθενεῖσθαι, to set at nought, and despise the converted jews, for sticking to their ritual observances of meats and drinks, &c.

s Διάκονον περιτομῆς, "a minister of, or to the circumcision." What it was, that Christ ministered to the jews, we may see, by the like expression of St. Paul, applied to himself, ver. 16. where he calls himself "a minister of Jesus Christ to the gentiles, ministering the gospel of God."

12 t Ἐπ' αὐτῷ ἔθνη ἐλπιοῦσι, "in him shall the gentiles trust," rather hope; not that there is any material difference in the signification of trust and hope, but the better to express and answer St. Paul's way of writing, with whom it is familiar, when he hath been speaking of any virtue or grace, whereof God is the author, to call God, thereupon, the God of that virtue, or favour. An eminent example whereof we have a few verses backwards, ver. 4, ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν, "that we through patience and comfort," rather consolation, "of the scriptures, might have hope;" and then subjoins, ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως, "now the God of patience and consolation." And so here ἔθνη ἐλπιοῦσι, ὁ δὲ Θεὸς ἐλπίδος, "the gentiles shall hope. Now the God of hope."

13 u The gifts of the Holy Ghost, bestowed upon the gentiles, were a foundation of hope to them, that they were, by believing, the children, or people of God, as well as the jews.

SECT.

SECT. XIV.

CHAP. XV. 14—33.

CONTENTS.

IN the remaining part of this chapter, St. Paul makes a very kind and ſkilful apology to them, for this epiſtle: expreſſes an earneſt deſire of coming to them; touches upon the reaſons, that hitherto had hindered him: deſires their prayers for his deliverance from the jews, in his journey to Jeruſalem, whither he was going; and promiſes that, from thence, he will make them a viſit in his way to Spain.

TEXT.

14 And I myſelf alſo am perſuaded of you, my brethren, that ye alſo
are full of goodneſs, 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 you in mind, becauſe of the grace, that is
given to me of God,
16 That I ſhould be the miniſter of Jeſus Chriſt to the gentiles, miniſter-
ing the goſpel of God, that the offering up of the gentiles might be
acceptable, being ſanctified by the Holy Ghoſt.

PARAPHRASE.

14 As to my own thoughts concerning you, my brethren, I am
perſuaded that you alſo, as well as others, are full of good-
neſs, abounding in all knowledge, and able to inſtruct one
15 another. Nevertheleſs, brethren, I have written to you, in
ſome things, pretty freely, as your remembrancer, which I
have been emboldened to do, by the commiſſion, which God
16 has been graciouſly pleaſed to beſtow on me, Whom he hath
made to be the miniſter of Jeſus Chriſt to the gentiles, in the
goſpel of God, in which holy miniſtration I officiate, that
the gentiles may be made an acceptable offering[a] to God,
ſanctified by the pouring out of the Holy Ghoſt upon them.

17 I

NOTE.

16 [a] "Offering." See Iſai. lxvi. 29.

TEXT.

17 I have therefore whereof I may glory, through Jesus Christ, in those things which pertain to God.
18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the gentiles obedient, by word and deed.
19 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 gospel, not where Christ was named, lest I should build upon another man's foundation.
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 I have been much hindered from coming to you.
23 But now, having no more place in these parts, and having a great desire, these many years, to come unto you;

PARAPHRASE.

17 I have, therefore, matter of glorying, through Jesus Christ,
18 as to those things that pertain [b] to God. For I shall not venture to trouble you with any concerning myself, but only what Christ hath wrought by me, for the bringing of the gentiles to christianity, both in profession and practice.
19 Through mighty signs and wonders by the power of the Holy Ghost, so that, from Jerusalem and the neighbouring countries, all along, quite to Illyricum, I have effectually preached
20 the gospel of Christ; But so as studiously to avoid the carrying of it to those places, where it was already planted, and where the people were already christians, lest I should build upon
21 another man's foundation [c]. But as it is written [d], "To "whom he was not spoken of, they shall see: and they,
22 "that have not heard, shall understand." This has often
23 hindered me from coming to you: But now, having in these parts no place, where Christ hath not been heard of, to preach the gospel in; and having had, for these many years, a desire to

NOTES.

17 b Τὰ πρὸς Θεὸν, "Things that pertain to God." The same phrase we have Heb. v. 1, where it signifies the things, that were offered to God, in the temple-ministration. St. Paul, by way of allusion, speaks of the gentiles in the foregoing verse, as an offering to be made to God, and of himself, as the priest, by whom the sacrifice, or offering, was to be prepared and offered; and then here he tells them, that he had matter of glorying, in this offering, i. e. that he had had success, in converting the gentiles, and bringing them to be a living, holy, and acceptable sacrifice to God; an account whereof he gives them, in the four following verses.

20 c See 1 Cor. iii. 10. 2 Cor. x. 16.

21 d Isai. lii. 15.

TEXT.

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 thither-ward by you, if firſt I be ſomewhat filled with your company.
25 But now I go unto Jeruſalem, to miniſter unto the ſaints.
26 For it hath pleaſed them of Macedonia, and Achaia, to make a certain contribution for the poor ſaints, which are at Jeruſalem.
27 It hath pleaſed them verily, and their debtors they are. For, if the gentiles have been made partakers of their ſpiritual things, their duty is alſo to miniſter unto them in carnal things.
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 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,
31 That I may be delivered from them that do not believe, in Judea; and

PARAPHRASE.

24 to come to you: I will, when I take my journey to Spain, take you in my way: for I hope, then, to ſee you, and to be brought on my way thither-ward by you, when I have, for ſome time, enjoyed your company, and pretty well ſatisfied
25 my longing, on that account. But, at preſent, I am ſetting
26 out for Jeruſalem, going to miniſter to the ſaints there. For it hath pleaſed thoſe of Macedonia and Achaia to make a
27 contribution for the poor, among the ſaints at Jeruſalem. It hath pleaſed them to do ſo, and they are, indeed, their debtors. For, if the gentiles have been made partakers of their ſpiritual things, they are bound, on their ſide, to miniſter to them,
28 for the ſupport of this temporal life. When, therefore, I have diſpatched this buſineſs, and put this fruit of my labours into their hands, I will come to you in my way to Spain.
29 And I know that, when I come unto you, I ſhall bring with me to you full ſatisfaction, concerning the bleſſedneſs, which
30 you receive by the goſpel [e] of Chriſt. Now I beſeech you, brethren, by our Lord Jeſus Chriſt, and by the love which comes from the ſpirit of God, to join with me in earneſt
31 prayers to God for me, That I may be delivered from the unbelievers in Judea; and that the ſervice I am doing the ſaints,

NOTE.

29 e He may be underſtood to mean here, that he ſhould be able to ſatisfy them, that, by the goſpel, the forgiveneſs of ſins was to be obtained. For that he ſhows, chap. iv. 6—9. And they had as much title to it, by the goſpel, as the jews themſelves; which was the thing he had been making out to them, in this epiſtle.

TEXT.

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.

PARAPHRASE.

32 ſaints there, may be acceptable to them: That, if it be the will of God, I may come to you with joy, and may be re-
33 freſhed together with you. Now the God of peace be with you all. Amen.

SECT. XV.

CHAP. XVI. 1—27.

CONTENTS.

THE foregoing epiſtle furniſhes us with reaſons to conclude, that the diviſions and offences, that were in the roman church, were between the jewiſh and gentile converts, whilſt the one, over-zealous for the rituals of the law, endeavoured to impoſe circumciſion and other moſaical rites, as neceſſary to be obſerved, by all that profeſſed chriſtianity; and the other, without due regard to the weakneſs of the jews, ſhowed a too open neglect of thoſe their obſervances, which were of ſo great account with them. St. Paul was ſo ſenſible, how much the churches of Chriſt ſuffered, on this occaſion, and ſo careful to prevent this, which was a diſturbance almoſt every where (as may be ſeen in the hiſtory of the Acts, and collected out of the epiſtles) that, after he had finiſhed his diſcourſe to them, (which we may obſerve ſolemnly cloſed, in the end of the foregoing chapter) he here, in the middle of his ſalutations, cannot forbear to caution them againſt the authors and fomenters of theſe diviſions, and that very pathetically, ver. 17—20. All the reſt of this chapter is ſpent, almoſt wholly, in ſalutations. Only the four laſt verſes contain a concluſion, after St. Paul's manner.

TEXT.

TEXT.

1 I Commend unto you Phœbe our ſiſter, which is a ſervant of the church which is at Kenchrea:
2 That ye receive her, in the Lord, as becometh ſaints, and that ye aſſiſt her, in whatſoever buſineſs ſhe hath need of you: for ſhe hath been a ſuccourer of many, and myſelf alſo.
3 Greet 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 the church that is in their houſe. Salute my well-beloved Epænetus, who is the firſt-fruits of Achaia unto Chriſt.
6 Greet Mary, who beſtowed much labour on us.
7 Salute Andronicus and Junia, my kinſmen and fellow-priſoners, who are of note among the apoſtles, who alſo were in Chriſt before me.
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' houſhold.
11 Salute Herodian, my kinſman. Greet them that be of the houſhold of Narciſſus, which are in the Lord.

PARAPHRASE.

1 I Commend to you Phœbe, our ſiſter, who is a ſervant of
2 the church, which is at Kenchrea [a], That you receive her, for Chriſt's ſake, as becomes chriſtians, and that you aſſiſt her, in whatever buſineſs ſhe has need of you, for ſhe has aſſiſted [b]
3 many, and me in particular. Salute Priſcilla and Aquila, my
4 fellow-labourers in the goſpel, (Who have, for my life, expoſed their own to danger, unto whom not only I give thanks,
5 but alſo all the churches of the gentiles.) Greet alſo the church that is in their houſe. Salute my well-beloved Epæ-
6 netus, who is the firſt-fruits of Achaia unto Chriſt. Greet
7 Mary, who took a great deal of pains for our ſakes. Salute Andronicus and Junia, my kinsfolk and fellow-priſoners, who are of note among the apoſtles, who alſo were chriſtians be-
8 9 fore me. Greet Amplias, my beloved in the Lord. Salute Urbane, our helper in Chriſt, and Stachys, my beloved.
10 Salute Apelles approved in Chriſt. Salute thoſe who are of
11 the houſhold of Ariſtobulus. Salute Herodian, my kinſman. Salute

NOTES.

1 [a] Kenchrea was the port to Corinth.

2 [b] Προστάτις, "ſuccourer," ſeems here to ſignify hoſteſs, not in a common inn, for there was no ſuch thing as our inns, in that country; but one, whoſe houſe was the place of lodging and entertainment of thoſe, who were received by the church, as their gueſts, and theſe ſhe took care of. And to that προστάτις may be very well applied. But, whether St. Paul was induced to make uſe of it here, as ſomewhat correſponding to παραστῆτε, which he uſed in her behalf juſt before, in this verſe, I leave to thoſe, who nicely obſerve St. Paul's ſtyle.

TEXT.

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.
15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints, which are with them.
16 Salute one another with an 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.
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.
19 For your obedience is come abroad unto all men. I am glad, therefore, on your behalf: but yet I would have you wise unto that which is good; and simple concerning evil.

PARAPHRASE.

Salute all those of the houshold of Narcissus, who have em-
12 braced the gospel. Salute Tryphena and Tryphosa, who take pains in the gospel. Salute the beloved Persis, who laboured
13 much in the Lord. Salute Rufus, chosen, or selected to be a
14 disciple of the Lord; and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren,
15 who are with them. Salute Philologus, and Julia, Nereus and his sister, and Olympas, and all the saints who are with
16 them. Salute one another with an holy kiss. The churches of Christ salute you.
17 Now I beseech you, brethren, mark those who cause divisions and offences, contrary to the doctrine, which you have learned,
18 and avoid them. For they serve[c] not our Lord Jesus Christ, but their own bellies, and by good words and fair speeches, insinuating themselves, deceive well-meaning, simple men.
19 Your conversion and ready compliance with the doctrine of the gospel, when it was brought to you, is known in the world[d], and generally talked of: I am glad, for your sakes, that you so forwardly obeyed the gospel. But give me leave to advise you to be wise and cautious in preserving yourselves steady in what is wise and good[e]; but employ no thought, or skill, how to circumvent, or injure another: be in this regard

NOTES.

18 c Such as these we have a description of, Tit. i. 10, 11.
19 d See chap. i. 8.
e A direction much like this you have, 1 Cor. xiv. 20. and Eph. iv. 13—15.

TEXT.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.
21 Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.
22 I Tertius, who wrote this epistle, salute you in the Lord.
23 Gaius mine host, and of the whole church, saluteth you. Erastus, the chamberlain of the city, saluteth you, and Quartus, a brother.
24 The grace of our Lord Jesus Christ be with you all. Amen.
25 Now to him, that is of power to stablish you, according to my

PARAPHRASE.

20 gard very plain and simple. For God, who is the giver and lover of peace, will soon rid you of these ministers of Satan[f], the disturbers of your peace, who make divisions amongst you[g]. The grace of our Lord Jesus Christ be with you. Amen.
21 Timothy my work-fellow, and Lucius and Jason, and Sosi-
22 pater, my kinsmen, salute you. I Tertius, who wrote this
23 epistle, salute you in the Lord. Gaius mine host, and of the whole church, saluteth you. Erastus, the chamberlain of the
24 city, saluteth you; and Quartus, a brother. The grace of our Lord Jesus Christ be with you all. Amen.
25 Now, to him that is able to settle and establish you in an adherence to my[h] gospel, and to that which I deliver, concerning

NOTES.

20 f So those who made divisions in the church of Corinth are called, 2 Cor. xi. 14, 15.

g "Shall bruise Satan," i. e. shall break the force and attempts of Satan, upon your peace, by these his instruments, who would engage you in quarrels and discords.

25 h "My gospel." St. Paul cannot be supposed to have used such an expression as this, unless he knew that what he preached had something in it, that distinguished it from what was preached by others; which was plainly the mystery, as he every-where calls it, of God's purpose, of taking in the gentiles to be his people, under the Messiah, and that without subjecting them to circumcision, or the law of Moses. This is that which he here calls τὸ κήρυγμα Ἰησοῦ Χριστοῦ, "the preaching of Jesus Christ;" for, without this, he did not think 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 stick firm to, which was revealed to him, according to that gospel, whereof he was made the minister; as may be seen at large, in that epistle, particularly chap. iii. 6, 7. The same thing he declares to the colossians, in his epistle to them, particularly chap. i. 27—29. and ii. 6—8. For that he, in a peculiar manner, preached this doctrine, so as none of the other apostles did, may be seen Acts xxi. 18—25. Acts xv. 6, 7. For though the other apostles and elders of the church of Jerusalem had determined, that the gentiles should only keep themselves from things offered to idols, and from blood, and from things strangled, and from fornication; yet it is plain enough from what they say, Acts xxi. 20—24, that they taught not, nay, probably did not think, what St. Paul openly declares to the

TEXT.

gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery, which was kept secret, since the world began;
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.)
27 To God, only wise, be glory, through Jesus Christ, for ever. Amen.

PARAPHRASE.

cerning Jesus Christ, in my preaching, conformable to the revelation of the [i] mystery, which lay unexplained in the
26 [k] secular times; But now is laid open, and, by the writings of the prophets, made known (according to the commandment of the everlasting God) to the gentiles of all nations, for the bringing them in, to the obedience of the law of
27 faith. To the only wise God be glory, through Jesus Christ, for ever. Amen.

NOTES.

the ephesians, that the law of Moses was abolished by the death of Christ, Eph. ii. 15. Which, if St. Peter and St James had been as clear in, as was St. Paul, St. Peter would not have incurred his reproof, as he did by his carriage, mentioned Gal. ii. 12, &c. But in all this may be seen the wisdom and goodness of God, to both jews and gentiles. See note, Eph. ii. 15.

[i] That the mystery, he here speaks of, is the calling of the gentiles, may be seen in the following words; which is that which, in many of his epistles, he calls mystery. See Eph. i. 9. and iii. 3—9. Col. i. 25—27.

[k] Χρόνοις αἰωνίοις, "in the secular times," or in the times under the law. Why the times, under the law, were called χρόνοι αἰώνιοι, we may find reason in their jubilees, which were αἰῶνες, "secula" or "ages," by which all the time, under the law, was measured; and so χρόνοι αἰώνιοι is used 2 Tim. i. 9. Tit. i. 2. And so αἰῶνες are put for the times of the law, or the jubilees. Luke i. 70. Acts iii. 21. 1 Cor. ii. 7. and x. 11. Eph. iii. 9. Col. i. 26. Heb. ix. 26. And so God is called the rock עולמים αἰώνων, of ages, Isai. xxvi. 4. in the same sense that he is called the rock of Israel, Isai. xxx. 29. i. e. the strength and support of the jewish state: for it is of the jews the prophet here speaks. So Exod. xxi. 6. לעלם, εἰς τὸν αἰῶνα, signifies not, as we translate it, "for ever," but "to the jubilee;" which will appear, if we compare Lev. xxv. 39—41. and Exod. xxi. 2. see "Burthogg's christianity, a revealed mystery," p. 17, 18. Now, that the times of the law, were the times spoken of here, by St. Paul, seems plain, from that which he declares to have continued a mystery, during all those times; to wit, God's purpose of taking in the gentiles to be his people, under the Messiah: for this could not be said to be a mystery, at any other time, but during the time that the jews were the peculiar people of God, separated to him, from among the nations of the earth. Before that time, there was no such name, or notion of distinction, as gentiles. Before the days of Abraham, Isaac, and Jacob, the calling of the israelites to be God's peculiar people, was as much a mystery, as the calling of others, out of other nations, was a mystery afterwards. All, that St. Paul insists on here, and in all the places where he mentions this mystery, is to show, that though God has declared this his purpose to the jews, by the predictions of his prophets, amongst them; yet it lay concealed from their knowledge, it was a mystery to them; they understood no such thing; there was not any where the least suspicion, or thought of it, till the Messiah being come, it was openly declared, by St. Paul, to the jews and gentiles, and made out by the writings of the prophets, which were now understood.

A

PARAPHRASE

AND

NOTES

ON THE

EPISTLE OF ST. PAUL

TO THE

EPHESIANS.

THE EPISTLE OF ST. PAUL TO THE EPHESIANS;

Writ in the Year of our Lord 63, of Nero 9.

SYNOPSIS.

OUR Saviour had, ſo openly and expreſly, declared, to his diſciples, the deſtruction of the temple, that they could, by no means, doubt of it; nor of this conſequence of it, viz. that the ἔθη, cuſtoms or rites of, the moſaical law, as they are called, Acts vi. 14. and xxi. 21, were to ceaſe with it. And this St. Stephen, by what is laid to his charge, Acts vi. 13, 14, ſeems to have taught. And upon this ground it might very well be, that the apoſtles and church of Jeruſalem required no more of the convert gentiles, than the obſervance of ſuch things as were ſufficient to ſatisfy the jews, that they were not ſtill heathens and idolaters. But, as for the reſt of the moſaical rites, they required not the convert gentiles (to whom the moſaical law was not given) to obſerve them. This being a very natural and obvious conſequence, which they could not

but ſee, that if, by the deſtruction of the temple and worſhip of the jews, thoſe rites were ſpeedily to be taken away, they were not obſervances neceſſary to the people of God, and of perpetual obligation. Thus far, it is plain, the other apoſtles were inſtructed, and ſatisfied of the freedom of the gentile converts from complying with the ritual law. But, whether it was revealed to them, with the ſame clearneſs as it was to St. Paul, that the jews too, as well as the gentiles, who were converted to the chriſtian faith, were diſcharged from their former obligation to the ritual law of Moſes, and freed from thoſe obſervances, may be doubted: becauſe, as we ſee, they had not at all inſtructed their converts of the circumciſion, of their being ſet at liberty from that yoke; which, it is very likely, they would not have forborn to have done, if they had been convinced of it themſelves. For, in all that diſcourſe concerning this queſtion, Acts xv. 1—21, there is not one ſyllable ſaid, of the jews being diſcharged, by faith in the Meſſiah, from the obſervance of any of the moſaical rites. Nor does it appear, that the apoſtles of the circumciſion ever taught their diſciples, or ſuggeſted to them, any ſuch thing, which one can ſcarce imagine, they could have neglected, if it had been revealed to them, and ſo given them in charge. It is certain, their converts had never been taught any ſuch thing. For St. James himſelf acquaints us, Acts xxi. 20, that the "many thouſands, that believed, were all zealous of "the law." And what his own opinion, of thoſe rites, was, may be ſeen, ver. 24, where he calls keeping this part of the law, "walking orderly:" and he is concerned to have St. Paul thought a ſtrict obſerver thereof. All which could not have been, if it had been revealed to him, as poſitively and expreſſly as it was to St. Paul, that all believers in the Meſſiah, jews as well as gentiles, were abſolved from the law of Moſes, and were under no obligation to obſerve thoſe ceremonies any longer, they being now no longer neceſſary to the people of God, in this his new kingdom, erected under the Meſſiah; nor indeed was it neceſſary, that this particular point ſhould have been, from the beginning, revealed

vealed to the other apoſtles, who were ſufficiently inſtructed for their miſſion, and the converſion of their brethren, the jews, by the Holy Ghoſt bringing to their minds (as was promiſed) all that our Saviour had ſaid unto them, in his life-time here, amongſt them, in the true ſenſe of it. But the ſending them to the jews, with this meſſage, that the law was aboliſhed, was to croſs the very deſign of ſending them; it was to beſpeak an averſion to their doctrine; and to ſtop the ears of the jews, and turn their hearts from them. But St. Paul, receiving his whole knowledge of the goſpel, immediately from heaven, by revelation, ſeems to have this particular inſtruction added, to fit him for the miſſion he was choſen to, and make him an effectual meſſenger of the goſpel, by furniſhing him preſently with this neceſſary truth, concerning the ceſſation of the law, the knowledge whereof could not but come in time to the other apoſtles, when it ſhould be ſeaſonable. Whether this be not ſo, I leave it to be conſidered.

This, at leaſt, is certain, that St. Paul alone, more than all the reſt of the apoſtles, was taken notice of to have preached, that the coming of Chriſt put an end to the law, and that, in the kingdom of God, erected under the Meſſiah, the obſervation of the law was neither required, nor availed aught; faith in Chriſt was the only condition of admittance, both for jew and gentile, all, who believed, being now equally the people of God, whether circumciſed, or uncircumciſed. This was that, which the jews, zealous of the law, which they took to be the irrevocable, unalterable charter of the people of God, and the ſtanding rule of his kingdom, could by no means bear. And therefore, provoked by this report of St. Paul, the jews, both converts as well as others, looked upon him as a dangerous innovator, and an enemy to the true religion, and, as ſuch, ſeized on him in the temple, Acts xxi. upon occaſion whereof it was, that he was a priſoner at Rome, when he writ this epiſtle, where he ſeems to be concerned, leſt now, he, that was the apoſtle of the gentiles, from whom alone the doctrine of their exemption from the

law had its rise and support, was in bonds, upon that very account, it might give an opportunity to those judaizing professors of christianity, who contended that the gentiles, unless they were circumcised after the manner of Moses, could not be saved, to unsettle the minds, and shake the faith of those, whom he had converted. This being the controversy, from whence rose the great trouble and danger that, in the time of our apostle, disturbed the churches collected from among the gentiles. That, which chiefly disquieted the minds, and shook the faith of those, who from heathenism were converted to christianity, was this doctrine, that, except the converts from paganism were circumcised, and thereby subjected themselves to the law and the jewish rites, they could have no benefit by the gospel, as may be seen all through the Acts, and in almost all St. Paul's epistles. Wherefore, when he heard that the ephesians stood firm in the faith, whereby he means their confidence of their title to the privileges and benefits of the gospel, without submission to the law (for the introducing the legal observances into the kingdom of the Messiah, he declared to be a subversion of the gospel, and contrary to the great and glorious design of that kingdom) he thanks God for them, and, setting forth the gracious and glorious design of God towards them, prays that they may be enlightened, so as to be able to see the mighty things done for them, and the immense advantages they receive by it. In all which he displays the glorious state of that kingdom, not in the ordinary way of argumentation and formal reasoning; which had no place in an epistle, writ as this is, all as it were in a rapture, and in a style far above the plain, didactical way; he pretends not to teach them any thing, but couches all, that he would drop into their minds, in thanksgivings and prayers, which affording a greater liberty and flight to his thoughts, he gives utterance to them, in noble and sublime expressions, suitable to the unsearchable wisdom and goodness of God, shown to the world in the work of redemption. This, though perhaps at first sight, it may render his meaning a little obscure, and his

his expreſſions the harder to be underſtood, yet, by the aſſiſtance of the two following epiſtles, which were both writ, whilſt he was in the ſame circumſtances, upon the ſame occaſion, and to the ſame purpoſe, the ſenſe and doctrine of the apoſtle here may be ſo clearly ſeen, and ſo perfectly comprehended, that there can hardly be a doubt left about it, to any one, who will examine them diligently and carefully compare them together. The epiſtle to the coloſſians ſeems to be writ the very ſame time, in the ſame run and warmth of thoughts, ſo that the very ſame expreſſions, yet freſh in his mind, are repeated in many places; the form, phraſe, matter, and all the parts quite through, of theſe two epiſtles do ſo perfectly correſpond, that one cannot be miſtaken, in thinking one of them very fit to give light to the other. And that to the philippians, writ alſo by St. Paul, during his bonds at Rome, when attentively looked into, will be found to have the ſame aim with the other two; ſo that, in theſe three epiſtles taken together, one may ſee the great deſign of the goſpel laid down, as far ſurpaſſing the law, both in glory, greatneſs, comprehenſion, grace, and bounty, and therefore they were oppoſers, not promoters of the true doctrine of the goſpel, and the kingdom of God under the Meſſiah, who would confine it to the narrow and beggarly elements of this world, as St. Paul calls the poſitive ordinances of the moſaical inſtitution. To confirm the gentile churches, whom he had converted, in this faith which he had inſtructed them in, and keep them from ſubmitting to the moſaical rites, in the kingdom of Chriſt, by giving them a nobler and more glorious view of the goſpel, is the deſign of this and the two following epiſtles. For the better underſtanding theſe epiſtles, it might be worth while to ſhow their harmony all through, but this ſynopſis is not a place for it; the following paraphraſe and notes will give an opportunity to point out ſeveral paſſages wherein their agreement will appear.

The latter end of this epiſtle, according to St. Paul's uſual method, contains practical directions and exhortations.

He

He that desires to inform himself in what is left upon record, in sacred scripture, concerning the church of the ephesians, which was the metropolis of Asia, strictly so called, may read the 19th and 20th of the Acts.

SECT. I.

CHAP. I. 1, 2.

CONTENTS.

THESE two verses contain St. Paul's inscription, or introduction of this epistle; what there is in it remarkable for its difference, from what is to be found in his other epistles, we shall take notice of in the notes.

TEXT.

1 PAUL, an apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:
2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

PARAPHRASE.

1 PAUL, an apostle of Jesus Christ, by the declared will and special appointment of God, to the professors of the gospel [a], who are in Ephesus; converts, who stand firm in
2 the faith [b] of Christ Jesus: Favour and peace be to you from God our Father, and the Lord Jesus Christ.

NOTES.

1 a Τοῖς ἁγίοις, though rightly translated "saints," yet it does not mean any other than a national sanctification, such as the jews had, by being separated from the gentiles, and appropriated to God, as his peculiar people; not that every one, that was of the holy nation of the jews heretofore, or of the holy church of Christ, under the gospel, were saints, in that sense that the word is usually taken now among christians, viz. such persons as were every one of them actually in a state of salvation.

b Πιστοῖς, "faithful." We have observed above, that this epistle, and that to the colossians, have all through a very great resemblance; their lineaments do so correspond, that I think they may be twin-epistles, conceived and brought forth together, so that the very expressions of the one occurred fresh in St. Paul's memory,

NOTE.

memory, and were made use of in the other. Their being sent by the same messenger, Tychicus, is a farther probability, that they were writ at the same time. Πιστοῖς therefore being found in the introduction of both epistles, and no one other of St. Paul's, there is just reason to think, that it was a term suited to the present notion he had of those he was writing to, with reference to the business he was writing about. I take it, therefore, that, by "faithful in Christ Jesus," he means here such as stood firm to Jesus Christ, which he did not count them to do, who made circumcision necessary to salvation, and an observance of jewish rites a requisite part of the christian religion. This is plain from his express words, Gal. v. 1, 2, "Stand fast, therefore, in the liberty, wherewith "Christ hath made us free, and be not intangled again with the yoke of bondage. "Behold I Paul say unto you, that, if ye are circumcised, Christ shall profit "you nothing, &c." And those, that contended for submission to the law, he calls "perverters of the gospel of Christ," Gal. i. 7. and more to the same purpose may be seen in that epistle. We shall have an occasion to confirm this interpretation of the word πιστὸς, "faithful," here, when we come to consider the import of the word πίστις, "faith," ver. 15. They that would have καὶ "and" not exegetical here, but used only to join, under the title of "faithful in Christ Jesus," the converts in Asia, I shall desire, besides Col. i. 2, to read also 1 Cor. i. 2, and thereby judge in what sense they are to understand "and to the faithful in Christ Jesus" here.

SECT. II.

CHAP. I. 3—14.

CONTENTS.

IN this section St. Paul thanks God for his grace and bounty to the gentiles, wherein he so sets forth both God's gracious purpose of bringing the gentiles into his kingdom under the Messiah, and his actual bestowing on them blessings of all kinds, in Jesus Christ, for a complete re-instating them in that his heavenly kingdom, that there could be nothing stronger suggested to make the ephesians, and other gentile converts, not to think any more of the law, and that much inferiour kingdom of his, established upon the mosaical institution, and adapted to a little canton of the earth, and a small tribe of men; as now necessary to be retained under this more spiritual institution, and celestial kingdom, erected under Jesus Christ, intended to comprehend men of all nations, and extend itself to the utmost bounds of the earth, for the greater honour of God, or, as St. Paul speaks, "to the praise of the "glory of God."

TEXT.

TEXT.

3 Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings, in heavenly places, in Chriſt:

PARAPHRASE.

3 Bleſſed and magnified be the God and Father of our Lord Jeſus Chriſt, who has, in and by Jeſus Chriſt [a], furniſhed us [b] gentiles with all ſorts of bleſſings, that may fit us to be partakers

NOTES.

3 [a] Ἐν Χριστῷ, "In Chriſt," I take to be put here emphatically, and to ſignify the ſame with, "filleth all in all," v. 23. which is more fully explained, Col. iii. 11, "where there is neither greek, nor jew, circumciſion nor uncircumci-"ſion, barbarian, ſcythian, bond nor free, but Chriſt is all, and in all."

[b] "Us." The right underſtanding of this ſection, and indeed of this whole epiſtle, depends very much on underſtanding aright, who are more eſpecially comprehended under the terms, "us" and "we," from ver. 3, to 12. For "us," muſt ſignify either, 1. St. Paul himſelf perſonally; but that the viſible tenour of the diſcourſe at firſt ſight plainly deſtroys: beſides it ſuits not St. Paul's modeſty to attribute ſo much in particular to himſelf, as is ſpoke of "us" and "we," in this ſection; or if we could think he would give himſelf that liberty; yet ver. 12. overturns it all; for ἡμᾶς τοὺς προηλπικότας, "we who firſt truſted in Chriſt," can by no means be admitted to be ſpoken by St. Paul perſonally of himſelf. Add to this, that in this very chapter, no farther off than ver. 15, St. Paul, ſpeaking of himſelf, ſays, "I," in the ſingular number; and ſo he does, chap. iii. ver. 7, 8. Or,

2. It muſt ſignify believers in general; but that προηλπικότας, joined to it, will not admit, for we, the firſt believers, cannot ſignify we all that are believers, but reſtrains the perſons to ſome ſort of men, that then began to believe, i. e. the gentiles: and then the next words, ver. 13, have an eaſy and natural connexion; we other gentiles, who firſt believed in Chriſt, in whom alſo ye, the gentiles alſo of Epheſus, after ye heard, believed. Or,

3. It muſt ſignify the convert jews. But would it not be ſomewhat prepoſterous for St. Paul ſo much to magnify God's goodneſs and bounty to the jews in particular, in an epiſtle writ to a church of converted gentiles: wherein he addreſſes himſelf to the gentiles, in contra-diſtinction to the jews, and tells them they were to be made co-partners with them in the kingdom of the Meſſiah, which was opened to them by aboliſhing of the law of Moſes, intimated plainly in this very ſection, ver. 7—10. Wherein he magnifies the riches of the favour of God, to the perſons he is ſpeaking of, under the denomination "us," in gathering again all things, i. e. men of all ſorts, under Chriſt the head; which could not mean the jews alone: but of this he ſpeaks more openly afterwards. Farther, "we" here, and "we," ch. ii. 3, muſt be the ſame, and denote the ſame perſons; but the "we," ch. ii. 3, can neither be St. Paul alone, nor believers in general, nor jewiſh converts in particular, as the obvious ſenſe of the place demonſtrates: for neither St. Paul can be called, "we all;" nor is it true that all the convert jews had their converſation among the gentiles, as our bible renders the greek; which, if otherwiſe to be underſtood, is more directly againſt ſignifying the jews. Theſe, therefore, being excluded from being meant by "we" and "us," here, who can remain to be ſignified thereby, but the convert gentiles in general? That St. Paul, who was the apoſtle of the gentiles, did often, in an obliging manner, join himſelf with the gentile converts under the terms *us* and *we*, as if he had been one of them, there are ſo many inſtances, that it cannot

TEXT.

4 According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love:

PARAPHRASE.

partakers of his heavenly kingdom, without need of any
4 assistance from the law, According as he chose us gentiles, upon Christ's account alone[c], before the law was, even before the foundation of the world, to be his people[d] under Jesus the Messiah, and to live unblameable lives[e] before him, in all love

NOTES.

cannot seem strange that he should do so in this section; as Rom. v. 1—11, where it is plain all along, under the term "us," he speaks of the gentile converts. And many other passages might be brought out of this epistle to evince it; chap. i. 11. he saith, "we have obtained an inheritance." Those *we*, it is plain, chap. iii. 6, were gentiles. So chap. ii. 5, "when we," i. e. converts of the gentiles, "were dead in sins:" for I do not remember that the jews are any where said, by St. Paul, to be dead in sins; that is one of the distinguishing characters of the gentiles: and there we see, in the same verse, "we" is changed into "ye:" and so ver. 6. and 7. having spoke of the gentiles in the first person, "us," in the beginning of the next verse it is changed into "ye," i. e. "ye ephesians," a part of those gentiles. To this I shall add one place more, out of the parallel epistle to the colossians, chap. i. 12, 13. where he uses ἡμᾶς, "us," for the convert gentiles, changing the "ye," in the 10th verse, to "us," in the 12th: the matter of giving thanks being the same, all along from ver. 3. where it begins, and is repeated here again, ver 12. i. e. The removing of the gentiles, out of the kingdom of the devil and darkness, into the kingdom of his beloved son: or, as he expresses it, Eph. i. 6, "Wherein he hath made us accepted in the beloved." And in the same sense he uses ἡμῶν, "us," Col. ii. 14. For those, that the hand-writing of ordinances was against, and contrary to, were the gentiles, as he declares, Eph. ii. 14, 15. who were kept off from coming to be the people of God, by those ordinances, which were that, wherein the enmity between the jews and gentiles consisted, and was kept up; which, therefore, Christ abolished, to make way for their union into one body, under Christ their head. Other passages, tending to the clearing of this, we shall have occasion to take notice of, as they occur in the sequel of this epistle.

4 [c] Ἐν αὐτῷ, "in him," i. e. Christ: in the former verse it is εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογείᾳ ἐν Χριστῷ. Καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ. All which together make up this sense: "as it was in consideration of Christ alone, that "God heretofore, before the foundation of the world, designed us gentiles to "be his people; so now the Messiah is come, all the blessings and benefits, we "are to receive in his heavenly kingdom, are laid up in him, and to be had only "by our faith and dependence on him, without any respect to the law, or any "other consideration."

[d] Ἅγιοι, "saints," in St. Paul's epistles is known to signify christians, i. e. such as made profession of the gospel, for those were now the people of God.

[e] See in Col. i. 22. this verse explained, where comparing it with the immediately preceding words, ver. 21. one may find a farther reason to take, "us," here, to signify the gentile converts, the same thing being applied there solely to the gentile converts of Colosse.

TEXT.

5 Having predeſtinated us unto the adoption of children, by Jeſus Chriſt, to himſelf, according to the good pleaſure of his will,
6 To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved.

PARAPHRASE.

love and affection, [f] to all the ſaints, or believers, of what
5 nation ſoever; Having predetermined to take us gentiles, by [g] Jeſus Chriſt, to be his ſons [h] and people, according to the
6 good pleaſure of his will [i]. To the end that the gentiles too might

NOTES.

f "Affection to all the ſaints." That this is the meaning, may be ſeen, ver. 15, where to their true faith in Chriſt, which he was rejoiced with, he joined τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, "love unto all the ſaints." The very ſame thing, which he takes notice of, in the coloſſians, in the very ſame words, Col. i. 4. Why love is ſo often mentioned in this epiſtle, as chap. iii. 18. and iv. 2, 15, 16. and v. 2. and vi. 23, we may find a reaſon, chap. ii. 11—22. wherein there is an account given of the enmity between the jews and gentiles, which Chriſt had taken away the cauſe of; and, therefore, the ceaſing of it was one great mark of men's being right in the faith, and of their having true and worthy notions of Chriſt, who had broke down the wall of partition, and opened the kingdom of heaven to all equally, who believed in him, without any the leaſt diſtinction of nation, blood, profeſſion, or religion, that they were of before, all that being now done away, and ſuperſeded by the prince of peace, Jeſus Chriſt the righteous, to make way for a more enlarged and glorious kingdom, ſolely by faith in him, which now made the only diſtinction among men; ſo that all, who agreed in that, were thereby brought to the ſame level, to be all brethren and fellow-members in Chriſt, and the people, or ſons of God, as he ſays in the next verſe.

5 g It was not by the obſervances of the law, but by faith alone in Jeſus Chriſt, that God pre-determined to take the gentiles into the ſtate of ſonſhip, or adoption. This was another particular for which St. Paul bleſſes God, in the name of the gentiles: the conſideration whereof was fit to raiſe the epheſians thoughts above the law, and keep them firm in adherence to the liberty of the goſpel.

h Υἱοθεσία, "adoption," or "ſonſhip," belonged only to the jews, before the coming of the Meſſiah, Rom. ix. 4. For after the nations of the earth had revolted from God, their Lord and Maker, and become ſervants and worſhippers of the devil, God abandoned them to the vaſſalage they had choſen, and owned none of them for his, but the iſraelites, whom he had adopted to be his children and people. See Exod. iv. 22. Jer. xxxi. 9. Luke i. 54. Which adoption is expreſſed to Abraham in theſe words, Gen. xvii. 7, "I will be a God to thee, and to thy ſeed after thee;" and to the iſraelites, Exod. vi. 7, "I will take you to me for a people, and I will be your God;" and ſo Lev. xxvi. 12, "I will walk amongſt you, and be your God, and ye ſhall be my people:" And ſo we ſee that thoſe whom, Exod. iv, he calls his ſons, he calls, in ſeveral other places, his people, as ſtanding both, when ſpoken nationally, for one and the ſame thing.

i "According to the good pleaſure of his will;" ſpoken here in the ſame ſenſe with what is ſaid Rom. ix. 18, 23, 24. God, under the law, took the nation of Iſrael to be his people, without any merit in them; and ſo it is of his mere good pleaſure,

TEXT.

7 In whom we have redemption through his blood, the forgiveneſs of ſins according to the riches of his grace;
8 Wherein he hath abounded towards us in all wiſdom and prudence,
9 Having made known unto us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf:

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might praiſe him for his grace and mercy to them, and all mankind magnify his glory for his abundant goodneſs to them, by receiving them freely into the kingdom of the Meſſiah, to be his people again, in a ſtate of peace with him[k], barely
7 for the ſake of him, that is his beloved[l]: In whom we[m] have redemption by his blood, viz. the forgiveneſs of tranſgreſſions,
8 according to the greatneſs of his grace and favour, Which he has overflowed in towards us, in beſtowing on us ſo full a knowledge and comprehenſion of the extent and deſign of the goſpel[n], and prudence to comply with it, as it becomes
9 you[o]; In that he hath made known to you the good pleaſure of his will and purpoſe, which was a[p] myſtery, that he hath purpoſed

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pleaſure, that he even then purpoſed to enlarge his kingdom, under the goſpel, by admitting all, that of all the nations whatſoever would come in and ſubmit themſelves, not to the law of Moſes, but to the rule and dominion of his ſon Jeſus Chriſt; and this, as he ſays in the next words, "for the praiſe of the glory of his grace."

6 k See chap. ii. 12—14. Acts xv. 14. &c.

l I do not think, that any thing of greater force can be imagined, to raiſe the minds of the epheſians, above the jewiſh rituals, and keep them ſteady in the freedom of the goſpel, than what St. Paul ſays here, viz. That God, before the foundation of the world, freely determined within himſelf to admit the gentiles into his kingdom, to be his people, for the manifeſtation of his free grace, all the world over, that all nations might glorify him: and this, for the ſake of his ſon Jeſus Chriſt, who was his beloved, and was ſo chiefly regarded in all this; and therefore it was to miſtake, or pervert, the end of the goſpel, and debaſe this glorious diſpenſation, to make it ſubſervient to the jewiſh ritual, or to ſuppoſe that the law of Moſes was to ſupport, or to be ſupported, by the kingdom of the Meſſiah, which was to be of a larger extent, and ſettled upon another foundation, whereof the moſaical inſtitution was but a narrow, faint, and typical repreſentation.

7 m "We" does as plainly here ſtand for the gentile converts, as it is manifeſt it does in the parallel place, Col. i. 13, 14.

8 n That by πάσῃ σοφίᾳ St. Paul means a comprehenſion of the revealed will of God in the goſpel, more particularly the myſtery of God's purpoſe of calling the gentiles, and taking out of them a people and inheritance to himſelf in his kingdom, under the Meſſiah, may be perceived by reading and comparing chap. i. 8. Col. i. 9, 10, 28. and ii. 2, 3. which verſes, read with attention to the context, plainly ſhow what St. Paul means here.

o That this is the meaning of this verſe, I refer my reader to Col. i. 9, 10.

9 p I cannot think that God's purpoſe of calling the gentiles, ſo often termed a myſtery, and ſo emphatically declared to be concealed from ages, and particularly

TEXT.

10 That, in the dispensation of the fulness of times, he might gather together in one all things, in Christ, both which are in heaven, and which are on earth, even in him:

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10 purposed in himself[q], Until the coming of the due time of that dispensation, wherein he hath predetermined to reduce all things again, both in heaven and earth, under one head[r] in Christ;

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larly revealed to himself; and as we find, in this epistle, where it is so called by St. Paul five times, and four times in that to the colossians; is by chance, or without some particular reason. The question was, "whether the converted "gentiles should hearken to the jews, who would persuade them it was necessary for them to submit to circumcision and the law, or to St. Paul, who had "taught them otherwise." Now there could be nothing of more force to destroy the authority of the jews, in the case, than the showing them, that the jews knew nothing of the matter, that it was a perfect mystery to them, concealed from their knowledge, and made manifest in God's good time, at the coming of the Messiah, and most particularly discovered to St. Paul, by immediate revelation, to be communicated by him to the gentiles; who, therefore, had reason to stick firm to this great truth, and not to be led away from the gospel, which he had taught them.

q See chap. iii. 9.

10 r Ἀνακεφαλαιώσασθαι properly signifies to recapitulate, or recollect, and put together the heads of a discourse. But, since this cannot possibly be the meaning of this word here, we must search for the meaning, which St. Paul gives it here, in the doctrine of the gospel, and not in the propriety of the greek.

1. It is plain in sacred scripture, that Christ at first had the rule and supremacy over all, and was head over all. See Col. i. 15—17. Heb. i. 8.

2. There are also manifest indications in scripture, that a principal angel, with great numbers of angels, his followers, joining with him, revolted from this kingdom of God, and, standing out in rebellion, erected to themselves a kingdom of their own in opposition to the kingdom of God, Luke x. 17—20. and had all the heathen world vassals and subjects of that their kingdom, Luke iv. 5—8. Matt. xii. 26—30. John xii. 31. and xiv. 30. and xvi. 11. Eph. vi. 12. Col. i. 13. Rom. i. 18, &c. Acts xxvi. 18, &c.

3. That Christ recovered this kingdom, and was re-instated in the supremacy and headship, in the fulness of time (when he came to destroy the kingdom of darkness, as St. Paul calls it here) at his death and resurrection. Hence, just before his suffering, he says, John xii. 31, "Now is the judgment of this world: "now shall the prince of this world be cast out." From whence may be seen the force of Christ's argument, Matt. xii. 28, "If I cast out devils by the Spirit "of God, then the kingdom of God is come unto you:" For the jews acknowledge that the Spirit of God, which had been withdrawn from them, was not to be given out again, until the coming of the Messiah, under whom the kingdom of God was to be erected. See also Luke x. 18, 19.

4. What was the state of his power and dominion, from the defection of the angels, and setting up the kingdom of darkness, until his being re-inflated in the fulness of time, there is little revealed in sacred scripture, as not so much pertaining to the recovery of men from their apostacy, and re-inflating them in the kingdom of God. It is true, God gathered to himself a people, and set up a

kingdom

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kingdom here on earth, which he maintained in the little nation of the jews till the ſetting up the kingdom of his Son, Acts i. 3. and ii. 36. which was to take place, as God's only kingdom here on earth, for the future. At the head of this, which is called the church, he ſets Jeſus Chriſt his Son: but that is not all, for he, having by his death and reſurrection conquered Satan, John xii. 31. and xvi. 11. Col. ii. 15. Heb. ii. 14. Eph. iv. 8, has all power given him in heaven and earth, and is made the head over all things for the church, [Matt. xxviii. 18. and xi. 27. John iii. 35. and xiii. 3. Eph. i. 20—22. Heb. i. 2—4. and ii. 9. 1 Cor. xv. 25, 27. Phil. ii. 8—11. Col. ii. 10. Heb. x. 12, 13. Acts ii. 33. and v. 31. In both which places it ſhould be tranſlated "to the right hand of God."] Which re-inſtating him again, in the ſupreme power, and reſtoring him, after the conqueſt of the devil, to that complete headſhip, which he had over all things, being now revealed under the goſpel, as may be ſeen, in the text here quoted, and in other places; I leave to the reader to judge, whether St. Paul might not, probably, have an eye to that, in this verſe, and in his uſe of the word ἀνακεφαλαιώσασθαι. But to ſearch thoroughly into this matter (which I have not, in my ſmall reading, found any where ſufficiently taken notice of) would require a treatiſe.

It may ſuffice at preſent to take notice that this exaltation of his is expreſſed, Phil. ii. 9, 10, by all things in heaven and earth bowing the knee, at his name; which we may ſee farther explained, Rev. v. 13. Which acknowledgment of his honour and power was that, perhaps, which the proud angel that fell, refuſing, thereupon rebelled.

If our tranſlators have rendered the ſenſe of ἀνακεφαλαιώσασθαι right, by "gather together into one," it will give countenance to thoſe, who are inclined to underſtand, by "things in heaven and things on earth," the jewiſh and gentile world: for of them St. John plainly ſays, John xi. 52, "That Jeſus ſhould "die, not for the nation of the jews only, but that alſo συναγάγῃ εἰς ἕν, he "ſhould gather together in one, the children of God that were ſcattered abroad," i. e. the gentiles, that were to believe, and were, by faith, to become the children of God; whereof Chriſt himſelf ſpeaks thus, John x. 16, "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 fold, and one ſhepherd." This is the gathering together into one that our Saviour ſpeaks of, and is that which very well ſuits with the apoſtle's deſign here, where he ſays in expreſs words, that Chriſt makes τὰ ἀμφότερα ἕν, makes both jews and gentiles one, Eph. ii. 14. Now, that St. Paul ſhould uſe heaven and earth, for jews and gentiles, will not be thought ſo very ſtrange, if we conſider that Daniel himſelf expreſſes the nation of the jews by the name of heaven, Dan. viii. 10. Nor does he want an example of it, in our Saviour himſelf, who, Luke xxi. 26, by "powers of heaven," plainly ſignifies the great men of the jewiſh nation; nor is this the only place, in this epiſtle of St. Paul to the epheſians, which will bear this interpretation of heaven and earth: he who ſhall read the fifteen firſt verſes of chap. iii. and carefully weigh the expreſſions, and obſerve the drift of the apoſtle in them, will not find that he does manifeſt violence to St. Paul's ſenſe, if he underſtands by "the family in heaven and earth," ver. 15, the united body of chriſtians, made up of jews and gentiles, living ſtill promiſcuouſly among thoſe two ſorts of people, who continued in their unbelief. However, this interpretation I am not poſitive in; but offer it as matter of inquiry, to ſuch who think an impartial ſearch into the true meaning of the ſacred ſcripture the beſt employment of all the time they have.

TEXT.

11 In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him, who worketh all things, after the counſel of his own will:
12 That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt.

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11 Chriſt; In whom we became his poſſeſſion[s] and the lot of his inheritance, being predetermined thereunto, according to the purpoſe of him, who never fails to bring to paſs what he
12 hath purpoſed within himſelf[t]: That we of the gentiles, who firſt through Chriſt entertained hope[u], might bring praiſe and glory

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11 [s] So the greek word ἐκληρώθημεν will ſignify, if taken, as I think it may, in the paſſive voice, i. e. we gentiles, who were formerly in the poſſeſſion of the devil, are now, by Chriſt, brought into the kingdom, dominion, and poſſeſſion of God again. This ſenſe ſeems very well to agree with the deſign of the place, viz. That the gentile world had now, in Chriſt, a way opened for their returning into the poſſeſſion of God, under their proper head, Jeſus Chriſt. To which ſuit the words that follow, "that we, who firſt among the gentiles," entertained terms of reconciliation by Chriſt, "might be to the praiſe of his glory," i. e. ſo that we of the gentiles who firſt believed, did, as it were, open a new ſcene of praiſe and glory to God, by being reſtored to be his people, and become again a part of his poſſeſſion; a thing not before underſtood, nor looked for. See Acts xi. 18. and xv. 3, 14—19. The apoſtle's deſign here being to ſatisfy the epheſians, that the gentiles were, by faith in Chriſt, reſtored to all the privileges of the people of God, as far forth as the jews themſelves. See chap. ii. 11—22. particularly ver. 19. as to ἐκληρώθημεν, it may, I humbly conceive, do no violence to the place to ſuggeſt this ſenſe, "we became the inheritance," inſtead of "we have obtained an inheritance;" that being the way, wherein God ſpeaks of his people, the iſraelites, of whom he ſays, Deut. xxxii. 9. "The Lord's portion is his people, Jacob is the lot of his inheritance." See alſo Deut. iv. 20. 1 Kings viii. 51. and other places. And the inheritance, which the Gentiles were to obtain, was to be obtained, we ſee Col. i. 12, 13. by their being tranſlated out of the kingdom of Satan into the kingdom of Chriſt. So that take it either way, that "we have obtained an inheritance," or "we are become his people and inheritance;" it in effect amounts to the ſame thing, and ſo I leave it to the reader.

[t] i. e. God had purpoſed, even before the taking of the iſraelites to be his people, to take in the gentiles, by faith in Chriſt, to be his people again: and what he purpoſes he will do, without aſking the counſel, or conſent of any one; and therefore you may be ſure of this your inheritance, whether the jews conſent to it, or no.

12 [u] It was a part of the character of the gentiles to be without hope; ſee chap. ii. 12. But, when they received the goſpel of Jeſus Chriſt, they then ceaſed to be aliens from the common-wealth of Iſrael, and became the people of God, and had hope, as well as the jews; or as St. Paul expreſſes it, in the name of the converted romans, Rom. v. 2, "We rejoice in hope of the glory of God." This is another evidence that ἡμᾶς, "we," here, ſtands for the gentile converts. That the jews were not without hope, or without God in the world,

TEXT.

13 In whom ye alſo truſted, after that ye heard the word of truth, the goſpel of your ſalvation: in whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe,
14 Which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

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13 glory to God. And ye, epheſians, are alſo, in Jeſus Chriſt, become God's people and inheritance [w], having heard the word of truth, the good tidings of your ſalvation, and, having
14 believed in him, have been ſealed by the Holy Ghoſt; Which was promiſed, and is the pledge and evidence of being the people of God [x], his inheritance given out [y] for the redemption [z] of the purchaſed poſſeſſion, that ye might alſo bring praiſe

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world, appears from that very text, Eph. ii. 12. where the gentiles are ſet apart under a diſcriminating deſcription, properly belonging to them: the ſacred ſcripture no where ſpeaks of the hebrew nation, that people of God, as without God, or without hope; the contrary appears every-where. See Rom. ii. 17. and xi. 1, 2. Acts xxiv. 15. and xxvi. 6, 7. and xxviii. 20. And therefore the apoſtle might well ſay, that thoſe of the gentiles, who firſt entertained hopes in Chriſt, were "to the praiſe of the glory of God." All mankind having thereby, now, a new and greater ſubject of praiſing and glorifying God, for this great and unſpeakable grace and goodneſs to them, of which before they had no knowledge, no thought, no expectation.

13 [w] Ἐν ᾧ καὶ ὑμεῖς ſeems, in the tenour and ſcheme of the words, to refer to εν ᾧ καὶ ἐκληρώθημεν, ver. 11. St. Paul making a parallel here, between thoſe of the gentiles, that firſt believed, and the epheſians, tells them, that as thoſe, who heard and received the goſpel before them, became the people of God, &c. to the praiſe and glory of his name; ſo they, the epheſians, by believing, became the people of God, &c. to the praiſe and glory of his name, only in this verſe there is an ellipſis of ἐκληρώθητε.

14 [x] The Holy Ghoſt was neither promiſed, nor given to the heathen, who were apoſtates from God, and enemies; but only to the people of God: and therefore the convert epheſians, having received it, might be aſſured thereby, that they were now the people of God, and reſt ſatisfied in this pledge of it.

[y] The giving out of the Holy Ghoſt, and the gift of miracles, was the great means, whereby the gentiles were brought to receive the goſpel, and become the people of God.

[z] "Redemption," in ſacred ſcripture, ſignifies not always ſtrictly paying a ranſom for a ſlave delivered from bondage, but deliverance from a ſlaviſh eſtate into liberty: So God declares to the children of Iſrael in Egypt, Exod. vi. 6, "I will redeem you with a ſtretched-out arm." What is meant by it, is clear from the former part of the verſe, in theſe words, "I will bring you out, "from under the burthen of the egyptians, and I will rid you out of their bond-"age." And, in the next verſe, he adds, "and I will take you to me for my "people, and I will be to you a God:" the very caſe here. As God, in the place cited, promiſed to deliver his people out of bondage, under the word "redeem;" ſo Deut. vii. 8. he telleth them, that he "had brought them out "with a mighty hand, and redeemed them out of the houſe of bondage, from "the hand of Pharaoh, king of Egypt:" which redemption was performed by

PARAPHRASE.

praiſe and glory to God [a].

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God, who is called the Lord of hoſts their Redeemer, without the payment of any ranſom. But here there was περιποίησις, a purchaſe, and what the thing purchaſed was we may ſee, Acts xx. 28. viz. "the church of God, ἣν περιεποιησάτο, which "he purchaſed with his own blood," to be a people, that ſhould be the Lord's portion, and the lot of his inheritance, as Moſes ſpeaks of the children of Iſrael, Deut. xxxii. 9. And hence St. Peter calls the chriſtians, 1 Pet. ii. 9, λαὸν εἰς περιποίησιν, which in the margin of our bible is rightly tranſlated "a purchaſed people:" but if any one takes ἐκληρώθημεν, ver. 11, to ſignify "we have obtained an inheritance," then κληρονομία, in this verſe, will ſignify "that inheritance," and εἰς ἀπολύτρωσιν τῆς περιποιήσεως, "until the "redemption of that purchaſed inheritance," i. e. until the redemption of our bodies, viz. reſurrection unto eternal life. But, beſides that this ſeems to have a more harſh and forced ſenſe, the other interpretation is more conſonant to the ſtyle and current of the ſacred ſcripture, and (which weighs more with me) anſwers St. Paul's deſign here, which is to eſtabliſh the epheſians, in a ſettled perſuaſion, that they, and all the other gentiles that believed in Chriſt, were as much the people of God, his lot, and his inheritance, as the jews themſelves, and equally partakers with them of all the privileges and advantages belonging thereunto, as is viſible by the tenour of the ſecond chapter. And this is the uſe St. Paul mentions of God's ſetting his ſeal, 2 Tim. ii. 19, that it might mark who are his: And accordingly we find it applied, Rev. vii. 3, to the foreheads of his ſervants, that they might be known to be his, chap. iv. 1. For ſo did thoſe who purchaſed ſervants, as it were, take poſſeſſion of them, by ſetting their marks on their foreheads.

[a] As he had declared, ver. 6. and 12, that the other gentiles, by believing and becoming the people of God, enhanced thereby the praiſe and glory of his grace and goodneſs; ſo here, ver. 14, he pronounces the ſame thing of the epheſians, in particular, to whom he is writing, to poſſeſs their minds with the ſenſe of the happy eſtate they were now in, by being chriſtians; for which he thanks God, ver. 3, and here again in the next words.

SECT. III.

CHAP. I. 15.—II. 10.

CONTENTS.

HAVING in the foregoing ſection thanked God for the great favours and mercies which, from the beginning, he had purpoſed for the gentiles, under the Meſſiah, in ſuch a deſcription of that deſign of the Almighty, as was fit to raiſe their thoughts above the law, and, as St. Paul calls them, beggarly elements of the

the jewiſh conſtitution, which was nothing, in compariſon of the great and glorious deſign of the goſpel, taking notice of their ſtanding firm in the faith he had taught them, and thanking God for it; he here, in this, prays God, that he would enlighten the minds of the epheſian converts, to ſee fully the great things, that were actually done for them, and the glorious eſtate, they were in, under the goſpel, of which, in this ſection, he gives ſuch a draught, as in every part of it ſhows, that in the kingdom of Chriſt they are ſet far above the moſaical rites, and enjoy the ſpiritual and incomprehenſible benefits of it, not by the tenure of a few outward ceremonies: but by their faith, alone, in Jeſus Chriſt, to whom they are united, and of whom they are members, who is exalted to the top of all dignity, dominion, and power, and they with him, their head.

TEXT.

15 Wherefore I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints,

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15 Wherefore, I alſo, here, in my confinement, having heard [a] of

NOTE.

15 [a] Ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ, "Wherefore I alſo after "I heard of your faith in the Lord Jeſus." St. Paul's hearing of their faith, here mentioned, cannot ſignify his being informed, that they had received the goſpel, and believed in Chriſt; this would have looked impertinent for him to have told them, ſince he himſelf had converted them, and had lived a long time amongſt them, as has been already obſerved. We muſt, therefore, ſeek another reaſon of his mentioning his hearing of their faith, which muſt ſignify ſomething elſe, than his being barely acquainted that they were chriſtians; and this we may find in theſe words, chap. iii. 13, "Wherefore I deſire that ye faint not, at my tribulations for you." He, as apoſtle of the gentiles, had alone preached up freedom from the law, which the other apoſtles, who had not that province (ſee Gal. ii. 9.) in their converting the jews, ſeem to have ſaid nothing of, as is plain from Acts xxi. 20, 21. It was upon account of his preaching, that the chriſtian converts were not under any ſubjection to the obſervances of the law, and that the law was aboliſhed, by the death of Chriſt, that he was ſeized at Jeruſalem, and ſent as a criminal to Rome to be tried for his life; where he was now a priſoner. He being, therefore, afraid that the epheſians, and other convert gentiles, ſeeing him thus under perſecution, in hold, and in danger of death, upon the ſcore of his being the preacher, and zealous propagator and miniſter of this great article of the chriſtian faith, which ſeemed to have its riſe and defence, wholly from him, might give it up, and not ſtand firm in the faith which he had taught them, was rejoiced, when in his confinement he heard, that they perſiſted ſtedfaſt in that faith, and in their love to all the ſaints, i. e. as well the convert gentiles, that did not, as thoſe jews, that did, conform to the jewiſh rites. This I take to be the meaning of his hearing of their faith, here mentioned; and conformably hereunto, chap. vi. 19, 20, he deſires their prayers, "that he may with boldneſs preach the myſtery of the goſpel, of which he is the ambaſſador in

NOTE.

bonds." This myſtery of the goſpel, it is plain from chap. i. 9, &c. and chap. iii. 3—7. and other places, was God's gracious purpoſe of taking the gentiles, as gentiles, to be his people, under the goſpel. St. Paul, whilſt he was a priſoner at Rome, writ to two other churches, that at Philippi, and that at Coloſſe: to the Coloſſians, chap. i. 4, he uſes, almoſt verbatim, the ſame expreſſion that he does here, "having heard of your faith in Chriſt Jeſus, and of your love, which ye have to all the ſaints;" he gives thanks to God, for their knowing and ſticking to the grace of God in truth, which had been taught them by Epaphras, who had informed St. Paul of this, and their affection to him, whereupon he expreſſes his great concern, that they ſhould continue in that faith, and not be drawn away to judaizing, which may be ſeen from ver. 14. of this chapter, to the end of the ſecond. So that "the hearing of their faith," which he ſays, both to the epheſians and coloſſians, is not his being told, that they were chriſtians, but their continuing in the faith they were converted to and inſtructed in, viz. That they became the people of God, and were admitted into his kingdom, only by faith in Chriſt, without ſubmitting to the moſaical inſtitution, and legal obſervances, which was the thing he was afraid they ſhould be drawn to, either through any deſpondency in themſelves, or importunity of others, now that he was removed from them, and in bonds, and thereby give up that truth and freedom of the goſpel, which he had preached to them.

To the ſame purpoſe he writes to the Philippians, chap. i. 3—5. telling them that he gave "thanks to God," ἐπὶ πάσῃ τῇ μνείᾳ αὐτῶν, upon every mention was made of them, upon every account he received of their continuing in the fellowſhip and profeſſion of the goſpel, as it had been taught them by him, without changing, or wavering at all, which is the ſame with "hearing of their faith," and that thereupon he prays, amongſt other things, chiefly that they might be kept from judaizing, as appears, ver. 27, 28. where the thing, he deſired to hear of them, was, "that they ſtood firm in one ſpirit, and one mind, jointly "contending for the faith of the goſpel; in nothing ſtartled by thoſe who are "oppoſers;" ſo the words are, and not "their adverſaries." Now there was no party, at that time, who were in oppoſition to the goſpel, which St. Paul preached, and with whom the convert gentiles had any diſpute, but thoſe who were for keeping up circumciſion, and the jewiſh rites, under the goſpel. Theſe were they, whom St. Paul apprehended, alone, as likely to affright the convert gentiles, and make them ſtart out of the way from the goſpel, which is the proper import of πτυρόμενοι. Though this paſſage clearly enough indicates what it was, that he was, and ſhould always be, glad to hear of them; yet he more plainly ſhows his apprehenſion of danger to them to be from the contenders for judaiſm, in the expreſs warning he gives them, againſt that ſort of men, chap. iii. 2, 3. So that this hearing, which he mentions, is the hearing of theſe three churches perſiſting firmly in the faith of the goſpel, which he had taught them, without being drawn at all towards judaizing. It was that, for which St. Paul gave thanks, and it may reaſonably be preſumed, that, if he had writ to any other churches of converted gentiles, whilſt he was a priſoner at Rome, upon the like carriage of theirs, ſomething of the ſame kind would have been ſaid to them. So that the great buſineſs of theſe three epiſtles, written during his being a priſoner at Rome, was to explain the nature of the kingdom of God under the Meſſiah, from which the gentiles were now no longer ſhut out, by the ordinances of the law; and confirm the churches, in the belief of it. St. Paul, being choſen and ſent by God, to preach the goſpel of the gentiles, had, in all his preaching, ſet forth the largeneſs and freedom of the kingdom of God, now laid open to the gentiles, by taking away the wall of partition, that kept them out. This made the jews his enemies; and, upon this account, they had ſeized him, and he was now a priſoner at Rome. Fearing that the gentiles might be wrought upon to ſubmit to the law, now that he was thus removed, or ſuffering for the goſpel, he tells theſe three

TEXT.

16 Ceaſe not to give thanks for you, making mention of you in my prayers;
17 That the God of our Lord Jeſus Chriſt, the father of glory, may give unto you the ſpirit of wiſdom and revelation, in the knowledge of him:
18 The eyes of your underſtanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints,
19 And what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power;

PARAPHRASE.

of the continuance of your faith in Chriſt Jeſus, and your love
16 to all the ſaints[b], Ceaſe not to give thanks for you, making
17 mention of you in my prayers; That the God of our Lord Jeſus Chriſt, the father of glory[c], would endow your ſpirits with wiſdom[d] and revelation[e], whereby you may know him;
18 And enlighten the eyes of your underſtandings, that you may ſee what hopes his calling you to be chriſtians carries with it, and what an abundant glory it is to the ſaints to become his
19 people, and the lot of his inheritance; And what an exceeding

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three churches, that he rejoices at their ſtanding firm in the faith, and thereupon writes to them to explain and confirm to them the kingdom of God under the Meſſiah, into which all men now had an entrance, by faith in Chriſt, without any regard to the terms, whereby the jews were formerly admitted. The ſetting forth the largeneſs and free admittance into this kingdom, which was ſo much for the glory of God, and ſo much ſhowed his mercy and bounty to mankind, that he makes it, as it were, a new creation, is, I ſay, plainly the buſineſs of the three epiſtles, which tend all viſibly to the ſame thing, than any one, that reads them, cannot miſtake the apoſtle's meaning, they giving ſuch a clear light one to another.

ver. 15 b "All the ſaints." One finds in the very reading of theſe words, that the word [all] is emphatical here, and put in, for ſome particular reaſon. I can, I confeſs, ſee no other but this, viz. That they were not, by the judaizers, in the leaſt drawn away from their eſteem and love of thoſe who were not circumciſed, nor obſerved the jewiſh rites; which was a proof to him, that they ſtood firm in the faith and freedom of the goſpel, which he had inſtructed them in.

17 c "Father of glory:" an Hebrew expreſſion, which cannot well be changed, ſince it ſignifies his being glorious himſelf, being the fountain from whence all glory is derived, and to whom all glory is to be given. In all which ſenſes, it may be taken here, where there is nothing that appropriates it, in peculiar, to any of them.

d "Wiſdom," is viſibly uſed here for a right conception and underſtanding of the goſpel. See note, ver. 8.

e "Revelation," is uſed by St. Paul, not always for immediate inſpiration, but as it is meant here, and in moſt other places, for ſuch truths, which could not have been found out by human reaſon, but had their firſt diſcovery from revelation, though men afterwards come to the knowledge of thoſe truths, by reading them in the ſacred ſcripture, where they are ſet down, for their information.

TEXT.

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand, in the heavenly places,

PARAPHRASE.

20 ing great power he has employed upon us[f] who believe; A power corresponding to that mighty power, which he exerted in the raising Christ from the dead, and in setting him next to himself, over all things, relating to his heavenly kingdom[g];

NOTES.

19 f "Us," here, and "you," chap. ii. 1. and "us," chap. ii. 5. it is plain signify the same, who being dead, partook of the energy of that great power that raised Christ from the dead, i. e. the convert gentiles; and all those glorious things he, in ver. 18—23, intimates to them, by praying they may see them, he here in this 19th verse tells, is bestowed on them, as believers, and not as observers of the mosaical law.

20 g Ἐν τοῖς ἐπουρανίοις, "in heavenly places," says our translation, and so ver. 3. but possibly the marginal reading, "things," will be thought the better, if we compare ver. 22. He set him at his right hand, i. e. transferred on him his power; ἐν ἐπουρανίοις, in his heavenly kingdom; that is to say, set him at the head of his heavenly kingdom, see ver. 22. This kingdom, in the gospel, is called indifferently, βασιλεία Θεοῦ, "the kingdom of God;" and βασιλεία τῶν οὐρανῶν, "the kingdom of heaven." God had before, a kingdom and people in this world, viz. that kingdom, which he erected to himself, of the jews, selected and brought back to himself, out of the apostatized mass of revolted and rebellious mankind: with this his people he dwelt, among them he had his habitation, and ruled as their king, in a peculiar kingdom; and, therefore, we see that our Saviour calls the jews, Matt. viii. 12, "the children of the kingdom." But that kingdom, though God's, was not the βασιλεία τῶν οὐρανῶν, "the kingdom of heaven," that came with Christ: See Matt. iii. 2. and x. 7. That was but ἐπίγειος, "of the earth," compared to this ἐπουράνιος, "heavenly kingdom," which was to be erected under Jesus Christ; and, with that sort of distinction, our Saviour seems to speak and use those words ἐπίγεια, "earthly," and ἐπουράνια, "heavenly," John iii. 12. In his discourse there, with Nicodemus, he tells him, "unless a man were born again, he could not see the king-"dom of God." This being born again, stuck with Nicodemus, which Christ reproaches him with, since, being a teacher in Israel, he understood not that which belonged to the jewish constitution, wherein to be baptized, for admittance into that kingdom, was called and counted to be born again; and therefore says, if, having spoken unto you ἐπίγεια, things relating to your own earthly constitution, you comprehend me not, how shall you receive what I say, if I speak to you, τὰ ἐπουράνια, heavenly things, i. e. of that kingdom, which is purely heavenly? And according to this, St. Paul's words here, Eph. i. 10, τὰ τῆς ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, (which occur again, chap. iii. 15. Col i. 16, 20.) may perhaps not unfitly be interpreted "of the spiritual, heavenly kingdom of God:" and that also of the more earthly one of the jews, whose rites and positive institutions St. Paul calls "elements of the world," Gal. iv. 3. Col. ii. 8. which were both, at the coming of the Messiah, consolidated into one, and together re-established under one head, Christ Jesus. The whole drift of this, and the two following chapters, being to declare the union of the jews and gentiles into one body, under Christ, the head of the heavenly kingdom. And he that sedately compares Eph. ii. 16. with Col. i. 20. (in both which places it is evident, the apostle speaks of the same thing, viz. God's reconciling

TEXT.

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come:
22 And hath put all things under his feet, and gave him to be the head over all things to the church,
23 Which is his body, the fulneſs of him that filleth all in all.
II. 1 And you hath he quickened who were dead in treſpaſſes and ſins,

PARAPHRASE.

21 Far above all principality, and power, and might, and dominion [h], and any other, either man or angel, of greater dignity and excellency, that we may come to be acquainted with, or hear the names of, either in this world, or the world to
22 come: And hath put all things in ſubjection to him; and him, inveſted with a power over all things, he hath conſtituted head
23 of the church, Which is his body, which is completed by him alone [i], from whom comes all, that gives any thing of excellency and perfection, to any of the members of the church: where to be a jew, or a greek, circumciſed, or uncircumciſed, a barbarian, or a ſcythian, a ſlave, or a freeman, matters not; but to be united to him, to partake of his influence and ſpirit, is all in all.
II. 1/2 And [k] you, alſo being dead in treſpaſſes and ſins, In which you

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ciling of both jews and gentiles, by the croſs of Chriſt) will ſcarce be able to avoid thinking, that "things in heaven, and things on earth," ſignify the people of the one and the other of theſe kingdoms.

21 [h] Theſe abſtract names are frequently uſed, in the New Teſtament, according to the ſtyle of the eaſtern languages, for thoſe veſted with power and dominion, &c. and that not only here on earth, among men, but in heaven, among ſuperiour beings: and ſo often are taken to expreſs ranks and degrees of angels: and, though they are generally agreed to do ſo here, yet there is no reaſon to exclude earthly potentates out of this text, when πάσης neceſſarily includes them; for that men in power are one ſort of ἀρχαὶ and ἐξουσίαι, in a ſcripture-ſenſe, our Saviour's own words ſhow, Luke xii. 11. and xx. 2. Beſides, the apoſtle's chief aim here being to ſatisfy the epheſians, that they were not to be ſubjected to the law of Moſes, and the government of thoſe who ruled by it, but they were called to be of the kingdom of the Meſſiah: it is not to be ſuppoſed, that here, where he ſpeaks of Chriſt's exaltation to a power and dominion paramount to all other, he ſhould not have an eye to that little and low government of the jews, which it was beneath the ſubjects of ſo glorious a kingdom, as that of Jeſus Chriſt, to ſubmit themſelves to. And this the next words do farther enforce.

23 [i] Πλήρωμα, "fulneſs," here, is taken in a paſſive ſenſe, for a thing to be filled, or completed, as appears by the following words, "of him that filleth all in all," i. e. it is Chriſt the head, who perfecteth the church; by ſupplying and furniſhing all things to all the members, to make them what they are, and ought to be, in that body. See chap. v. 18. Col. ii. 10, and iii. 10, 11.

1 [k] Καὶ, "and," gives us here the thread of St. Paul's diſcourſe, which is impoſſible to be underſtood without ſeeing the train of it; without that view, it would

NOTE.

would be like a rope of gold dust, all the parts would be excellent, and of value, but would seem heaped together, without order, or connexion. This "and," here, it is true, ties the parts together, and points out the connexion and coherence of St. Paul's discourse; but yet it stands so far from ἐκάθισεν, "set," in ver. 20. of the foregoing chapter; and συνεζωοποίησε, "quickened," ver. 5. of this chapter, which are the two verbs it copulates together; that by one, not acquainted with St. Paul's style, it would scarce be observed or admitted, and therefore it may not be amiss to lay it in its due light, so as to be visible to an ordinary reader. St. Paul, v. 18—20. prays that the ephesians may be so enlightened, as to see the great advantages they received by the gospel: those that he specifies are these: 1. What great hopes he gave them. 2. What an exceeding glory accompanied the inheritance of the saints. 3. The mighty power exerted by God on their behalf, which bore some proportion to that which he employed in the raising Christ from the dead, and placing him at his right hand: upon the mention of which, his mind being full of that glorious image, he lets his pen run into a description of the exaltation of Christ, which lasts to the end of that chapter, and then re-assumes the thread of his discourse; which in short stands thus: "I pray God, that the eyes of your understandings may be en-
"lightened, that you may see the exceeding great power of God, which is em-
"ployed upon us who believe: [κατὰ τὴν] corresponding to that energy, where-
"with he raised Christ from the dead, and seated him at his right hand; for so also
"has he raised you, who were dead in trespasses and sins: us, I say, who were
"dead in trespasses and sins, has he quickened, and raised together with Christ,
"and seated together with him in his heavenly kingdom." This is, in short, the train and connexion of his discourse from chap. i. 18. to ii. 5, though it be interrupted by many incident thoughts; which, as his manner is, he enlarges upon by the way, and then returns to the thread of his discourse. For here again, in this first verse of the second chapter, we must observe, that, having mentioned their being dead in trespasses and sins, he enlarges upon that forlorn estate of the gentiles before their conversion; and then comes to what he designed, that God out of his great goodness, quickened, raised, and placed them together with Christ, in his heavenly kingdom. In all which it is plain, he had more regard to the things he declared to them, than to a nice, grammatical construction of his words: for it is manifest καὶ "and," ver. 1. and καὶ "and," ver. 5. copulate συνεζωοποίησε, "quickened," with ἐκάθισεν, "set," ver. 20. of the foregoing chapter, which the two following words, ver. 6, make evident, καὶ συνήγειρε καὶ συνεκάθισεν ἐν ἐπουρανίοις, "and hath raised up together, and hath made
"sit together in heavenly places." St. Paul, to display the great power and energy of God, showed towards the gentiles, in bringing them into his heavenly kingdom, declares it to be κατὰ τὴν ἐνεργείαν, proportionable to that power, wherewith he raised Jesus from the dead, and seated him at his right hand. To express the parallel, he keeps to the parallel terms concerning Christ; he says, chap. i. 20, ἐγείρας αὐτὸν ἐκ τῶν νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, "raised him from the dead, and set him at his right hand, in heavenly
"places." Concerning the gentile converts his words are, chap. ii. ver. 5, 6, καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι, συνεζωοποίησε τῷ Χριστῷ, καὶ συνήγειρε καὶ συνεκάθισεν ἐν ἐπουρανίοις, "and us, being dead in trespasses, he hath quickened
"together with Christ, and hath raised us up together, and made us sit together
"in heavenly places." It is also visible that ὑμᾶς, "you," v. 1. and ἡμᾶς,
"us," v. 5. are both governed by the verb συνεζωοποίησε, "quickened toge-
"ther," ver. 5. though the grammatical construction be somewhat broken, but is repaired in the sense, which lies thus: "God, by his mighty power, raised
"Christ from the dead; by the like power you, gentiles of Ephesus, being dead
"in trespasses and sins; what do I say, you of Ephesus; nay, us all, converts of
"the gentiles, being dead in trespasses, has he quickened and raised from the dead.
"You ephesians were dead in trespasses and sins, in which you walked accord-
"to the course of this world, according to the prince of the power of the air,
"the

TEXT.

2 Wherein, in time paſt, ye walked, according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience.

3 Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others.

PARAPHRASE.

you gentiles, before you were converted to the goſpel, walked, according to the ſtate and conſtitution of this world [l], conforming yourſelves to the will and pleaſure of the prince of the power of the air [m], the ſpirit that now yet poſſeſſes and
3 works [n] in the children of diſobedience [o]. Of which number even

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" the ſpirit that yet worketh in the children of diſobedience, and ſo were we, " all the reſt of us, who are converted from gentiliſm; we, all of us, of the " ſame ſtamp and ſtrain, involved in the ſame converſation, living, heretofore, " according to the luſts of our fleſh, to which we were perfectly obedient, doing " what our carnal wills and blinded minds directed us, being then no leſs chil- " dren of wrath, no leſs liable to wrath and puniſhment, than thoſe that re- " main'd ſtill children of diſobedience, i. e. unconverted; but God, rich in " mercy, for his great love, wherewith he loved us, hath quickened us all, be- " ing dead in treſpaſſes, (for it is by grace ye are ſaved) and raiſed us, &c." This is St. Paul's ſenſe, drawn out more at length, which, in his compendious way of writing, wherein he crowds many ideas together, as they abounded in his mind, could not eaſily be ranged under rules of grammar. The promiſcuous uſe St. Paul here makes of "we" and "you," and his ſo eaſy changing one into the other, plainly ſhows, as we have already obſerved, that they both ſtand for the ſame ſort of perſons, i. e. chriſtians, that were formerly pagans, whoſe ſtate and life, whilſt they were ſuch, he here expreſsly deſcribes.

2 l Αἰῶν may be obſerved, in the New Teſtament, to ſignify the laſting ſtate and conſtitution of things, in the great tribes, or collections of men, conſidered in reference to the kingdom of God; whereof there were two moſt eminent, and principally intended, if I miſtake not, by the word αἰῶνες, when that is uſed alone; and that is ὁ νῦν αἰὼν, "this preſent world," which is taken for that ſtate of the world, wherein the children of Iſrael were his people, and made up his kingdom upon earth, the gentiles, i. e. all the other nations of the world, being in a ſtate of apoſtacy and revolt from him, the profeſſed vaſſals and ſubjects of the devil, to whom they paid homage, obedience, and worſhip: and αἰὼν μέλλων, "the world to come," i. e. the time of the goſpel, wherein God, by Chriſt, broke down the partition-wall between jew and gentile, and opened a way for reconciling the reſt of mankind, and taking the gentiles again into his kingdom under Jeſus Chriſt, under whoſe rule he had put it.

m In theſe words St. Paul points out the devil, the prince of the revolted part of the creation, and head of that kingdom, which ſtood in oppoſition to, and was at war with, the kingdom of Jeſus Chriſt.

n Ἐνεργεῖν is the proper term, whereby, in the greek, is ſignified the poſſeſſion and acting of any perſon by an evil ſpirit.

o "Children of diſobedience," are thoſe of the gentiles, who continued ſtill in their apoſtacy, under the dominion of Satan, who ruled and acted them, and returned not from their revolt, deſcribed Rom. i. 18, &c. into the kingdom of God, now that Jeſus Chriſt had opened an entrance into it, to all thoſe who diſobeyed not his call; and thus they are called, chap. v. 6.

TEXT.

4 But God, who is rich in mercy, for his great love wherewith he loved us,
5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)

PARAPHRASE.

even we all having formerly been [p], lived in the lusts of our flesh, fulfilling the desires thereof, and of our blinded per-
4 verted mind [q]. But [r] God, who is rich in mercy [s], through
5 his great love, wherewith he loved us, Even us, gentiles, who were dead in trespasses [t], hath he quickened [u], together with Christ,

NOTES.

3 [p] Ἐν οἷς cannot signify "amongst whom we also all had our conversation:" for if ἡμεῖς, "we," stands for either the converted jews, or converts in general, it is not true. If "we," stands (as is evident it doth) for the converted gentiles, of what force or tendency is it for the apostle to say we, the converted gentiles, heretofore lived among the unconverted gentiles? But it is of great force, and to his purpose, in magnifying the free grace of God to them, to say, "we of the gentiles, who are now admitted to the kingdom of God, were "formerly of that very sort of men, in whom the prince of the power of "the air ruled, leading lives in the lusts of our flesh, obeying the will and in-"clinations thereof, and so as much exposed to the wrath of God, as those who "still remain in their apostacy under the dominion of the devil."

[q] This was the state that the gentile world were given up to. See Rom. i. 21, 24. Parallel to this 3d verse of this 2d chapter, we have a passage in chap. iv. 17—20. of this same epistle, where καθὼς καὶ τὰ λοιπὰ ἔθνη, "even as the other gentiles," plainly answers ὡς καὶ οἱ λοιποὶ, "even as the others," here; and ἐν ματαιότητι τοῦ νοὸς αὐτῶν, ἐσκοτισμένοι τῇ διανοίᾳ, "in the vanity of "their minds, having their understandings darkened," answers ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, "in the "lusts of our flesh, fulfilling the desires of the flesh and of the mind." He that compares these places, and considers that, what is said in the fourth chapter, contains the character of the gentile world, of whom it is spoken; I say, he that reads and considers these two places well together, and the correspondency between them, cannot doubt of the sense I understand this verse in; and that St. Paul here, under the terms, "we" and "our," speaks of the gentile converts.

4 [r] Ὁ δὲ, "But," connects this verse admirably well with the immediately preceding, which makes the parts of that incident discourse cohere, which ending in this verse, St. Paul, in the beginning of ver. 5, takes up the thread of his discourse again, as if nothing had come between, though ὁ δὲ, "but," in the beginning of this 4th verse, rather breaks than continues the sense of the whole. See note, ver. 1.

[s] "Rich in mercy." The design of the apostle being, in this epistle, to set forth the exceeding great mercy and bounty of God to the gentiles, under the gospel, as is manifest at large, ch. iii. it is plain that ἡμᾶς, "us," here in this verse must mean the gentile converts.

5 [t] "Dead in trespasses," does not mean here, under the condemnation of death, or obnoxious to death for our transgressions; but so under the power and dominion of sin, so helpless in that state into which, for our apostacy, we were delivered up, by the just judgment of God, that we had no more thought, nor hope, nor ability to get out of it, than men, dead and buried, have to get out of the grave. This state of death he declares to be the state of gentilism, Col. ii. 13, in these words: "and you, being dead in trespasses, and the uncircumcision of "your flesh, hath God quickened together with him," i. e. Christ.

[u] "Quickened." This quickening was by the spirit of God, given to those who,

TEXT.

6 And hath raiſed us up together, and made us ſit together in heavenly places, in Chriſt Jeſus.
7 That, in the ages to come, he might ſhow the exceeding riches of his grace, in his kindneſs towards us, through Chriſt Jeſus.
8 For by grace are ye ſaved, through faith; and that not of yourſelves: it is the gift of God:

PARAPHRASE.

6 Chriſt, (by grace ye are ſaved) And hath raiſed [w] us up together with Chriſt, and made us partakers, in and with Jeſus Chriſt, of the glory and power of his heavenly kingdom, which God has put into his hands, and put under his rule:
7 That, in the ages [x] to come, he might ſhow the exceeding riches of his grace, in his kindneſs towards us, through Chriſt
8 Jeſus. For by God's free grace it is, that ye [y] are, through faith in Chriſt, ſaved [z] and brought into the kingdom of God, and

NOTES.

who, by faith in Chriſt, were united to him, became the members of Chriſt, and ſons of God, partaking of the adoption, by which ſpirit they were put into a ſtate of life; ſee Rom. viii. 9—15. and made capable, if they would, to live to God, and not to obey ſin, in the luſts thereof, nor to yield their members inſtruments of ſin unto iniquity; but to give up themſelves to God, as men alive from the dead, and their members to God as inſtruments of righteouſneſs; as our apoſtle exhorts the converted Romans to do, Rom. vi. 11—13.

6 [w] Wherein this raiſing conſiſts, may be ſeen, Rom. vi. 1—10.

7 [x] The great favour and goodneſs of God manifeſts itſelf, in the ſalvation of ſinners, in all ages: but that, which moſt eminently ſets forth the glory of his grace, was thoſe, who were firſt of all converted from heatheniſm to chriſtianity, and brought out of the kingdom of darkneſs, in which they were as dead men, without life, hope, or ſo much as a thought of ſalvation, or a better ſtate, into the kingdom of God. Hence it is that he ſays, chap. i. 12, "That we ſhould "be to the praiſe of his glory, who firſt believed." To which he ſeems to have an eye in this verſe; the firſt converſion of the gentiles being a ſurprizing and wonderful effect and inſtance of God's exceeding goodneſs to them, which, to the glory of his grace, ſhould be admired and acknowledged by all future ages; and ſo Paul and Barnabas ſpeak of it, Acts xiv. 27. "They rehearſed "all that God had done with him, and how he had opened the door of faith to "the gentiles." And ſo James and the elders at Jeruſalem, when they heard what things God had wrought by St. Paul's miniſtry, among the gentiles, "they glorified the Lord," Acts xxi. 19, 20.

8 [y] "Ye." The change of "we," in the foregoing verſe, to "ye," here, and the like change obſervable ver. 1. and 5, plainly ſhows, that the perſons ſpoken of, under theſe two denominations, are of the ſame kind, i. e. gentile converts; only St. Paul, every now and then, the more effectually to move thoſe he is writing to, changes "we" into "ye," and vice verſâ: and ſo makes, as it were, a little ſort of diſtinction, that he may the more emphatically apply himſelf to them.

[z] "Saved." He that reads St. Paul with attention, cannot but obſerve, that ſpeaking of the gentiles, he calls their being brought back again, from their apoſtacy, into the kingdom of God, their being ſaved. Before they were thus brought

NOTE.

brought to be the people of God again, under the Messiah, they were, as they are here described, aliens, enemies, without hope, without God, dead in trespasses and sins; and therefore when, by faith in Christ, they came to be reconciled, and to be in covenant again with God, as his subjects and liege people, they were in the way of salvation; and if they persevered, could not miss of attaining it, though they were not yet in actual possession. The apostle, whose aim it is, in this epistle, to give them an high sense of God's extraordinary grace and favour to them, and to raise their thoughts above the mean observances of the law, shows them that there was nothing in them; no deeds, or works of their's, nothing that they could do, to prepare, or recommend themselves, contributed aught to the bringing them into the kingdom of God, under the gospel: that it was all purely the work of grace, for they were all dead in trespasses and sins, and could do nothing, not make one step, or the least motion towards it. Faith, which alone gained them admittance, and alone opened the kingdom of heaven to believers, was the sole gift of God; men, by their natural faculties, could not attain to it. It is faith, which is the source and beginning of this new life; and the gentile world, who were without sense, without hope of any such thing, could no more help themselves, or do any thing to procure it themselves, than a dead man can do any thing, to procure himself life. It is God here does all; by revelation of what they could never discover by their own natural faculties, he bestows on them the knowledge of the Messiah, and the faith of the gospel; which, as soon as they have received, they are in the kingdom of God, in a new state of life; and being thus quickened by the spirit, may, as men alive, work if they will. Hence St. Paul says, Rom. x, "Faith cometh by hearing, and "hearing by the word of God," having in the foregoing verses declared, there is no believing without hearing, and no hearing without a preacher, and no preacher unless he be sent; i. e. the good tidings of salvation by the Messiah, and the doctrine of faith, was not, nor could be, known to any, but to those, to whom God communicated it, by the preaching of prophets and apostles, to whom he revealed it, and whom he sent on this errand with this discovery. And thus God, now, gave faith to the ephesians, and the other gentiles, to whom he sent St. Paul, and others his fellow-labourers, to bestow on them the knowledge of salvation, reconciliation, and restoration into his kingdom of the Messiah. All which though revealed by the spirit of God, in the writings of the Old Testament, yet the gentile world were kept wholly strangers from the knowledge of by the ceremonial law of Moses, which was the wall of partition, that kept the gentiles at a distance, aliens and enemies; which wall God, according to his gracious purpose before the erecting of it, having now broke down, communicated to them the doctrine of faith, and admitted them, upon their acceptance of it, to all the advantages and privileges of his kingdom; all which was done of his free grace, without any merit, or procurement of their's: "he was found of them, who "sought him not, and was made manifest to them, that asked not after him." I desire him, that would clearly understand this chap. ii. of the ephesians, to read carefully with it Rom. x. and 1 Cor. ii. 9—16. where he will see, that faith is wholly owing to the revelation of the spirit of God, and the communication of that revelation, by men sent by God, who attained this knowledge, not by the assistance of their own natural parts, but from the revelation of the spirit of God. Thus faith, we see, is the gift of God, and with it, when men by baptism are admitted into the kingdom of God, comes the spirit of God, which brings life with it: for the attaining this gift of faith, men do, or can do, nothing; grace hitherto does all, and works are wholly excluded; God himself creates them to do good works, but when, by him, they are made living creatures, in this new creation, it is then expected, that being quickened, they should act; and, from henceforwards, works are required, not as the meritorious cause of salvation; but as a necessary, indispensable qualification of the subjects of God's kingdom, under his son Jesus Christ; it being impossible, that any one should, at the same time, be a rebel and a subject

NOTE.

a subject too: and, though none can be subjects of the kingdom of God, but those who, continuing in the faith, that has been once bestowed on them, sincerely endeavour to conform themselves to the laws of their Lord and Master Jesus Christ; and God gives eternal life to all those, and those only that do so; yet eternal life is the gift of God, the gift of free grace, since their works of sincere obedience afford no manner of title to it: their righteousness is imperfect, i. e. they are all unrighteous, and so deserve death; but God gives them life, upon the account of his righteousness, vid. Rom. i. 17. The righteousness of faith, which is by Jesus Christ, and so they are still saved by grace.

Now when God hath, by calling them into the kingdom of his son, thus quickened men, and they are, by his free grace, created in Christ Jesus unto good works, that then works are required of them, we see in this, that they are called on, and pressed, to "walk worthy of God, who hath called them to his "kingdom and glory," 1 Thess. ii. 12. And to the same purpose here, ch. iv. 1. Phil. i. 27. Col. i. 10—12. So that of those, who are in the kingdom of God, who are actually under the covenant of grace, good works are strictly required, under the penalty of the loss of eternal life: "if ye live after the "flesh, ye shall die; but if through the spirit ye mortify the deeds of the body, "ye shall live," Rom. viii. 13. And so, Rom. vi. 11, 13, they are commanded to obey God, as living men. This is the tenour of the whole New Testament: the apostate, heathen world were dead, and were, of themselves, in that state, not capable of doing any thing to procure their translation into the kingdom of God; that was purely the work of grace: but, when they received the gospel, they were then made alive by faith, and by the spirit of God: and, then, they were in a state of life, and working and works were expected of them. Thus grace and works consist, without any difficulty; that which has caused the perplexity and seeming contradiction, has been men's mistake concerning the kingdom of God: God, in the fulness of time, set up his kingdom in this world, under his son; into which he admitted all those, who believed on him, and received Jesus, the Messiah, for their Lord. Thus, by faith in Jesus Christ, men became the people of God, and subjects of his kingdom; and, being by baptism admitted into it, were from henceforth, during their continuing in the faith and profession of the gospel, accounted saints, the beloved of God, the faithful in Christ Jesus, the people of God, saved, &c. for in these terms and the like, the sacred scripture speaks of them. And indeed those, who were thus translated into the kingdom of the son of God, were no longer in the dead state of the gentiles; but, having passed from death to life, were in the state of the living, in the way to eternal life; which they were sure to attain, if they persevered in that life, which the gospel required, viz. faith and sincere obedience. But yet, this was not an actual possession of eternal life, in the kingdom of God in the world to come; for by apostacy or disobedience, this, though sometimes called salvation, might be forfeited and lost; whereas he, that is once possessed of the other, hath actually an eternal inheritance in the heavens, which fadeth not away. These two considerations of the kingdom of heaven, some men have confounded and made one; so that a man being brought into the first of these, wholly by grace, without works, faith being all that was required to instate a man in it, they have concluded that, for the attaining eternal life, or the kingdom of God in the world to come, faith alone, and not good works, are required, contrary to express words of scripture, and the whole tenour of the gospel: but yet, not being admitted into that state of eternal life for our good works, it is by grace, here too, that we are saved, our righteousness, after all, being imperfect, and we, by our sins, liable to condemnation and death: but it is by grace, we are made partakers of both these kingdoms: it is only into the kingdom of God in this world, we are admitted by faith alone, without works; but for our admittance into the other, both faith and obedience, in a sincere endeavour to perform those duties, all those good works, which are incumbent on us, and come in our way, to be performed by us, from the time of our believing, till our death.

TEXT.

9 Not of works, left any man ſhould boaſt:
10 For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained, that we ſhould walk in them.

PARAPHRASE.

and made his people, not by any thing you did yourſelves to deſerve it; it is the free gift of God, who might, if he had ſo pleaſed, with juſtice have left you in that forlorn ſtate.
9 That no man might have any pretence of boaſting of him-
10 ſelf, or his own works, or merit. So that, in this new ſtate in the kingdom of God, we are (and ought to look upon ourſelves, as not deriving any thing from ourſelves, but as) the mere workmanſhip of God, created [a] in Chriſt Jeſus, to the end we ſhould do good works, for which he had prepared and fitted us, to live in them [b].

NOTES.

10 a "Workmanſhip of God created." It is not by virtue of any works of the law, nor in conſideration of our ſubmitting to the moſaical inſtitution, or having any alliance with the jewiſh nation, that we, gentiles, are brought into the kingdom of Chriſt; we are, in this, entirely the workmanſhip of God; and are, as it were, created therein, framed and fitted by him, to the performance of thoſe good works, which we were from thence to live in; and ſo owe nothing of this our new being, in this new ſtate, to any preparation, or fitting, we received from the jewiſh church, or any relation we ſtood in thereunto. That this is the meaning of the new creation, under the goſpel, is evident from St. Paul's own explaining of it, himſelf, 2 Cor. v. 16—18. viz. That being in Chriſt was all one, as if he were in a new creation; and, therefore, from henceforth he knew no-body after the fleſh, i. e. he pretended to no privilege, for being of a jewiſh race, or an obſerver of their rites; all theſe old things were done away; all things under the goſpel are new and of God alone.

b This is conformable to what he ſays, ver. 5, 6, That God quickened and raiſed the gentiles, that were dead in treſpaſſes and ſins, with Chriſt, being by faith united to him, and partaking of the ſame ſpirit of life, which raiſed him from the dead; whereby, as men brought to life, they were enabled (if they would not reſiſt, nor quench that ſpirit) to live unto God, in righteouſneſs and holineſs, as before they were under the abſolute dominion of Satan and their own luſts.

SECT.

SECT. IV.

CHAP. II. 11—22.

CONTENTS.

FROM this doctrine of his, in the foregoing ſection, that God of his free grace, according to his purpoſe from the beginning, had quickened and raiſed the convert gentiles, together with Chriſt, and ſeated them with Chriſt, in his heavenly kingdom; St. Paul here, in this ſection, draws this inference, to keep them from judaizing, that, though they (as was the ſtate of the heathen world) were heretofore, by being uncircumciſed, ſhut out from the kingdom of God, ſtrangers from the covenants of promiſe, without hope, and without God in the world; yet they were, by Chriſt, who had taken away the ceremonial law, that wall of partition, that kept them in that ſtate of diſtance and oppoſition, now received, without any ſubjecting them to the law of Moſes, to be the people of God, and had the ſame admittance into the kingdom of God, with the jews themſelves, with whom they were now created into one new man, or body of men, ſo that they were no longer to look on themſelves, any more, as aliens, or remoter from the kingdom of God, than the jews themſelves.

TEXT.

11 Wherefore, remember that ye being, in time paſt, gentiles in the fleſh, who are called uncircumciſion, by that which is called the circumciſion in the fleſh, made by hands;
12 That, at that time, ye were without Chriſt, being aliens from the common-

PARAPHRASE.

11 Wherefore remember, that ye, who were heretofore gentiles, diſtinguiſhed and ſeparated from the jews, who are circumciſed by a circumciſion made with hands, in their fleſh, by
12 your not being circumciſed in your fleſh [a], Were, at that time,

NOTES.

11 [a] This ſeparation was ſo great, that, to a jew, the uncircumciſed gentiles were counted ſo polluted and unclean, that they were not ſhut out, barely from their holy places and ſervice; but from their tables and ordinary converſation.

TEXT.

commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus, ye, who sometimes were far off, are made nigh, by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished, in his flesh, the enmity, even the law of commandments,

PARAPHRASE.

time, without all knowledge of the Messiah, or any expectation of deliverance, or salvation, by him[b]; aliens from the commonwealth of Israel[c], and strangers to the covenants of promise[d], not having any hope of any such thing, and living in the world without having the true God for your God[e], or

13 you being his people. But now you, that were formerly remote and at a distance, are, by Jesus Christ, brought near, by

14 his death[f]. For it is he, that reconcileth us[g] to the jews, and hath brought us and them, who were before at an irreconcilable distance, into unity one with another, by removing the middle wall of partition[h], that kept us at a distance,

15 Having taken away the cause of enmity[i], or distance, between

NOTES.

12 b That this is the meaning of being "without Christ," here, is evident from this, that what St. Paul says here, is to show the different state of the gentiles, from that of the jews, before the coming of our Saviour.

c Who were alone, then, the people of God.

d "Covenants." God, more than once, renewed his promise to Abraham, Isaac, and Jacob, and the children of Israel, that, upon the conditions proposed, he would be their God, and they should be his people.

e It is in this sense, that the gentiles are called ἄθεοι; for there were few of them atheists, in our sense of the word, i. e. denying superiour powers; and many of them acknowledged one supreme, eternal God; but as St. Paul says, Rom. i. 21, "When they knew God, they glorified him not as God;" they owned not him alone, but turned away from him, the invisible God, to the worship of images, and the false gods of their countries.

13 f How this was done, the following words explain, and Col. ii. 14.

14 g Ἡμῶν, "our," in this verse, must signify persons in the same condition with those he speaks to, under the pronoun ὑμεῖς, "ye," in the foregoing verse, or else the apostle's argument, here, would be wide, and not conclusive; but "ye," in the foregoing verse, incontestably signifies the convert gentiles, and so therefore must ἡμῶν in this verse.

h See Col. i. 20.

15 i It was the ritual law of the jews, that kept them, and the gentiles, at an irreconcilable distance; so that they could come to no terms of a fair correspondence, the force whereof was so great, that even after Christ was come, and had put an end to the obligation of that law; yet it was almost impossible to bring them together; and this was that which, in the beginning, most obstructed the progress of the gospel, and disturbed the gentile converts.

TEXT.

ments, contained in ordinances, for to make in himself, of twain, one new man, so making peace;

PARAPHRASE.

tween us, by abolishing[k] that part of the law, which consisted in positive commands and ordinances, that so he might make

NOTE.

[k] "By abolishing." I do not remember that the law of Moses, or any part of it, is, by an actual repeal, any where abrogated; and yet we are told here, and in other places of the New Testament, that it is abolished. The want of a right understanding of what this abolishing was, and how it was brought about, has, I suspect, given occasion to the misunderstanding of several texts of sacred scripture; I beg leave, therefore, to offer what the sacred scripture seems to me to suggest concerning this matter, till a more thorough inquiry, by some abler hand, shall be made into it. After the general revolt and apostacy of mankind, from the acknowledgment and worship of the one, only, true, invisible God, their maker, the children of Israel, by a voluntary submission to him, and acknowledgment of him to be their God and supreme Lord, came to be his people, and he, by a peculiar covenant, to be their King; and thus erected to himself a kingdom in this world, out of that people, to whom he gave a law by Moses, which was to be the law of the israelites, his people, with a purpose at the same time, that he would, in due season, transfer this his kingdom, in this world, into the hands of the Messiah, whom he intended to send into the world, to be the prince and ruler of his people, as he had foretold and promised to the jews. Into which kingdom of his, under his Son, he purposed also, and foretold, that he would admit and incorporate the other nations of the earth, as well as those of the posterity of Abraham, Isaac, and Jacob, who were to come into this his enlarged kingdom, upon new terms, that he should then propose: and that those and those only, should from henceforth be his people. And thus it came to pass, that, though the law, which was given by Moses, to the israelites, was never repealed, and so ceased not to be the law of that nation; yet it ceased to be the law of the people and kingdom of God, in this world; because the jews, not receiving him to be their King, whom God had sent, to be the King, and sole ruler of his kingdom for the future, ceased to be the people of God, and the subjects of God's kingdom. And thus Jesus Christ, by his death, entering into his kingdom, having then fulfilled all, that was required of him, for the obtaining of it, put an end to the law of Moses, opening another way to all people, both jews and gentiles, into the kingdom of God, quite different from the law of ordinances, given by Moses, viz. Faith in Jesus Christ, by which, and which alone, every one, that would, had now admittance into the kingdom of God, by the one plain, easy, and simple ceremony of baptism. This was that which, though it was also foretold, the jews understood not, having a very great opinion of themselves, because they were the chosen people of God; and of their law, because God was the author of it; and so concluded, that both they were to remain the people of God for ever, and also, that they were to remain so, under that same law, which was never to be altered; and so never understood what was foretold them, of the kingdom of the Messiah, in respect of the ceasing of their law of ordinances, and the admittance of the gentiles, upon the same terms with them, into the kingdom of the Messiah; which, therefore, St. Paul calls, over and over again, a mystery, and a mystery hidden from ages.

NOTE.

Now he, that will look a little farther into this kingdom of God, under these two different dispensations, of the law and the gospel, will find, that it was erected by God, and men were recalled into it, out of the general apostacy from their Lord and maker, for the unspeakable good and benefit of those who, by entering into it, returned to their allegiance, that thereby they might be brought into a way and capacity of being restored to that happy state, of eternal life, which they had all lost in Adam; which it was impossible they could ever recover, whilst they remained worshippers and vassals of the devil, and so out-laws and enemies to God, in the kingdom, and under the dominion of Satan; since the most biassed and partial inclination of an intelligent being could never expect that God should reward rebellion and apostacy with eternal happiness, and take men, that were actually vassals and adorers of his arch-enemy, the devil, and immediately give them eternal bliss, with the enjoyment of pleasures in his presence, and at his right hand for evermore. The kingdom of God, therefore, in this world, was, as it were, the entrance of the kingdom of God in the other world, and the receptacle and place of preparation of those, who aimed at a share in that eternal inheritance. And hence the people of the jews were called holy, chosen, and sons of God; as were afterwards the christians, called saints, elect, beloved, and children of God, &c. But there is this remarkable difference to be observed, in what is said of the subjects of this kingdom, under the two different dispensations of the law and the gospel, that the converts to christianity, and professors of the gospel, are often termed and spoken of, as saved, which I do not remember that the jews, or proselytes, members of the commonwealth, any where are: the reason whereof is, that the conditions of that covenant, whereby they were made the people of God, under that constitution of God's kingdom, in this world, was, "do this and live;" but "he, that continues not in all these things to do them, shall die." But the condition of the covenant, whereby they became the people of God, in the constitution of his kingdom under the Messiah, is, "believe and repent, and thou shalt be saved, i. e. Take "Christ for thy Lord, and do sincerely but what thou canst to keep his law, and "thou shalt be saved;" in the one of which, which is, therefore, called the covenant of works, those, who are actually in that kingdom, could not attain the everlasting inheritance: and in the other, called the covenant of grace, those, who, if they would but continue, as they began, i. e. in the state of faith and repentance, i. e. in a submission to, and owning of Christ, and a steady, unrelenting resolution of not offending against his law, would not miss it, and so might truly be said to be saved, they being in an unerring way to salvation. And thus we see, how the law of Moses is, by Christ, abolished, under the gospel, not by any actual repeal of it; but is set aside, by ceasing to be the law of the kingdom of God, translated into the hands of the Messiah, and set up under him; which kingdom so erected contains all that God now does, or will own to be his people, in this world. This way of abolishing of the law, did not make those observances unlawful to those who, before their conversion to the gospel, were circumcised, and under the law; they were indifferent things, which the converted jews might, or might not observe, as they found convenient: that which was unlawful, and contrary to the gospel, was the making those ritual observances necessary to be joined with faith, in believers, for justification, as we see they did, who, Acts xv, taught the brethren, that, unless they were circumcised, after the manner of Moses, they could not be saved; so that the nailing of it to Christ's cross, Col. ii. 14, was the taking away, from thenceforth, all obligation for any one to be circumcised, and to put himself under the observances of the law, to become one of the people of God; but was no prohibition to any one, who was circumcised before conversion, to observe them. And accordingly we see, Gal. ii. 11, that what St. Paul blames in St. Peter, was "compelling the gentiles to live as the jews do:" had not that been the case, he would no more have blamed his carriage at Antioch, than he did his observing the law at Jerusalem.

The

TEXT.

16 And that he might reconcile both unto God, in one body, by the croſs, having ſlain the enmity thereby:

PARAPHRASE.

make[l], or frame the two, viz. jews and gentiles, into one new ſociety, or body of God's people, in a new conſtitution,
16 under himſelf[m], ſo making peace between them; And might reconcile

NOTES.

The apoſtle here tells us, what part of the moſaical law it was, that Chriſt put an end to, by his death, viz. τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι, "the law of commandments in ordinances;" i. e. the poſitive injunctions of the law of Moſes, concerning things in their own nature indifferent, which became obligatory, merely by virtue of a direct, poſitive command; and are called by St. Paul in the parallel place, Col. ii. 14, χειρόγραφον τοῖς δόγμασι, "the hand-writing of ordinances." There was, beſides theſe, contained in the book of the law of Moſes, the law of nature, or, as it is commonly called, the moral law; that unmoveable rule of right, which is of perpetual obligation: This Jeſus Chriſt is ſo far from abrogating, that he has promulgated it a-new, under the goſpel, fuller and clearer, than it was in the moſaical conſtitution, or any where elſe; and, by adding to its precepts the ſanction of his own divine authority, has made the knowledge of that law more eaſy and certain, than it was before; ſo that the ſubjects of his kingdom, whereof this is now the law, can be at no doubt, or loſs, about their duty, if they will but read and conſider the rules of morality, which our Saviour and his apoſtles have delivered, in very plain words, in the holy ſcriptures of the New Teſtament.

15 l "Make;" the greek word is κτίσας, which does not always ſignify creation, in a ſtrict ſenſe.

m This, as I take it, being the meaning, it may not be amiſs, perhaps, to look into the reaſon, why St. Paul expreſſes it in this more figurative manner, viz. "to make in himſelf, of twain, one new man," which, I humbly conceive, was more ſuitable to the ideas he had, and ſo were, in fewer words, more lively and expreſs to his purpoſe: he always has Jeſus Chriſt in his mind, as the head of the church, which was his body, from and by whom alone, by being united to him, the whole body, and every member of it, received life, vigour, and ſtrength, and all the benefits of that ſtate; which admirably well ſhows, that whoever were united to this head, muſt needs be united to one another; and alſo, that all the privileges and advantages they enjoyed were wholly owing to their union with, and adhering to, him their head; which were the two things, that he was here inculcating to the convert gentiles of Epheſus, to ſhow them, that now under the goſpel men became the people of God, merely by faith in Jeſus Chriſt, and having him for their head, and not at all by keeping the ritual law of Moſes, which Chriſt had aboliſhed, and ſo had made way for the jews and gentiles to become one in Chriſt, ſince now faith in him alone united them into one body, under that head, with the obſervance of the law; which is the meaning of "ſo making peace." I hope this ſingle note, here, may lead ordinary readers into an underſtanding of St. Paul's ſtyle, and, by making them obſerve the reaſon, give them an eaſier entrance into the meaning of St. Paul's figurative expreſſions.

If the nation of the jews had owned and received Jeſus the Meſſiah, they had continued on as the people of God; but after that they had nationally rejected him, and refuſed to have him rule over them, and put him to death, and ſo had

TEXT.

17 And came and preached peace to you, which were afar off, and to them that were nigh.
18 For, through him, we both have an access, by one Spirit, unto the Father.
19 Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the houshold of God;
20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.
21 In whom all the building, fitly framed together, groweth unto an holy temple in the Lord:
22 In whom you, also, are builded together, for an habitation of God, through the Spirit.

PARAPHRASE.

reconcile them both to God, being thus united into one body, in him, by the cross, whereby he destroyed that enmity, or incompatibility, that was between them, by nailing to his cross the law of ordinances, that kept them at a distance:
17 And, being come, preached the good tidings of peace to you gentiles that were far off from the kingdom of heaven, and to the jews, that were near, and in the very precincts of it.
18 For it is by him, that we, both jews and gentiles, have access
19 to the Father, by one and the same Spirit. Therefore ye, ephesians, though heretofore gentiles, now believers in Christ, you are no more strangers and foreigners, but without any more a-do fellow-citizens of the saints, and domestics of God's
20 own family: Built upon the foundation laid by the apostles
21 and prophets, whereof Jesus Christ is the corner-stone: In whom all the building, fitly framed together, groweth unto
22 an holy temple in the Lord: In which even the gentiles [n], also, are built up, together with the believing jews, for an habitation of God, through the Spirit.

NOTES.

revolted from their allegiance, and withdrawn themselves from the kingdom of God, which he had now put into the hands of his Son, they were no longer the people of God; and, therefore, all those of the jewish nation, who, after that, would return to their allegiance, had need of reconciliation, to be re-admitted into the kingdom of God, as part of his people, who were now received into peace and covenant with him, upon other terms, and under other laws, than being the posterity of Jacob, or observers of the law of Moses.

22 [n] The sense of which allegory I take to be this: it is plain, from the attestation of the apostles and prophets, that the gentiles, who believe in Christ, are thereby made members of his kingdom, united together, under him, their head, into such a well-framed body, wherein each person has his proper place, rank, and function to which he is fitted, that God will accept and delight in them as his people, and live amongst them, as in a well-framed building, dedicated and set apart to him, whereof the gentiles make a part, and without any difference put between you, are framed in equality, and promiscuously with the believing jews, by the Spirit of God, to be one people, amongst whom he will dwell, and be their God, and they shall be his people.

SECT.

SECT. V.

CHAP. III. 1—21.

CONTENTS.

THIS ſection gives a great light to thoſe foregoing, and more clearly opens the deſign of this epiſtle: for here St. Paul, in plain words, tells them it is for preaching this doctrine, that was a myſtery till now, being hid from former ages, viz. that the gentiles ſhould be co-heirs with the believing jews, and, making one body, or people, with them, ſhould be equally partakers of the promiſes, under the Meſſiah, of which myſtery he, by particular favour and appointment, was ordained the preacher. Whereupon he exhorts them not to be diſmayed, or flinch, in the leaſt, from the belief, or profeſſion of this truth, upon his being perſecuted and in bonds, upon that account. For his ſuffering for it, who was the preacher and propagator of it, was ſo far from being a juſt diſcouragement to them, for ſtanding firmly in the belief of it, that it ought to be to them a glory, and a confirmation of this eminent truth of the goſpel, which he peculiarly taught; and thereupon he tells them, he makes it his prayer to God, that they might be ſtrengthened herein, and be able to comprehend the largeneſs of the love of God in Chriſt, not confined to the jewiſh nation and conſtitution, as the jews conceited; but far ſurpaſſing the thoughts of thoſe who, preſuming themſelves knowing, would confine it to ſuch only, who were members of the jewiſh church, and obſervers of their ceremonies.

TEXT.

1 FOR this cauſe, I Paul, the priſoner of Jeſus Chriſt, for you gentiles:
2 If ye have heard of the diſpenſation of the grace of God, which is given me to you-ward;

PARAPHRASE.

1 FOR my preaching of this[a], I Paul am a priſoner, upon account of the goſpel of Jeſus Chriſt, for the ſake and ſervice
2 of you gentiles[b]: Which you cannot doubt of, ſince [c] ye have heard

NOTES.

1 a See Col. iv. 3. 2 Tim. ii. 9, 10.
b See Phil. i. 7. Col. i. 24.
2 c Εἴγε, is ſometimes an affirmative particle, and ſignifies in greek the ſame that ſiquidem does in Latin, and ſo the ſenſe requires it to be underſtood here;

TEXT.

3 How that, by revelation, he made known unto me the myſtery, (as I wrote afore in few words.
4 Whereby, when ye read, ye may underſtand my knowledge in the myſtery of Chriſt)
5 Which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets, by the Spirit:

PARAPHRASE.

heard of the diſpenſation of the grace of God, which was
3 given to me, in reference to you gentiles: How that, by ſpecial revelation, he made known unto me, in particular [d], the my-
4 ſtery [e], (as I hinted to you above, viz. chap. i. 9. By the bare reading whereof ye may be aſſured of my knowledge in this formerly concealed and unknown part of the goſpel of
5 Chriſt [f]:) Which in former ages was not made known to the ſons of men, as it is now revealed to his holy apoſtles and prophets,

NOTES.

here; for it could not be ſuppoſed but the epheſians, amongſt whom St. Paul had lived ſo long, muſt have heard, that he was, by expreſs commiſſion from God, made apoſtle of the gentiles, and, by immediate revelation, inſtructed in the doctrine he was to teach them; whereof this, of their admittance into the kingdom of God purely by faith in Chriſt, without circumciſion, and other legal obſervances, was one great and neceſſary point, whereof St. Paul was ſo little ſhy, that we ſee the world rung of it, Acts xxi. 28. And if his preaching and writing were of a piece, as we need not doubt, this myſtery of God's purpoſe to the gentiles, which was communicated to him by revelation, and we hear of ſo often in his epiſtles, was not concealed from them he preached to.

3 [d] Though St. Peter was, by a viſion from God, ſent to Cornelius, a gentile, Acts x. yet we do not find, that this purpoſe, of God's calling the gentiles to be his people, equally with the jews, without any regard to circumciſion or the moſaical rites, was revealed to him, or to any other of the apoſtles, as a doctrine, which they were to preach and publiſh to the world: neither, indeed, was it needful, that it ſhould be any part of their commiſſion, who were apoſtles only of the circumciſion, to mix that, in their meſſage to the jews, which ſhould make them ſtop their ears and refuſe to hearken to the other parts of the goſpel, which they were more concerned to know and be inſtructed in.

[e] See Col. i. 26.

4 [f] One may be ready to aſk, "to what purpoſe is this, which this parentheſis "contains here, concerning himſelf?" And, indeed, without having an eye on the deſign of this epiſtle, it is pretty hard to give an account of it; but, that being carried in view, there is nothing plainer, nor more pertinent and perſuaſive than this here; for what can be of more force to make them ſtand firm to the doctrine which he had taught them, of their being exempt from circumciſion, and the obſervances of the law? "If you have heard, and I aſſure you in my epiſtle, that this myſtery of the goſpel was revealed, in a particular manner, to me from heaven: the very reading of this is enough to ſatisfy you, that I am well inſtructed in that truth, and that you may ſafely depend upon what I have taught you, concerning this point, notwithſtanding I am in priſon for it, which is a thing you ought to glory in, ſince I ſuffer for a truth, wherein you are ſo nearly concerned;" ſee chap. vi. 19.

TEXT.

6 That the gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe, in Chriſt, by the goſpel:
7 Whereof I was made a miniſter, according to the gift of the grace of God, given unto me, by the effectual working of his power.

PARAPHRASE.

6 prophets, by the Spirit, viz. That the gentiles ſhould be fellow heirs, be united into one body, and partake of his promiſe [g] in Chriſt, jointly with the jews [h], in the time [i] of the
7 goſpel; Of which doctrine I, in particular, was made the miniſter [k], according to the free and gracious gift of God, given unto

NOTES.

6 [g] The promiſe here intended, is the promiſe of the Spirit; ſee Gal. iii. 14. which was not given to any, but to the people and children of God; and, therefore, the gentiles received not the Spirit, till they became the people of God, by faith in Chriſt, in the times of the goſpel.

[h] Though the jews are not expreſly named here; yet it is plain, from the foregoing chapter, ver. 11, &c. that it is of the union of the gentiles with the jews, and making with them one body of God's people, equally ſharing in all the privileges and benefits of the goſpel, that he is here ſpeaking, the ſame which he teaches, Gal. iii. 26—29.

[i] Διὰ τοῦ εὐαγγελίου ſignifies, here, "in the time of the goſpel," as δι' ἀκροβυστίας ſignifies, in the "time of uncircumciſion," Rom. iv. 11. ſee note on Rom. vii. 5. The ſame thing being intended here, which, chap. i. 10, is thus expreſſed: "that in the diſpenſation of the fulneſs of time, i. e. in the time of "the goſpel, all things might be gathered together, or united, in Chriſt, or by "Chriſt."

7 [k] Though he does not, in expreſs words, deny others to be made miniſters of it, for it neither ſuited his modeſty, nor the reſpect he had for the other apoſtles, ſo to do; yet his expreſſion here will be found ſtrongly to imply it, eſpecially if we read and conſider well the two following verſes; for this was a neceſſary inſtruction to one, who was ſent to convert the gentiles, though thoſe, who were ſent to their brethren the jews, were not appointed to promulgate it. This one apoſtle of the gentiles, by the ſucceſs of his preaching to the gentiles, the atteſtation of miracles, and the gift of the Holy Ghoſt, joined to what Peter had done, by ſpecial direction, in the caſe of Cornelius, would be enough, in its due ſeaſon, to convince the other apoſtles of this truth, as we may ſee it did, Acts xv. and Gal. ii. 6—9. And of what conſequence, and how much St. Paul thought the preaching of this doctrine his peculiar buſineſs, we may ſee, by what he ſays, chap. vi. 19, 20. where any one may ſee, by the different treatment he received from the reſt of the apoſtles, being in bonds upon that account, that his preaching herein differed from their's, and he was thereupon, as he tells us himſelf, treated "as an evil-doer," 2 Tim. ii. 9. The hiſtory whereof we have, Acts xxi. 17, &c. as we have elſewhere obſerved. And it is, upon the account of his preaching this doctrine, and diſplaying to the world this concealed truth, which he calls every-where a hidden myſtery, that he gives, to what he had preached, the diſtinguiſhing title of, "my goſpel," Rom. xvi. 25, which he is concerned, that God ſhould eſtabliſh them in, that being the chief deſign of his epiſtle to the romans, as here to the epheſians. The inſiſting ſo much on this, that it was the ſpecial favour and commiſſion of God to him, in particular, to preach this doctrine, of God's purpoſe of calling the gentiles to the word,

TEXT.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach, among the gentiles, the unsearchable riches of Christ;

9 And to make all men see, what is the fellowship of the mystery, which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers, in heavenly places, might be known by the church, the manifold wisdom of God,

PARAPHRASE.

unto me, by the effectual working of his power, in his so
8 wonderful converting the gentiles by my preaching[l]; Unto me, I say, who am less than the least of all saints, is this favour given, that I should preach among the gentiles the
9 unsearchable riches of Christ[m]: And make all men[n] perceive, how this mystery comes now to be communicated[o] to the world, which has been concealed from all past ages, lying hid in the secret purpose of God, who frames and manages this
10 whole new creation, by Jesus Christ[p]: To the intent that now,

NOTES.

word, was not out of vanity, or boasting, but was here of great use to his present purpose, as carrying a strong reason with it, why the ephesians should rather believe him, to whom, as their apostle, it was made manifest, and committed to be preached, than the jews, from whom it had been concealed, and was kept as a mystery, and was in itself ἀνεξιχνίαστον, inscrutable by men, though of the best natural parts and endowments.

l This seems to be the energy of the power of God, which he here speaks of, as appears by what he says of St. Peter, and of himself, Gal. ii. 8. Ὁ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη, "He that wrought effectually in Peter to the apostleship of the circumcision, the "same was mighty, or wrought effectually in me," as ἐνεργεια is here translated, of which his very great modesty could not hinder him from speaking thus, 1 Cor. xv. 9, 10, "I am the least of the apostles, that am not meet to be called an apostle, "because I persecuted the church of God: but, by the grace of God, I am what "I am, and his grace, which was bestowed upon me, was not in vain, but I la-"boured more abundantly than they all; yet not I, but the grace of God that "was with me:" a passage very suitable to what he says, in this and the next verse.

8 m i. e. That abundant treasure of mercy, grace, and favour, laid up in Jesus Christ, not only to the jews, but to the whole heathen world, which was beyond the reach of human sagacity to discover, and could be known, only by revelation.

9 n "All men," i. e. men of all sorts and nations, gentiles as well as jews.

o Τίς ἡ κοινωνία, "what is the communication," i. e. that they may have a light from me, to see and look into the reason and ground of the discovery, or communication of this mystery to them now by Jesus Christ, who is now exhibited to the world, into whose hands God has put the management of this whole dispensation.

p To open our way to a right sense of these words, τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ, it will be necessary, in the first place, to consider the terms of it, and how they are used by St. Paul.

NOTE.

1. As to κτίσαντι, "created," it is to be acknowledged, that it is the word used, in sacred scripture, to express creation, in the scriptural sense of creation, i. e. making out of nothing; yet that it is not always used in that sense, by St. Paul, is visible from the 15th verse of the foregoing chapter, where our translators have rightly rendered κτίσῃ, "make," and it would contain a manifest absurdity to render it there, create, in the theological sense of the word, create.

2. It is to be observed, that St. Paul often chooses to speak of the work of redemption by Christ as a creation. Whether it were, because this was the chief end of the creation, or whether it were because there was no less seen of the wisdom, power and goodness of God, in this, than in the first creation, and the change of lost and revolted man, from being dead in sins, to newness of life, was as great, and by as great a power as at first making out of nothing; or whether it was because the ἀνακεφαλαίωσις, under Jesus Christ the head, mentioned chap. i. 10, was a restitution of the creation to its primitive state and order, which, Acts iii. 21, is called ἀποκαταστάσεως πάντων, "the restitution of all things," which was begun with the preaching of St. John the baptist, (who was the Elias that restored all things, Matt. xvii. 11. i. e. opened the kingdom of heaven to believers of all nations, Luke xvi. 16.) and is completed in Christ's coming with his saints, in the glory of his father, at the last day. But, whether some, or all, of these conjectures, which I have mentioned, be the reason of it, this is certain, that St. Paul speaks of the work of redemption, under the name of creation. So 2 Cor. v. 17, "If any one be in Christ, (καινὴ κτίσις,) he is a new creature, or it is a new creation." And Gal. vi. 15, "In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but καινὴ κτίσις, the new creation."

It is then to be considered, of which creation τὰ πάντα κτίσαντι, "who created all things," is here to be understood. The business St. Paul is upon, in this place, is to show that God's purpose, of taking in the gentiles to be his people under the gospel, was a mystery, unknown in former ages, and now, under the kingdom of the Messiah, committed to him, to be preached to the world.

This is so manifestly the design of St. Paul here, that no-body can mistake it. Now, if the creation of the material world, of this visible frame, of sun, moon, and stars, and heavenly bodies that are over us, and of the earth we inhabit, hath no immediate relation, as certainly it hath not, to this mystery, this design of God's, to call the gentiles into the kingdom of his Son, it is to make St. Paul a very loose writer and weaker arguer, in the middle of a discourse, which he seems to lay much stress on, and to press earnestly on the ephesians (for he urges it more than once) to bring in things not at all to his purpose, and of no use to the business in hand. We cannot, therefore, avoid taking the creation, and things created here, to be those of the new creation, viz. those, of which the kingdom of Christ, which was this new creation, was to be made up, and in that sense, τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ, "who created all things by Jesus Christ," is a reason to show, why God kept his purpose, of making the gentiles meet to be partakers of the inheritance of the Saints, or, as he expresseth it, chap. ii. 10, that they "should be his workmanship, created in Christ Jesus unto good works," concealed from former ages, viz. because this new creation was in Christ Jesus, and so proper to be preached and published, when he was come, which is strongly confirmed by the words of the following verse, viz. "that now, in its due time, by this new piece of workmanship of his, viz. the "church, might be made known the manifold wisdom of God." This taking in the gentiles, into the kingdom of his Son, and after that, the re-assuming again of the jews, who had been rejected, St. Paul looks on, as so great an instance, and display of the wisdom of God, that it makes him cry out, Rom. xi. 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!"

PARAPHRASE.

now, under the gospel, the manifold wisdom of God, in the ordering and management of his heavenly kingdom, might be made known to principalities and powers by the church [q],

11 Ac-

NOTE.

10 q There be two things, in this verse, that to me make it hard to determine the precise sense of it; the first is, what is meant by ἀρχαῖς and ἐξουσίαις, terms, that sometimes, in sacred scripture, signify temporal magistrates, and so our Saviour uses them, Luke xii. 11. and St. Paul, Tit. iii. 1. Sometimes for those, who are vested with any power, whether men or angels, so 1 Cor. xv. 24. Sometimes for evil angels; so they are understood, chap. vi. 12. Sometimes they are understood of good angels, so Col. i. 16. Now, to which of these to determine the sense here, I confess myself not sufficiently enlightened. Indeed ἐν τοῖς ἐπουρανίοις, in the things of his heavenly kingdom, would do something towards it, were it undoubtedly certain, whether those words were, in construction, to be joined to ἀρχαῖς and ἐξουσίαις, or to σοφία; i. e. whether we are to understand it of principalities and powers, in the kingdom of heaven, or of the wisdom of God, in the ordering of that kingdom: if the first of these, then it is evident, they would signify the heavenly host, of good angels, employed in the guard and promotion of the kingdom of Christ. But, the knowledge, spoken of here, as communicated to these principalities and powers, being only in consequence of St. Paul's preaching, it is not easy to conceive, that the revelation and commission given to St. Paul, for the declaring the mystery, of God's purpose to take the gentiles into the church, was to the intent the angels, either good or bad, should be instructed in this great and important truth, wherein the wisdom of God so much showed itself, and that they should have no knowledge of it, before, nor otherwise. This is so great a difficulty, that it seems strongly to persuade, that the principalities and powers, here mentioned, are of this world; but, against this, there lies this obvious objection, that the magistrates of the heathen world did not much concern themselves in what St. Paul preached, nor, upon his declaring that the gentiles, under the Messiah, were to be taken in, to be the people of God, did in effect gather from the church, thus constituted, any arguments of the wisdom of God. If, therefore, I may venture my conjecture, for I dare not be positive, in a place, that I confess myself not fully to understand, I should take this to be the meaning of it. The high priests, scribes, and pharisees, who are the rulers of the jewish nation, and alone pretend to any authority in these matters, deny the converted heathens to be the people of God, because they neglect the law and circumcision, and those other rites, whereby God has appointed those, who are his people, to be separated from the rest of the world, and made holy to himself. And so far most of the converted jews agree with them, that they will not allow the converted gentiles to be members and subjects of the kingdom of the Messiah, without being circumcised, and submitting to the laws and ceremonies of the jews, as the only religion and way of worship, wherein they can be allowed to be God's people, or be accepted by him. Now, says St. Paul, God, of his special grace, has commissioned me to preach to the world, that his hidden purpose, of taking the gentiles into the kingdom of his Son, that so, by the church, consisting of members, who are God's people, without being circumcised, or observing the other mosaical rites, might, which the jews could by no means conceive, now be made known and declared, to the leaders and chief of that nation, the manifold wisdom of God, which is not, as the jews imagine, tied up to their own way, but can bring about his purposes, by sundry manners, and in ways, that they thought not of. This seems suitable to the apostle's meaning here; for though the jews were not hereby converted, yet, when urged by the

cons-

TEXT.

11 According to the eternal purpose, which he purposed, in Christ Jesus our Lord:
12 In whom we have boldness and access with confidence, by the faith of him.
13 Wherefore, I desire that ye faint not at my tribulations for you, which is your glory.
14 For this cause, I bow my knees unto the father of our Lord Jesus Christ,
15 Of whom the whole family in heaven and earth is named.

PARAPHRASE.

11 According to that predisposition [r] of the ages, or several dis-
12 pensations, which he made in Christ Jesus our Lord; By whom we have boldness and access to God the father, with
13 confidence, by faith [s] in him. Wherefore my desire is, that ye be not dismayed by my present affliction, which I suffer for your sake, and is in truth a glory to you, that ought to
14 raise your hearts, and strengthen your resolutions. Upon this account, I bend my knees, in prayer to the father of our
15 Lord Jesus Christ [t], From whom the whole family, or lineage, both

NOTES.

converted gentiles, it served to stop their mouths, and thereby to confirm the gentiles, in the liberty of the gospel. And thus by the church, to whom St. Paul says, Col. i. 24, and ii. 2, God would now have made it manifest, by his preaching, is this mystery made known to principalities and powers, i. e. the rulers and teachers of the jewish nation, the saints, who were apprized of it, by St. Paul's preaching, urging, and manifesting it to them. And to this sense of this passage, these two words, νῦν, "now," and πολυποίκιλος, "manifold," seem wholly accommodated, i. e. Now, that the uncircumcised gentiles believe in Christ, and are, by baptism, admitted into the church, the wisdom of God is made known to the jews, not to be tied up to one invariable way and form, as they persuade themselves; but displays itself in sundry manners, as he thinks fit.

11 [r] Whether by αἰῶνες, "ages," here, the several dispensations, mankind was under, from first to last, or whether the two great dispensations of the law and the gospel (for that αἰῶνες are used, in the sacred scripture, to denote these, I think an attentive reader cannot doubt) be here meant, this seems visibly the sense of the place, that all these dispensations, in the several ages of the church, were all, by the pre-ordination of God's purpose, regulated and constituted in Christ Jesus our Lord; that is, with regard to Christ, who was designed and appointed Lord and head over all; which seems to me to answer τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ, "who created all things by Jesus Christ," ver. 9.

12 [s] Πίστις αὐτοῦ, "Faith of him," the genitive case of the object, as well as of the agent, is so frequent, in sacred scripture, that there needs nothing to be said of it.

14 [t] "The father of our Lord Jesus Christ," set down, as it is in the beginning of this verse, joined to the design of the apostle, in this place, makes me think, that the sense of it is, so plainly, that which I have given of it, that I do not see any difficulty can be made about it. In the foregoing chapter, ver. 19, he

TEXT.

16 That he would grant you, according to the riches of his glory, to be ſtrengthened with might, by his ſpirit, in the inner man;
17 That Chriſt may dwell in your hearts by faith; that ye, being rooted and grounded in love,
18 May be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height;
19 And to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God.

PARAPHRASE.

both in heaven and earth have their denomination, viz, Jeſus Chriſt, that is already in heaven, and believers that are ſtill on earth, have all God for their father, are all the ſons of
16 God. That he would grant you, according to the great glory he deſigned to you, gentiles, who ſhould receive the goſpel under the Meſſiah [u], to be ſtrengthened with might, by his
17 ſpirit, in the inward man [w]; That Chriſt may dwell in your hearts by faith; that you, being ſettled and eſtabliſhed in the
18 ſenſe of the love of God to you, in Jeſus Chriſt, May be able, together with all chriſtians, to comprehend the length, and breadth, and height, and depth, of this myſtery, of God's purpoſe of calling and taking in the gentiles, to be his people,
19 in the kingdom of his Son [x]: And to underſtand the exceeding [y] love of God, in bringing us to the knowledge of Chriſt: that

NOTES.

he tells the convert gentiles of Epheſus, that now they believe in Chriſt, they are "no longer ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold "of God;" here he goes on, and tells them, they are of the family and lineage of God, being jointly with Jeſus Chriſt, who is already in heaven, the ſons of God: what could be of greater force to continue them ſtedfaſt in the doctrine he had preached to them, and which he makes it his whole buſineſs, here, to confirm them in, viz. that they need not be circumciſed and ſubmit to the law of Moſes, they being already, by faith in Chriſt, the ſons of God, and of the ſame lineage and family with Chriſt himſelf, who was already, by that title, poſſeſſed of his inheritance and glory?

16 u See this ſenſe of this paſſage as given, Col. i. 27, and not much different, chap. i. 17, &c.

w What "the inward man" ſignifies, ſee Rom. vii. 22, 2 Cor. iv. 16.

18 x This myſtery, being the ſubject St. Paul is here upon, and which he endeavours to magnify to them, and eſtabliſh in their minds, the height and breadth, &c. which he mentions in theſe words, being not applied to any thing elſe, cannot, in good ſenſe, be underſtood of any thing elſe.

19 y ὑπερβάλλουσαν, "exceeding," ſeems to be here a comparative term, joined to the love of God, in communicating the knowledge of Chriſt, and declaring it ſuperiour to ſome other thing; if you deſire to know what he himſelf tells you, on the ſame occaſion, Phil. iii. 8. viz. to circumciſion, and the other ritual inſtitutions of the law, which the jews looked on, as the marks of the higheſt degree of God's love to them, whereby they were ſanctified and ſeparated to him,

TEXT.

20 Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us,
21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

PARAPHRASE.

that you may be filled with that knowledge, and all other gifts, with God's plenty, or to that degree of fulness, which is suitable to his purpose of munificence and bounty towards
20 you [z]. Now to him that worketh in us, by a power [a], whereby he is able to do, exceedingly beyond all that we can
21 ask or think; Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

NOTES.

him, from the rest of the world, and secured of his favour. To which, if any one will add what St. Paul says, on the same subject, Col. ii. 2, &c. (for his business is the very same in these three epistles) he will not want light to guide him, in the sense of this place here.

z Εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ, "to all the fulness of God;" the fulness of God is such fulness, as God is wont to bestow, i. e. wherein there is nothing wanting to any one, but every one is filled to the utmost of his capacity. This I take to be the meaning of εἰς τὸ πλήρωμα τοῦ Θεοῦ, and then πᾶν πλήρωμα may be understood to show, that it is not a fulness of one thing, and an emptiness of another; but it is a fulness of all those gifts, which any one shall need, and may be useful to him, or the church.

20 a What power that is, see chap. i. 19, 20.

SECT. VI.

CHAP. IV. 1—16.

CONTENTS.

ST. Paul having concluded the special part of his epistle, with the foregoing chapter, he comes in this, as his manner is, to practical exhortations. He begins with unity, love, and concord, which he presses upon them, upon a consideration that he makes use of, in more of his epistles than one, i. e. their being all members of one and the same body, whereof Christ is the head.

TEXT.

TEXT.

1 I Therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation, wherewith ye are called,
2 With all lowliness and meekness, with long-suffering, forbearing one another in love;
3 Endeavouring to keep the unity of the spirit, in the bond of peace.
4 There is one body, and one spirit, even as ye are called in one hope of your calling;
5 One Lord, one faith, one baptism.
6 One God and father of all, who is above all, and through all, and in you all.
7 But unto every one of us is given grace, according to the measure of the gift of Christ.
8 Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men.
9 (Now that he ascended, what is it, but that he also descended first, into the lower parts of the earth?
10 He that descended, is the same also, that ascended up, far above all heavens, that he might fill all things.)
11 And he gave some, apostles: and some, prophets: and some, evangelists: and some, pastors and teachers;

PARAPHRASE.

1 I Therefore, who am in bonds, upon account of the gospel, beseech you to walk worthy of the calling, wherewith ye
2 are called, With lowliness and meekness, with long-suffering,
3 bearing with one another in love; Taking care to preserve
4 the unity of the spirit, in the bond of peace; Considering yourselves as being one body, enlivened and acted by one
5 spirit, as also was your calling, in one hope: There is one
6 Lord, one faith, one baptism, One God and father of you all, who is above all, in the midst amongst you all, and in every
7 one of you. And to every one of us is made a free donation, according to that proportion of gifts, which Christ has allotted
8 to every one. Wherefore the Psalmist saith, "[a] When he "ascended up on high, he led captivity captive, and gave
9 "gifts unto men." (Now that he ascended, what is it, but that he descended first, into the lower parts of the earth?
10 He, that descended, is the same also, that ascended above all heavens, that there, receiving the fulness of power, he might
11 be able to fill all his members[b].) And therefore, he alone, framing

NOTES.

8 [a] Psal. lxviii. 18.

9, 10 [b] St. Paul's argumentation, in these two verses, is skilfully adapted to the main design of his epistle. The convert gentiles were attacked by the unconverted jews, who were declared enemies to the thoughts of a Messiah that died: St. Paul, to enervate that objection of theirs, proves by the passage out of the Psalms,

TEXT.

12 For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt:
13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt:
14 That we henceforth be no more children, toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive:
15 But ſpeaking the truth in love, may grow up into him, in all things, which is the head, even Chriſt:
16 From whom the whole body, fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual work-

PARAPHRASE.

framing the conſtitution of his new government, by his own power, and according to ſuch a model, and ſuch rules as he thought beſt, making ſome apoſtles, others evangeliſts, and
12 others paſtors and teachers; Putting thus together, in a fit order and frame, the ſeveral members of his new collected people, that each, in its proper place and function, might contribute to the whole, and help to build up the body of
13 Chriſt: Till all cementing together, in one faith, and knowledge of the Son of God, to the full ſtate of a grown man, according to the meaſure of that ſtature, which is to make up
14 the fulneſs of Chriſt: That we ſhould be no longer children, toſſed to and fro, and carried about with every wind of doctrine, by men verſed in the ſleights of cheating, and their
15 cunning artifices, laid in train to deceive: But being ſteady in true and unfeigned love, ſhould grow up into a firm union, in
16 all things, with Chriſt, who is the head: From whom the whole body, fitly framed together, and compacted by that which every joint ſupplies, according to the proper force and function of each particular part, makes an increaſe of the whole

NOTE.

Pſalms, ver. 8, that he muſt die and be buried. Beſides the unbelieving jews, ſeveral of them, that were converted to the goſpel, or at leaſt profeſſed to be ſo, attacked the gentile converts, on another ſide, perſuading them, that they could not be admitted to be the people of God, into the kingdom of the Meſſiah, nor receive any advantage by him, unleſs they were circumciſed, and put themſelves wholly under the jewiſh conſtitution. He had ſaid a great deal, in the three firſt chapters, to free them from this perplexity, but yet takes occaſion here to offer them a new argument, by telling them, that Chriſt, the ſame Jeſus that died, and was laid in his grave, was exalted to the right hand of God, above all the heavens, in the higheſt ſtate of dignity and power, that he himſelf, being filled with the fulneſs of God, believers, who were all his members, might receive immediately from him, their head, a fulneſs of gifts and graces, upon no other terms, but barely as they were his members.

TEXT.

ing, in the meaſure of every part, maketh increaſe of the body, unto the edifying of itſelf in love.

PARAPHRASE.

whole body, building itſelf up in love, or a mutual concern of the parts [c].

NOTE.

16 [c] The ſum of all that St. Paul ſays, in this figurative diſcourſe, is, that chriſtians, all as members of one body, whereof Chriſt is the head, ſhould, each in his proper place, according to the gifts beſtowed upon him, labour with concern and good-will, for the good and increaſe of the whole, till it be grown up to that fulneſs, which is to complete it, in Chriſt Jeſus. This is, in ſhort, the ſenſe of the exhortation, contained in this ſection, which carries a ſtrong inſinuation with it, eſpecially if we take in the reſt of the admonitions, to the end of the epiſtle, that the Moſaical obſervances were no part of the buſineſs, or character, of a chriſtian; but were wholly to be neglected, and declined, by the ſubjects of Chriſt's kingdom.

SECT. VII.

CHAP. IV. 17—24.

CONTENTS.

IN this ſection, the apoſtle exhorts them wholly to forſake their former converſation, which they had paſſed their lives in, whilſt they were gentiles, and to take up that, which became them, and was proper to them, now they were chriſtians. Here we may ſee the heathen and chriſtian ſtate and converſation deſcribed, and ſet in oppoſition one to the other.

TEXT.

17 This I ſay, therefore, and teſtify in the Lord, that ye henceforth walk, not as other gentiles walk, in the vanity of their mind,

PARAPHRASE.

17 This I ſay, therefore, and teſtify to you, from the Lord, that ye henceforth walk not as the unconverted gentiles walk, in the

TEXT.

18 Having the underſtanding darkened, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart:
19 Who, being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs.
20 But ye have not ſo learned Chriſt;
21 If ſo be, that ye have heard him, and have been taught by him, as the truth is in Jeſus:

PARAPHRASE.

18 the vanity of their minds [a], Having their underſtandings darkened, being alienated [b] from that rule and courſe of life, which they own and obſerve, who are the profeſſed ſubjects and ſervants of the true God, through the ignorance that is in
19 them, becauſe of the blindneſs of their hearts; Who, being paſt feeling, have given themſelves over to laſciviouſneſs, to the committing of all uncleanneſs, even beyond the bounds
20 of natural deſires [c]. But you that have been inſtructed in the
21 religion of Chriſt, have learned other things; If you have been ſcholars of his ſchool, and have been taught the truth, as

NOTES.

17 [a] This "vanity of mind," if we look into Rom. i. 21, &c. we ſhall find to be the apoſtatiſing of the gentiles from the true God to idolatry; and, in conſequence of that, to all that profligate way of living, which followed thereupon, and is there deſcribed by St. Paul.

18 [b] This "alienation" was from owning ſubjection to the true God, and the obſervance of thoſe laws, which he had given, to thoſe of mankind, that continued and profeſſed to be his people; ſee chap. ii. 12.

19 [c] Πλεονεξία, "covetouſneſs," in the common acceptation of the word, is the letting looſe our deſires to that which, by the law of juſtice, we have no right to. But St. Paul, in ſome of his epiſtles, uſes it for intemperate and exorbitant deſires of carnal pleaſures, not confined within the bounds of nature. He that will compare with this verſe here chap. v. 3, Col. iii. 5, 1 Theſſ. iv. 6. 1 Cor. v. 10, 11, and well conſider the context, will find reaſon to take it here, in the ſenſe I have given of it, or elſe it will be very hard to underſtand theſe texts of ſcripture. In the ſame ſenſe the learned Dr. Hammond underſtands πλεονεξία, Rom. i. 29. which, though perhaps the greek idiom will ſcarce juſtify, yet the apoſtle's ſtyle will, who often uſes greek terms in the full latitude of the hebrew words, which they are uſually put for in tranſlating, though, in the greek uſe of them, they have nothing at all of that ſignification, particularly the Hebrew word בצע, which ſignifies covetouſneſs, the ſeptuagint tranſlate μιασμὸς, Ezek. xxxiii. 31. in which ſenſe the apoſtle uſes πλεονεξία here. In theſe, and the two preceding verſes, we have a deſcription of the ſtate of the gentiles without, and their wretched and ſinful ſtate, whilſt unconverted to the chriſtian faith, and ſtrangers from the kindom of God; to which may be added, what is ſaid of theſe ſinners of the gentiles, chap. ii. 11—13. Col. i. 21, 1 Theſſ. iv. 5, Col. iii. 5—7, Rom. i. 30, 31.

TEXT.

22 That ye put off, concerning the former converſation, the old man, which is corrupt, according to the deceitful luſts:
23 And be renewed in the ſpirit of your mind;
24 And that ye put on the new man, which, after God, is created in righteouſneſs and true holineſs.

PARAPHRASE.

22 as it is in the goſpel of Jeſus Chriſt: That you change your former converſation, abandoning thoſe deceitful luſts, where-
23 with you were intirely corrupted: And that, being renewed
24 in the ſpirit of the mind, You become new men[d], framed and faſhioned according to the will of God, in righteouſneſs and true holineſs.

NOTE.

24 [d] What the παλαιὸς ἄνθρωπος, "the old man," that is to be put off, is, and the καινὸς ἄνθρωπος, "the new man," that is to be put on, is, may be ſeen in the oppoſite characters of good and bad men, in the following part of this, and in ſeveral other of St. Paul's epiſtles.

SECT. VIII.

CHAP. IV. 25.—V. 2.

CONTENTS.

AFTER the general exhortation, in the cloſe of the foregoing ſection, to the epheſians, to renounce the old courſe of life they led, when they were heathens, and to become perfectly new men, conformed to the holy rules of the goſpel, St. Paul deſcends to particulars, and here, in this ſection, preſſes ſeveral particulars of thoſe great ſocial virtues, juſtice and charity, &c.

TEXT.

TEXT.

25 Wherefore, putting away lying, ſpeak every man truth with his neighbour: for we are members one of another.
26 Be ye angry and ſin not: let not the ſun go down upon your wrath:
27 Neither give place to the devil.
28 Let him that ſtole, ſteal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.
29 Let no corrupt communication proceed out of your mouth, but that which is good, to the uſe of edifying; that it may miniſter grace unto the hearers.
30 And grieve not the Holy Spirit of God; whereby ye are ſealed unto the day of redemption.
31 Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking, be put away from you, with all malice.
32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.
V. 1 Be ye therefore followers of God, as dear children;

PARAPHRASE.

25 Wherefore, putting away lying, let every man ſpeak truth to
26 his neighbour; for we are members one of another. If you meet with provocations, that move you to anger, take care that you indulge it not ſo far, as to make it ſinful: defer not its cure, till ſleep calm the mind, but endeavour to recover
27 yourſelf forthwith, and bring yourſelf into temper; Leſt you give an opportunity to the devil, to produce ſome miſchief,
28 by your diſorder. Let him that hath ſtole, ſteal no more, but rather let him labour in ſome honeſt calling, that he may have
29 even wherewithal to relieve others, that need it. Let not any filthy language, or a miſbecoming word, come out of your mouths, but let your diſcourſe be pertinent on the occaſion, and tending to edification, and ſuch as may have a be-
30 coming gracefulneſs in the ears of the hearers. And grieve not the Holy Spirit of God, whereby ye are ſealed [a] to the
31 day of redemption. Let all bitterneſs, and wrath, and anger, and clamour and evil-ſpeaking, be put away from you, with
32 all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God, for Chriſt's ſake, hath for-
V. 1 given you. Therefore, as becomes children, that are beloved and

NOTE.

30 a "Sealed," i. e. have God's mark ſet upon you, that you are his ſervants, a ſecurity to you, that you ſhould be admitted into his kingdom, as ſuch, at the day of redemption, i. e. at the reſurrection, when you ſhall be put in the actual poſſeſſion of a place in his kingdom, among thoſe who are his, whereof the Spirit is now an earneſt: See note chap. i. 14.

TEXT.

2 And walk in love; as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour.

PARAPHRASE.

and cherished by God, propose him as an example to your-
2 selves, to be imitated; And let love conduct and influence your whole conversation, as Christ also hath loved us, and hath given himself for us, an offering and an acceptable sacrifice [b] to God.

NOTE.

2 [b] "Of a sweet-smelling savour," was, in scripture-phrase, such a sacrifice as God accepted, and was pleased with; see Gen. viii. 21.

SECT. IX.

CHAP. V. 3—20.

CONTENTS.

THE next sort of sins he dehorts them from are those of intemperance, especially those of uncleanness, which were so familiar, and so unrestrained among the heathens.

TEXT.

3 But fornication, and all uncleanness, or covetousness, let it not once be named amongst you, as becometh saints:

PARAPHRASE.

3 But fornication and all uncleanness, or exorbitant desires in venereal matters [a], let it not be once named amongst you, as becometh

NOTE.

3 [a] The word in the greek is πλεονεξία, which properly signifies covetousness, or an intemperate, ungoverned love of riches: but the chaste style of the scripture makes use of it, to express the letting loose of the desires to irregular, venereal pleasures, beyond what was fit and right. This one can hardly avoid being convinced of, if one considers how it stands joined with these sorts of sins, in those many places, which Dr. Hammond mentions, in his note, on Rom. i. 29. and ch. iv. 19. of this epistle, and ver. 5. of this ch. v.

NOTE.

compared with this here, they are enough to satisfy one, what πλεονεξία, "covetousness," means here; but, if that should fail, these words, "let it "not be once named amongst you, as becometh saints," which are subjoined to covetousness, put it past doubt; for what indecency, or misbecomingness is it, among christians, to name covetousness? πλεονεξία therefore must signify the title of sins, that are not fit to be named amongst christians, so that πᾶσα ἀκαθαρσία ἢ πλεονεξία seem not here to be used definitively, for several sorts of sins, but as two names of the same thing, explaining one another; and so this verse will give us a true notion of the word πορνεία, in the New Testament, the want whereof, and taking it to mean fornication, in our english acceptation of that word, as standing for one distinct species of uncleanness, in the natural mixture of an unmarried couple, seems to me to have perplexed the meaning of several texts of scripture; whereas, taken in that large sense, in which ἀκαθαρσία and πλεονεξία seem here to expound it, the obscurity, which follows from the usual notion of fornication applied to it, will be removed. Some men have been forward to conclude from the apostle's letter to the convert gentiles of Antioch, Acts xv. 28, wherein they find fornication joined with two or three other actions, that simple fornication, as they call it, was not much distant, if at all, from an indifferent action, whereby, I think, they very much confounded the meaning of the text. The jews, that were converted to the gospel, could by no means admit, that those of the gentiles, who retained any of their ancient idolatry, though they professed faith in Christ, could by any means be received by them, into the communion of the gospel, as the people of God, under the Messiah; and so far they were in the right, to make sure of it, that they had fully renounced idolatry; the generality insisted on it, that they should be circumcised, and so, by submitting to the observances of the law, give the same proof, that proselytes were wont to do, that they were perfectly clear from all remains of idolatry. This the apostles thought more than was necessary; but eating of things sacrificed to idols, and blood, whether let out of the animal, or contained in it, being strangled; and fornication, in the large sense of the word, as it is put for all sorts of uncleanness; being the presumed marks of idolatry to the jews, they forbid the convert gentiles, thereby to avoid the offence of the jews, and prevent a separation between the professors of the gospel, upon this account. This, therefore, was not given to the convert gentiles, by the apostles of circumcision, as a standing rule of morality, required by the gospel; if that had been the design, it must have contained a great many other particulars; what laws of morality they were under, as subjects of Jesus Christ, they doubted not but St. Paul, their apostle, taught and inculcated to them: all that they instructed them in here, was necessary for them to do, so as to be admitted into one fellowship and communion with the converts of the jewish nation, who would certainly avoid them, if they found that they made no scruple of those things, but practised any of them. That fornication, or all sorts of uncleanness, were the consequence and concomitants of idolatry, we see, Rom. i. 29, and, it is known, were favoured by the heathen worship; and therefore the practice of those sins is every where set down, as the characteristical, heathen, mark of the idolatrous gentiles, from which abominations the jews, both by their law, profession, and general practice, were strangers; and this was one of those things, wherein chiefly God severed his people from the idolatrous nations, as may be seen, Lev. xviii. 20, &c. And hence I think that πλεονεξία, used for licentious intemperance in unlawful and unnatural lusts, is in the New Testament called idolatry, and πλεονέκτης, an idolater; see 1 Cor. v. 11, Col. iii. 5, Eph. v. 5, as being the sure and undoubted mark of an heathen idolater.

TEXT.

4 Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient: but rather giving of thanks.
5 For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God.
6 Let no man deceive you with vain words: for, becauſe of theſe things, cometh the wrath of God upon the children of diſobedience.
7 Be not ye, therefore, partakers with them.
8 For ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of light,

PARAPHRASE.

4 becometh ſaints: Neither filthineſs, nor fooliſh talking, nor
pleaſantry of diſcourſe of this kind, which are none of them
5 convenient, but rather giving of thanks. For this you are
thoroughly inſtructed in, and acquainted with, that no forni-
cator, nor unclean perſon, nor lewd, laſcivious libertine in
ſuch matters, who is in truth an idolater, ſhall have any part
6 in the kingdom of Chriſt, and of God. Let no man deceive
you with vain, empty talk [b]; theſe things in themſelves are
highly offenſive to God, and are that which he will bring
the heathen world (who will not come in, and ſubmit to the
7 law of Chriſt) to judgment for [c]. Be ye not, therefore, par-
8 takers with them. For ye were heretofore, in your gentile
ſtate, perfectly in the dark [d], but now, by believing in Chriſt,
and receiving the goſpel, light [e] and knowledge is given to
you,

NOTES.

6 [b] One would gueſs by this, that as there were jews who would perſuade them, that it was neceſſary for all chriſtians to be circumciſed, and obſerve the law of Moſes; ſo there were others, who retained ſo much of their ancient heatheniſm, as to endeavour to make them believe, that thoſe venereal abominations and uncleanneſſes, were no other, than what the gentiles eſteemed them, barely indifferent actions, not offenſive to God, or inconſiſtent with his worſhip, but only a part of the peculiar and poſitive ceremonial law of the jews, whereby they diſtinguiſhed themſelves from other people, and thought themſelves holier than the reſt of the world, as they did, by their diſtinction of food, into clean and unclean, theſe actions being, in themſelves, as indifferent as thoſe meats, which the apoſtle confutes in the following words.

[c] "Children of diſobedience," here, and chap. ii. 2, and Col. iii. 6, are plainly the gentiles, who refuſed to come in, and ſubmit themſelves to the goſpel, as will appear to any one, who will read theſe places and the contexts with attention.

8 [d] St Paul, to expreſs the great darkneſs the gentiles were in, calls them darkneſs itſelf.

[e] Which is thus expreſſed, Col. i. 12, 13, "Giving thanks to the Father, "who hath made us meet to be partakers of the inheritance of the ſaints in "light, who hath delivered us from the power of darkneſs, and tranſlated us "into the kingdom of his dear Son." The kingdom of Satan, over the gentile world, was a kingdom of darkneſs: ſee Eph. vi. 12. And ſo we ſee Jeſus is pronounced by Simeon, "a light to lighten the gentiles," ſee Luke ii. 32.

TEXT.

9 (For the fruit of the Spirit is in all goodneſs, and righteouſneſs, and truth)
10 Proving what is acceptable unto the Lord.
11 And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them.
12 For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.
13 But all things, that are reproved, are made manifeſt by the light: for whatſoever doth make manifeſt, is light.
14 Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

PARAPHRASE.

9 you, walk as thoſe who are in a ſtate of light (For the fruit of the Spirit is in all goodneſs, righteouſneſs, and truth [f])
10 Practiſing that which, upon examination, you find acceptable
11 to the Lord. And do not partake in the fruitleſs works of darkneſs [g]; do not go on in the practice of thoſe ſhameful actions, as if they were indifferent, but rather reprove them.
12 For the things, that the gentile idolaters [h] do in ſecret, are ſo filthy and abominable, that it is a ſhame ſo much as to
13 name them. This you now ſee, which is an evidence of your being enlightened; for all things, that are diſcovered to
14 be amiſs, are made manifeſt by the light [i]. Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light; for whatſoever ſhows them to be ſuch,

NOTES.

9 [f] This parentheſis ſerves to give us the literal ſenſe of all, that is here required by the apoſtle, in this allegorical diſcourſe of light.

11 [g] Theſe deeds of the unconverted heathen, who remained in the kingdom of darkneſs, are thus expreſſed by St. Paul, Rom. vi. 21, "What fruit "had you then, in thoſe things, whereof you are now aſhamed, for the end of "thoſe things is death?"

12 [h] That by "them," here, are meant the unconverted gentiles, is ſo viſible, that there needs nothing to be ſaid to juſtify the interpretation of the word.

13 [i] See John iii. 20. The apoſtle's argument here, to keep the epheſian converts from being miſled by thoſe, that would perſuade them, that the gentile impurities were indifferent actions, was to ſhow them, that they were now better enlightened; to which purpoſe, ver. 5, he tells them that they know, that no ſuch perſon hath any inheritance in the kingdom of Chriſt, or of God. This he tells them, ver. 8, &c. was light, which they had received from the goſpel, which, before their converſion, they knew nothing of, but were in perfect darkneſs and ignorance of it, but now they were better inſtructed, and ſaw the difference, which was a ſign of light; and, therefore, they ſhould follow that light, which they had received from Chriſt, who had raiſed them from among the gentiles, (who were ſo far dead, as to be wholly inſenſible of the evil courſe and ſtate they were in) and had given them light, and a proſpect into a future ſtate, and the way to attain everlaſting happineſs.

TEXT.

15 See, then, that ye walk circumſpectly; not as fools, but as wiſe;
16 Redeeming the time; becauſe the days are evil.
17 Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is.
18 And be not drunk with wine, wherein is exceſs; but be filled with the Spirit.
19 Speaking to yourſelves in pſalms, and hymns, and ſpiritual ſongs, ſinging and making melody in your heart to the Lord,
20 Giving thanks always for all things, unto God and the Father, in the name of our Lord Jeſus Chriſt.

PARAPHRASE.

15 ſuch, is light. Since, then, you are in the light, make uſe of your eyes to walk exactly in the right way, not as fools, rambling at adventures, but as wiſe, in a ſteady, right-choſen
16 courſe, Securing yourſelves[k] by your prudent carriage, from the inconveniencies of thoſe difficult times, which threaten
17 them with danger. Wherefore, be ye not unwiſe, but under-
18 ſtanding what the will of the Lord is. And be not drunken with wine, wherein there is exceſs[l]; ſeek not diverſion in the noiſy and intemperate jollity of drinking; but, when you are diſpoſed to a chearful entertainment of one another, let it be with the gifts of the Holy Spirit, that you are filled with,
19 Singing hymns, and pſalms, and ſpiritual ſongs among your-ſelves; this makes real and ſolid mirth in the heart, and is
20 melody well pleaſing to God himſelf; Giving thanks always, for all things, in the name of our Lord Jeſus Chriſt, to God and the Father.

NOTES.

16 [k] St. Paul here intimates, ver. 6, that the unconverted heathens, they lived among, would be forward to tempt them to their former, lewd, diſſolute lives; but to keep them from any approaches that way, that they have light now, by the goſpel, to know that ſuch actions are provoking to God, and will find the effects of his wrath in the judgments of the world to come. All thoſe pollutions, ſo familiar among the gentiles, he exhorts them carefully to avoid; but yet to take care, by their prudent carriage to the gentiles they lived amongſt, to give them no offence, that ſo they might eſcape the danger and trouble, that might otherwiſe ariſe to them, from the intemperance and violence of thoſe heathen idolaters, whoſe ſhameful lives the chriſtian practice could not but reprove. This ſeems to be the meaning of "redeeming the time" here, which Col. iv. 5, the other place where it occurs, ſeems ſo manifeſtly to confirm and give light to. If this be not the ſenſe of "redeeming the time" here, I muſt own myſelf ignorant of the preciſe meaning of the phraſe, in this place.

18 [l] St. Paul dehorts them from wine, in a too free uſe of it, becauſe therein is exceſs; the greek word is ἀσωτία, which may ſignify luxury or diſſolutenefs: i. e. that drinking is no friend to continency and chaſtity, but gives up the reins to luſt and uncleanneſs, the vice he had been warning them againſt: or ἀσωτία, may ſignify the intemperance, and diſorder, oppoſite to that ſober and prudent demeanour, adviſed in redeeming the time.

SECT.

SECT. X.

CHAP. V. 21.—VI. 9.

CONTENTS.

IN this ſection he gives rules concerning the duties ariſing from the ſeveral relations men ſtand in one to another, in ſociety; thoſe which he particularly inſiſts on, are theſe three, huſbands and wives, parents and children, maſters and ſervants.

TEXT.

21 Submitting yourſelves one to another, in the fear of God.
22 Wives, ſubmit yourſelves unto your own huſbands, as unto the Lord.
23 For the huſband is the head of the wife, even as Chriſt is the head of the church: and he is the Saviour of the body.
24 Therefore, as the church is ſubject unto Chriſt, ſo let the wives be to their own huſbands in every thing.
25 Huſbands, love your wives, even as Chriſt alſo loved the church, and gave himſelf for it:

PARAPHRASE.

21 Submit [a] yourſelves one to another, in the fear of God.
22 As for example, wives, ſubmit yourſelves to your own huſ-
bands, or, as being members of the church, you ſubmit your-
23 ſelves to the Lord. For the huſband is the head of the wife,
as Chriſt himſelf is the head of the church, and it is he, the
head, that preſerves that his body [b]; ſo ſtands it between man
24 and wife. Therefore, as the church is ſubject to Chriſt, ſo
25 let wives be to their huſbands, in every thing. And, you
huſbands, do you, on your ſide, love your wives, even as
Chriſt

NOTES.

21 [a] This, though in grammatical conſtruction it be joined to the foregoing diſcourſe, yet I think it ought to be looked on as introductory to what follows in this ſection, and to be a general rule given to the epheſians, to ſubmit to thoſe duties, which the ſeveral relations they ſtood in, to one another, required of them.

23 [b] It is from the head that the body receives its healthy and vigorous conſtitution of health and life; this St. Paul pronounces here of Chriſt, as head of the church, that by that parallel which he makes uſe of, to repreſent the relation between huſband and wife, he may both ſhow the wife the reaſonableneſs of her ſubjection to her huſband, and the duty incumbent on the huſband to cheriſh and preſerve his wife, as we ſee he purſues it, in the following verſes.

TEXT.

26 That he might ſanctify and cleanſe it, with the waſhing of water, by the word,
27 That he might preſent it to himſelf a glorious church, not having ſpot, or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh.
28 So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himſelf.
29 For no man ever yet hated his own fleſh; but nouriſheth and cheriſheth it, even as the Lord the church:
30 For we are members of his body, of his fleſh, and of his bones.
31 For this cauſe ſhall a man leave his father and mother, and ſhall be joined unto his wife, and they two ſhall be one fleſh.
32 This is a great myſtery: but I ſpeak concerning Chriſt and the church.

PARAPHRASE.

Chriſt alſo loved the church, and gave himſelf to death for it;
26 That he might ſanctify and fit it to himſelf, purifying it by the waſhing of baptiſm, joined with the preaching and re-
27 ception of the goſpel [c]; That ſo he himſelf [d] might preſent it to himſelf an honourable ſpouſe, without the leaſt ſpot of uncleanneſs, or miſbecoming feature, or any thing amiſs; but that it might be holy, and without all manner of blemiſh.
28 So ought men to love their wives, as their own bodies; he
29 that loveth his wife, loveth himſelf. For no man ever hated his own fleſh, but nouriſheth and cheriſheth it, even as the
30 Lord Chriſt doth the church: For we are members of his
31 body, of his fleſh, and of his bones. For this cauſe ſhall a man leave his father and his mother, and ſhall be joined unto
32 his wife, and they two ſhall be one fleſh [e]. Theſe words contain

NOTES.

26 [c] Ἐν ῥήματι, "by the word." The purifying of men is aſcribed ſo much, throughout the whole New Teſtament, to the word, i. e. the preaching of the goſpel, and baptiſm, that there needs little to be ſaid to prove it; ſee John xv. 3, and xviii. 17, 1 Pet. i. 22, Tit. iii. 5, Heb. x. 22, Col. ii. 12, 13, and as it is at large explained in the former part of the ſixth chapter to the romans.

27 [d] "He himſelf," ſo the alexandrine copy reads it αὐτὸς, and not αὐτὴν, more ſuitable to the apoſtle's meaning here, who, to recommend to huſbands love and tenderneſs to their wives, in imitation of Chriſt's affection to the church, ſhows, that whereas other brides take care to ſpruce themſelves, and ſet off their perſons, with all manner of neatneſs and cleanneſs, to recommend themſelves to their bridegrooms; Chriſt himſelf, at the expence of his own pain and blood, purified and prepared himſelf his ſpouſe, the church, that he might preſent it to himſelf, without ſpot, or wrinkle.

30 and 31 [e] Theſe two verſes may ſeem to ſtand here diſorderly, ſo as to diſturb the connexion, and make the inferences disjointed, and very looſe, and incon-

TEXT.

33 Nevertheleſs, let every one of you, in particular, ſo love his wife, even as himſelf; and the wife ſee that ſhe reverence her huſband.
VI. 1 Children, obey your parents in the Lord: for this is right.
2 Honour thy father and mother, (which is the firſt commandment with promiſe)
3 That it may be well with thee, and thou mayeſt live long on the earth.
4 And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

PARAPHRASE.

33 contain a very myſtical ſenſe in them [f], I mean in reference to Chriſt and the church. But laying that aſide, their literal ſenſe lays hold on you, and therefore do you huſbands, every one of you in particular, ſo love his wife, as his own ſelf,
VI. 1 and let the wife reverence her huſband. Children, obey your parents, performing it as required thereunto by our Lord Jeſus Chriſt; for this is right and conformable to that com-
2 mand, Honour thy father and mother, (which is the firſt com-
3 mand with promiſe) That it may be well with thee, and thou
4 mayeſt be long-lived upon the earth. And on the other ſide ye

NOTES.

inconſiſtent to any one, who more minds the order and grammatical conſtruction of St. Paul's words, written down, than the thoughts that poſſeſſed his mind, when he was writing. It is plain the apoſtle had here two things in view; the one was, to preſs men to love their wives, by the example of Chriſt's love to his church; and the force of that argument lay in this, that a man and his wife were one fleſh, as Chriſt and his church were one: but this latter, being a truth of the greater conſequence of the two, he was as intent on ſettling that upon their minds, though it were but an incident, as the other which was the argument he was upon; and therefore, having ſaid, ver. 29, that "every one nouriſheth and cheriſheth his own fleſh, as Chriſt doth the church," it was natural to ſubjoin the reaſon there, viz. becauſe "we are "members of his body, of his fleſh, and of his bones:" a propoſition he took as much care to have believed, as that it was the duty of huſbands to love their wives; which doctrine, of Chriſt and the church being one, when he had ſo ſtrongly aſſerted, in the words of Adam concerning Eve, Gen. ii. 23, which he, in his conciſe way of expreſſing himſelf, underſtands both of the wife and of the church, he goes on with the words in Gen. ii. 24, which makes their being one fleſh the reaſon why a man was more ſtrictly to be united to his wife, than to his parents, or any other relation.

32 [f] It is plain, by ver. 30, here, and the application therein of theſe words, Gen. ii. 23, to Chriſt and the church, that the apoſtles underſtood ſeveral paſſages in the Old Teſtament, in reference to Chriſt and the goſpel, which evangelical, or ſpiritual, ſenſe was not underſtood, until, by the aſſiſtance of the Spirit of God, the apoſtles ſo explained and revealed it. This is that, which St. Paul, as we ſee he does here, calls myſtery. He that has a mind to have a true notion of this matter, let him carefully read 1 Cor. ii. where St. Paul very particularly explains this matter.

TEXT.

5 Servants, be obedient to them that are your maſters, according to the fleſh, with fear and trembling, in ſingleneſs of your heart, as unto Chriſt:
6 Not with eye-ſervice, as men-pleaſers; but as the ſervants of Chriſt, doing the will of God from the heart;
7 With good-will doing ſervice, as to the Lord, and not to men:
8 Knowing that whatſoever good thing any man doth, the ſame ſhall he receive of the Lord, whether he be bond or free.
9 And ye maſters, do the ſame things unto them, forbearing threatning: knowing that your Maſter alſo is in heaven, neither is there reſpect of perſons with him.

PARAPHRASE.

ye fathers, do not, by the auſterity of your carriage, deſpiſe and diſcontent your children, but bring them up, under ſuch a method of diſcipline, and give them ſuch inſtruction, as is
5 ſuitable to the goſpel. Ye that are bondmen, be obedient to thoſe who are your maſters, according to the conſtitution of human affairs, with great reſpect and ſubjection, and with that ſincerity of heart which ſhould be uſed to Chriſt him-
6 ſelf: Not with ſervice only in thoſe outward actions, that come under their obſervation; aiming at no more but the pleaſing of men; but, as the ſervants of Chriſt, doing what
7 God requires of you, from your very hearts; In this with good-will paying your duty to the Lord, and not unto men:
8 Knowing that whatſoever good thing any one doth to another, he ſhall be conſidered and rewarded for it by God, whether he
9 be bond or free. And ye maſters, have the like regard and readineſs to do good to your bond-ſlaves, forbearing the roughneſs even of unneceſſary menaces, knowing that even you yourſelves have a Maſter in heaven above, who will call you, as well as them, to an impartial account for your carriage one to another, for he is no reſpecter of perſons.

SECT.

SECT. XI.

CHAP. VI. 10—20.

CONTENTS.

HE concludes this epiſtle, with a general exhortation to them, to ſtand firm againſt the temptations of the devil, in the exerciſe of chriſtian virtues and graces, which he propoſes to them, as ſo many pieces of chriſtian armour fit to arm them cap-a-pee, and preſerve them in the conflict.

TEXT.

10 Finally, my brethren, be ſtrong in the Lord, and in the power of his might.
11 Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil.
12 For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places.
13 Wherefore, take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand.
14 Stand therefore, having your loins girt about with truth, and having on the breaſt-plate of righteouſneſs;

PARAPHRASE.

10 Finally, my brethren, go on reſolutely in the profeſſion of the goſpel, in reliance upon that power, and in the exerciſe of that ſtrength, which is ready for your ſupport, in Jeſus Chriſt;
11 Putting on the whole armour of God, that ye may be able to
12 reſiſt all the attacks of the devil: For our conflict is not barely with men, but with principalities, and with powers [a], with the rulers of the darkneſs, that is in men, in the preſent conſtitution of the world, and the ſpiritual managers of the
13 oppoſition to the kingdom of God. Wherefore, take unto yourſelves the whole armour of God, that you may be able to make reſiſtance in the evil day, when you ſhall be attacked, and, having acquitted yourſelves in every thing as you ought,
14 to ſtand and keep your ground: Stand faſt, therefore, having your loins girt with truth; and having on the breaſt-plate of righteouſ-

NOTE.

12 a "Principalities and powers" are put here, it is viſible, for thoſe revolted angels, which ſtood in oppoſition to the kingdom of God.

TEXT.

15 And your feet ſhod with the preparation of the goſpel of peace;
16 Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.
17 And take the helmet of ſalvation, and the ſword of the ſpirit, which is the word of God:
18 Praying always with all prayer and ſupplication in the ſpirit, and watching thereunto, with all perſeverance, and ſupplication, for all ſaints;
19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel:
20 For which I am an ambaſſador in bonds: that therein I may ſpeak boldly, as I ought to ſpeak.

PARAPHRASE.

15 righteouſneſs; And your feet ſhod with a readineſs to walk in the way of the goſpel of peace, which you have well ſtudied
16 and conſidered. Above all taking the ſhield of faith, wherein you may receive, and ſo render ineffectual all the fiery darts
17 of the wicked one, i. e. the devil. Take alſo the hopes of ſalvation for an helmet; and the ſword of the ſpirit, which
18 is the word of God[b]: Praying, at all ſeaſons, with all prayer and ſupplication in the ſpirit, attending and watching hereunto, with all perſeverance, and ſupplication, for all the
19 ſaints; And for me, in particular, that I may, with freedom and plainneſs of ſpeech, preach the word, to the manifeſting and laying open that part of the goſpel, that concerns the calling of the gentiles, which has hitherto, as a myſtery, lain
20 concealed, and not been at all underſtood. But I, as an ambaſſador, am ſent to make known to the world, and am now in priſon, upon that very account: but let your prayers be, that, in the diſcharge of this my commiſſion, I may ſpeak plainly and boldly, as an ambaſſador from God ought to ſpeak.

NOTE.

17 b In this foregoing allegory, St. Paul providing armour for his chriſtian ſoldier, to arm him at all points, there is no need curiouſly to explain, wherein the peculiar correſpondence between thoſe virtues and thoſe pieces of armour conſiſted, it being plain enough, what the apoſtle means, and wherewith he would have believers be armed for their warfare.

SECT.

SECT. XII.

CHAP. VI. 21—24.

EPILOGUS.

TEXT.

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things.
22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.
23 Peace be to the brethren, and love, with faith, from God the Father, and the Lord Jesus Christ.
24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

PARAPHRASE.

21 Tychicus, a beloved brother, and faithful minister of the Lord, in the work of the gospel, shall acquaint you how matters stand with me, and how I do, and give you a parti-
22 cular account how all things stand here. I have sent him, on purpose, to you, that you might know the state of our affairs,
23 and that he might comfort your hearts. Peace be to the brethren, and love, with faith, from God the Father, and the
24 Lord Jesus Christ. Grace be with all those that love our Lord Jesus Christ with sincerity [a].

NOTE.

24 [a] Ἐν ἀφθαρσίᾳ, "in sincerity," so our translation; the greek word signifies, "in incorruption." St. Paul closes all his epistles, with this benediction, "grace be with you;" but this here is so peculiar a way of expressing himself, that it may give us some reason to inquire what thoughts suggested it. It has been remarked, more than once, that the main business of his epistle is that, which fills his mind, and guides his pen, in his whole discourse. In this to the ephesians he sets forth the gospel, as a dispensation so much, in every thing, superiour to the law; that it was to debase, corrupt, and destroy the gospel, to join circumcision and the observance of the law, as necessary to it. Having writ this epistle to this end, he here in the close, having the same thought still upon his mind, pronounces favour on all those that love the Lord Jesus Christ in incorruption, i. e. without the mixing, or joining any with him, in the work of our salvation, that may render the gospel useless and ineffectual. For thus he says, Gal. v. 2, "If ye be circumcised, Christ shall profit you "nothing." This I submit to the consideration of the judicious reader.

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BRITISH MUSEUM