A PARAPHRASE AND NOTES ON THE EPISTLES of St. *PAUL* TO THE

Galatians, I & II *Corinthians*, || *Romans*, and *Ephesians*.

UNITARIAN HOME MISSIONARY BOARD

To which is Prefix'd, An

ESSAY

FOR THE

Understanding of St. PAUL's EPISTLES, by Consulting St. PAUL Himself.

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A N

E S S A Y

For the UNDERSTANDING

St. *PAUL*'s Epiſtles, &c.

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 approv'd Examples of pious and learned Men juſtify it. This may be ſome Excuſe for me to the Publick, if ever theſe following Papers ſhould chance to come abroad: But to my ſelf, 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 dropp'd in the latter Part of each Epiſtle, appear'd 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 addreſs'd, 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 penn'd 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 gather'd out of the Epiſtles themſelves, it is not ſtrange that many Things in them lie conceal'd to us, which, no doubt, they who were concern'd in the Letter, underſtood at firſt ſight. Add to this, that in many Places, 'tis manifeſt, he anſwers Letters ſent, and Queſtions propos'd to him; which, if we had, would much better clear thoſe Paſſages that relate to them, than all the learned Notes of Criticks 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, are 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 more obſcures and perplexes the Meaning of theſe Writings, than what can be occaſion'd 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 it ſelf.

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 Stile and Temper. He was, as 'tis viſible, a Man of quick Thought, warm Temper, mighty well vers'd in the Writings of the Old Teſtament, and

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 Crowd 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 sometimes 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 Connection, and see how the scatter'd 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, readers 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 Epistle; 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 forborn 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

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 over-look'd, will make the Reader very much miſtake, and miſunderſtand his Meaning, and render the Senſe very perplex'd.

Theſe are intrinſick Difficulties ariſing from the Text it ſelf, whereof there might be a great many other named; as the Uncertainty, ſometimes, who are the Perſons he 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 examin'd, 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 aſſur'd 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 chopp'd and minc'd, 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 advanc'd 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 procur'd, to lay before them undiſturbedly, the Thread and Coherence of any Diſcourſe; by which alone they are truly improv'd, and led into the genuine Senſe of the Author. When the Eye is conſtantly diſturb'd with 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 accuſtom'd 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 confirm'd the Evil ariſing from

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, to end ſometimes in the middle of a Diſcourſe, and ſometimes in the middle of a Sentence. It cannot therefore but be wondred at, 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 diſarm'd of their great Magazine of Artillery wherewith they defend themſelves, and fall upon others. If the Holy Scripture were but laid before the Eyes of Chriſtians in its due Connection 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 independent Aphoriſms. But if the Quotation in the Verſe produc'd, were conſider'd as a Part of a continued, coherent Diſcourſe, and ſo its

Senſe

Senſe were limited by the Tenor of the Context, moſt of theſe forward and warm Diſputants would be quite ſtripp'd of thoſe, which they doubt not now to call Spiritual Weapons; and they would have often nothing to ſay that would not ſhew their Weakneſs, and manifeſtly fly in their Faces. I crave leave to ſet down a Saying of the Learned and Judicious Mr. *Selden*: "In interpreting the Scripture, "ſays he, many do as if a Man ſhould ſee one have ten Pounds, "which he reckon'd by 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. meaning four "was but four Unites, and five five Unites, *&c.* and that he had in "all but ten Pounds: The other that ſees 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 ſix Pounds in "another 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 ſerve our Turn; whereas if we take it all to-"gether, and conſider what went before, and what followed after, "we ſhould find it meant no ſuch Thing." I have heard ſober Chriſtians very much admire why ordinary, illiterate People, who were Profeſſors, that ſhew'd a Concern for Religion, ſeem'd much more converſant in St. *Paul*'s Epiſtles, than in the plainer, and, as it ſeem'd to them, much more intelligible Parts of the New Teſtament: They confeſſed, that tho' they read St. *Paul*'s Epiſtles with their beſt Attention, yet they generally found them too hard to be maſter'd; and they labour'd in vain ſo far to reach the Apoſtle's Meaning all along in the Train of what he ſaid, as to read them with that Satisfaction that ariſes from a Feeling that we underſtand and fully comprehend the Force and Reaſoning of an Author; and therefore they could not imagine what thoſe ſaw in them, whoſe Eyes they thought not much better than their own. But the Caſe was plain: Theſe ſober, inquiſitive Readers, had a mind to ſee nothing in St. *Paul*'s Epiſtles but juſt what he meant; whereas thoſe others of a quicker and gayer 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 determin'd 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 eſtabliſh'd

Ortho-

Orthodoxy do not ſo well find their Satisfaction. And perhaps, if it were well examin'd, 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 of 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 its 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 before-hand 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 farther 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. The firſt of theſe take Pains only to confirm themſelves in the Opinions and Tenets they have already; which, whether it be the way to get the true Meaning of what St. *Paul* deliver'd, is eaſy to determine. The others, with much more Fairneſs to themſelves, though with reaping little more Advantage (unleſs they have ſomething elſe to guide them into the Apoſtle's Meaning than the Comments themſelves) ſeek Help on all Hands, and refuſe not to be taught by any one, who offers to enlighten them in any of the dark Paſſages. But here, though they avoid the Miſchief which the others fall into, of being confin'd in their Senſe, and ſeeing nothing but that in St. *Paul's* Writings, be it right or wrong; yet they run into as great on the other ſide, and inſtead of being confirm'd in the Meaning, that they thought they ſaw in the Text, are diſtracted with an hundred, ſuggeſted by thoſe they adviſed with; and ſo, inſtead of that one Senſe of the Scripture which they carried with them to their Commentators, return from them with none at all.

This,

This, indeed, ſeems to make the Caſe deſperate; for if the Comments and Expoſitions of pious and learned Men cannot be depended on, whither ſhall we go for Help? To which I anſwer, I would not be miſtaken, as if I thought the Labours of the Learned in this Caſe wholly loſt, and fruitleſs. There is great Uſe and Benefit to be made of them, when we have once got a Rule to know which of their Expoſitions, in the great Variety there is of them, explains the Words and Phraſes according to the Apoſtle's Meaning. 'Till then, 'tis evident, from what is above ſaid, they ſerve for the moſt part to no other Uſe, but either to make us find our own Senſe, and not his, in St. *Paul*'s Words; or elſe to find in them no ſettled Senſe at all.

Here it will be aſk'd, how ſhall we come by this Rule you mention? Where is that Touchſtone to be had, that will ſhew us whether the Meaning we our ſelves put, or take as put by others upon St. *Paul*'s Words in his Epiſtles, be truly his Meaning or no? I will not ſay the Way which I propoſe, and have in the following Paraphraſe follow'd, 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 my ſelf, 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 my ſelf 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 proceeded 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 wiſh'd to the End propos'd, 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 Stile as foreign, and Expreſſions as dubious as his ſeem to be; if I ſhould divide it into 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 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 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, till by a frequent Peruſal of it, you are forced to ſee there are diſtinct, independent Matters in it, which will forwardly enough ſhew themſelves.

It

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 wondred 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 carried a Thread of Argument and Conſiſtency all through them.

But this muttering of lazy, or ill diſpoſed Readers, hindred me not from perſiſting in the Courſe I had began: I continued to read the ſame Epiſtle over and over, and over again, till 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 remembred 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 ſhatter'd Parts, uncapable 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, of Pertinency in Diſcourſe, could not draw it out into Uſe with the greateſt Advantages of Force and Coherence. That he knew how to proſecute his 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 Obſcu-

rity,

rity, 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 appear'd to me this plain Reaſon: The Particularities of the Hiſtory in which theſe Speeches are inſerted, ſhew St. *Paul*'s End in ſpeaking; which being ſeen, caſts a Light on the whole, and ſhews the Pertinency 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 no where 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 gather'd 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 rely'd 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 ſhew 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 ſhew 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 that 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 ſtudy'd Tranſitions. He has no Ornaments borrow'd from the *Greek* Eloquence; no Notions of their Philoſophy mix'd with his Doctrine, to ſet it off. *The inticing Words of Man's Wiſdom*, whereby he means all 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 the Politeneſs of Language, Delicacy of Stile, Fineneſs of Expreſſion, laboured Periods, artificial Tranſitions, and a very methodical Ranging of the Parts, with ſuch other Imbelliſhments as make a

Diſcourſe

Discourse enter the Mind smoothly, and strike the Fancy at first Hearing, have little or no Place in his Stile; yet Coherence of Discourse, and 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 he 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 thro' those seemingly dark Places, and imagined Intricacies, in which Christians have wander'd 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 wrapp'd up into the Third Heaven, as if from a Man so warm'd and illuminated as he had been, nothing could be expected but Flashes of Light, and Raptures of Zeal, hinder'd others to look for a Train of Reasoning, proceeding on regular and cogent Argumentation, from a Man rais'd above the ordinary Pitch of Humanity to an higher and brighter way of Illumination; or else, whether others were loth to beat their Heads above the Tenor and Coherence in St. *Paul*'s Discourses, which if found out, possibly might set him at a manifest and irreconcileable Difference with their Systems; 'tis 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 stor'd with 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 employ'd about it, when we have any where found out the Point he drives at: Wherever we have got a View of his Design, and 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

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 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 flow'd like a Torrent: But, 'tis plain, 'twas a Matter he was perfectly Maſter of; he fully poſſeſs'd the entire Revelation he had receiv'd 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 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, tho' 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,

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 order'd it, that St. *Paul* has writ a great Number of Epistles, which, tho' upon different Occasions, and to several Purposes, yet are 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 enlage 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 our selves, 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

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PARAPHRASE.

29. are the Children of Promise. But as then *Ishmael*, who was born in the ordinary Course of Nature [a], persecuted *Isaac*, who was born by an extraordinary Power from Heaven, working miraculously; so is it now. But what saith the
30. Scripture [b]? *Cast out the Bond-Woman and her Son; for the Son of the Bond-Woman shall not share the Inheritance with the Son of the Free-Woman.*
31. So then, Brethren, we, who believe in Christ, are not the Children of the Bond-Woman, but of the Free [c]. Stand fast therefore in the Liberty
Ver. 1. wherewith Christ hath made you free, and do not put on again a Yoke of Bondage, by putting your selves under the Law.

TEXT.

But as then he that was 29
born after the flesh, persecuted him that was born after the Spirit, even so it is now.

Nevertheless, what saith 30
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.

So then, brethren, we 31
are not children of the bond-woman, but of the free.

Stand fast therefore in 1
the liberty wherewith Christ hath made us free, and be not intangled again with the yoke of bondage.

NOTES.

29 [a] 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 [b] *Scripture*, (viz.) *Gen.* XX. 10.

31 [c] The Apostle, by this allegorical History, shews 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. X.

CHAP. V. 2——13.

CONTENTS.

IT is evident, from *Ver.* 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

Notice of this Calumny, *Ch.* 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 which had been raiſed of him, that he preach'd Circumciſion, and directly confutes it. Chap. V.

1. By poſitively denouncing to them himſelf, very ſolemnly, that they who ſuffer'd 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, *v.* 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, *v.* 7, 8.

4. By inſinuating to them, that they ſhould agree to paſs Judgment on him that troubled them with this Doctrine, *v.* 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, *v.* 11.

6. By wiſhing thoſe cut off that trouble them with this Doctrine, *v.* 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 ſeem'd 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.

PARAPHRASE.

2. TAKE Notice that I *Paul*[d], who am falsly reported to preach up Circumcision in other Places, say unto you, that if you are circumcised, Christ shall be of no Advantage to you.
3. For I repeat here again what I have always preach'd, 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 without it[e], that he is under an Obligation to the whole Law, and bound to observe and
4. perform every Tittle of it. Christ is of no Use to you, who seek Justification by the Law: Whosoever do so, be ye what you will, ye are fallen
5. from the Covenant of Grace. But I[f], and those who with me are true Christians, we who follow the Truth of the Gospel[g], and the Doctrine of the Spirit of God, have no other Hope of Justi-
6. fication but by Faith in Christ. For in the State of the Gospel under Jesus the Messiah, 'tis neither Circumcision nor Uncircumcision, that is of any Moment; all that is available, is Faith
7. alone, working by Love[h]. When you first entered into the Profession of the Gospel, you were in a good Way, and went on well: who has

TEXT.

Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 2

For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 3

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. 4

For we, through the Spirit, wait for the hope of righteousness by faith. 5

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. 6

Ye did run well, who did hinder you, that 7

NOTES.

2 [d] Ἴδε, ἐγὼ Παῦλος. *Behold, I Paul*, I the same *Paul*, who am reported to preach Circumcision, μαρτύρομαι δὲ πάλιν πᾶσι 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, *v.* 11. to be cast upon him, (*viz.*) his preaching Circumcision, and is a very significant Vindication of himself.

[e] *Christ is profit.* This was the Ground upon which the *Jews* and *Judaizing* Christians urged Circumcision. See *Acts* XV. 1

[f] *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.

[g] *Spirit.* The Law and the Gospel opposed under the Titles of *Flesh* and *Spirit*, we may see, *Ch.* 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 [h] *Which worketh by Love.* This is added, to express the Animosities which were amongst them, probably raised by this Question about Circumcision. See *v.* 15——19.

put

TEXT.

ye ſhould not obey the truth?
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

PARAPHRASE.

put a Stop to you, and hindered you, that you keep no longer to the Truth of the Chriſtian Doctrine? This Perſuaſion, that it is neceſſary 8.
for you to be circumciſed, cometh not from him [i], by whoſe preaching you were called to the Profeſſion of the Goſpel. Remember that a 9.
little Leaven leaveneth the whole Lump; the Influence of one Man [k] entertain'd among you, may miſlead you all. I have Confidence in 10.
you, that, by the Help of the Lord, you will be all of this ſame Mind [l] with me; and conſequently he that troubles you ſhall fall under the Cenſure he deſerves for it [m], whoever he be. But as 11.
for me, Brethren, if I at laſt am become a Preacher of Circumciſion, why am I yet perſecuted [n]? If it be ſo that the *Gentile* Converts are to be circumciſed, and ſo ſubjected to the Law, the great

NOTES.

8 [i] This Expreſſion, of *him that called* or *calleth you*, he uſed before, *Ch.* 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 Stile, conſidering πειθεσθαι, 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 *v.* 13. *You were going on well in the Liberty of the Goſpel, who ſtopp'd 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 [k] By this and the next *Verſe*, it looks as if all this Diſorder aroſe from one Man.

10 [l] *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 himſelf, *Ch.* IV. 20. he knew not, at that Diſtance, what Temper they were in.

[m] Κρῖμα, *Judgment*, ſeems here to mean Expulſion by a Church-cenſure: See *v.* 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 [n] *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 *Ch.* III. 4. and VI. 12.

PARAPHRASE. TEXT.

Offence of the Gospel [c], in relying solely on a cru-
12. cified Saviour for Salvation, is removed. But I
am of another Mind, and wish that they may be
cut off who trouble you about this Matter, and
13. they shall be cut off. For, Brethren, ye have
been call'd by me unto Liberty.

offence of the cross ceased.
I would they were e- 12
ven cut off which trouble
you.
For, brethren, ye have 13
been called unto liberty.

NOTES.

[c] Offence of the Cross. See *Ch.* 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, shewing the Difference and Contrariety between that and a carnal Life, or a Life after the Flesh.

PARAPHRASE. TEXT.

Though the Gospel to which ye are called, be a
State of Liberty from the Bondage of the Law, yet
pray take great Care you do not mistake that Li-
berty, nor think it affords you an Opportunity, in
the Abuse of it, to satisfy the Lust of the Flesh, but
14. serve [p] one another in Love. For the whole Law

Only use not liberty for
an occasion to the flesh,
but by love serve one
another.
For all the law is ful- 14
filled in one word, even

NOTES.

13 [p] Δουλευετε, *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 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.

concerning

TEXT. PARAPHRASE.

in this; Thou shalt love thy neighbour as thy self.
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.
18 But if ye be led by the

concerning our Duty to others, is fulfill'd in observing this one Precept [q], *Thou shalt love thy Neighbour as thy self.* But if you bite and tear one another, take heed that you be not destroy'd and consumed by one another. This I say to you, conduct your selves by the Light that is in your Minds [r], and do not give your selves up to the Lusts of the Flesh, to obey them in what they put you upon. 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 Things that you purpose to your selves [s]. But if you give your selves up to the Con- 15. 16. 17. 18.

NOTES.

14 [q] *Lev.* XIX. 18.

16 [r] 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 [s] *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 turn'd 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 strait 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 hearken'd 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 Principal which dictates what is right, and inclines to good. But because, by prevailing Custom and contrary Habits, this Principle was very much weakned, 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 also called *renewing 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.

duct

PARAPHRASE.

duct of the Gospel [t] by Faith in Christ, ye are not
19. under the Law [u]. Now the Works of the Flesh
as is manifest are these, Adultery, Fornication,
20. Uncleanness, Lasciviousness, Idolatry, Witch-
craft [w], Enmities, Quarrels, Emulations, Animo-
21. sities, Strife, Seditions, Sects, Envyings, Murders,
Drunkenness, Revellings [x], and such like; con-
cerning which I forewarn you now, as heretofore
I have done, that they who do such Things shall
22. 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,
23. Beneficence, Faithfulness, Meekness, Temperance:
24. Against these and the like there is no Law. Now
they who belong [y] to Christ, and are his Mem-

TEXT.

Spirit, ye are not under the law.

Now the works of the 19
flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness.

Idolatry, witchcraft, ha- 20
tred, variance, emulations, wrath, strife, seditions, heresies.

Envyings, murders, 21
drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

But the fruit of the 22
Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

NOTES.

18 [t] 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.

[u] 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 that 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, tho' 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 farther 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 received Christ by Faith, with him receive his Spirit, and its Assistance against the Flesh, see *Rom.* VIII. 9——11. Accordingly, for the attaining of Salvation, St. *Paul* joins together Belief of the Truth and Sanctification of the Spirit, 1 *Thess.* II. 13. And so *Spirit* here may be taken for the *Spirit of the Mind*, but renewed and strengthned by the Spirit of God; see *Eph.* III. 16 and IV. 23.

20 [w] Φαρμακεια signifies *Witchcraft*, or *Poisoning*.

21 [x] Κῶμοι, *Revellings*, were, amongst the *Greeks*, disorderly spending of the Night in Feasting, with a licentious indulging to Wine, good Chear, Musick, Dancing, &c.

24 [y] 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*.

bers,

TEXT. PARAPHRASE.

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.

bers, have [z] crucified the Flesh, with the Affections and Lusts 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 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 [a]. 25. 26.

NOTES.

[z] *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. 2. Col. III. 8, 9. It is also called, *Mortifying the Members which are on the Earth*, Col. III. 5. *Mortifying the Deeds of the Body*, Rom. VIII. 13.

26 [a] 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.* 15. 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. PARAPHRASE.

1 BRethren, if a man be overtaken in a fault, ye which are spi-

BRethren, if a Man by Frailty or Surprize, fall into a Fault, do you who are eminent in the Church for Knowledge, Practice, and Gifts [b], 1.

NOTES.

1 [b] Πνευματικοὶ, *Spiritual*, in 1 *Cor.* III. 1. and XII. 1. taken together, has this Sense.

raise

PARAPHRASE.

raiſe him up again, and ſet him right, with Gentleneſs and Meekneſs, conſidering that you your ſelves are not out of the reach of Temptations.
2. Bear with one anothers Infirmities, and help to ſupport each other under your Burdens [c], and ſo
3. fulfil the Law of Chriſt [d]. For if any one be conceited of himſelf, as if he were ſomething, a Man of Weight, fit to preſcribe to others, when in-
4. deed he is not, he deceiveth 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 of glorying [e] in himſelf, and not in ano-
5. ther. For every one ſhall be accountable only for his own Actions.

TEXT.

ritual, reſtore ſuch an one in the ſpirit of meekneſs; conſidering thy ſelf, leſt thou alſo be tempted.
2 Bear ye one anothers 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.
5 For every man ſhall bear his own burden.

NOTES.

2 [c] See a parallel Exhortation, 1 *Theſſ.* V. 14, which will give light to this; as alſo *Rom.* XV. 1.

[d] 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 ſhews them how to do it, (*viz.*) by helping to bear one anothers 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.

4 [e] Καύχημα, I think ſhould have been tranſlated here *Glorying*, as Καυχήσωμαι 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, becauſe of their ſpiritual Gifts, that they have "Power to preſcribe in ſuch Matters, I tell them, that they have not, but do deceive them-"ſelves. 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 circumciſed: 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 render'd, *Rom.* IV. 2.

SECT.

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.

Let him that is taught the Doctrine of the Goſpel, freely communicate the good things of this World to him that teaches him: Be not deceived, God will not be mocked: For as a Man ſowe-
eth[f], 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, Conveniencies or Pleaſures, ſhall at the Harveſt find the Fruit and Product of ſuch Huſbandry to be Corruption and periſhing[g]. But he that lays out his worldly Subſtance according to the Rules dictated by the Spirit of God 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 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 [f] *Soweth*; a Metaphor uſed by St. *Paul* for Mens laying out their worldly Goods. See 2 *Cor.* IX. 6, *&c.*
8 [g] *Rom.* VIII. 13. and II. 12.

GALATIANS.

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 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.

PARAPHRASE.

11. You ſee how long a Letter I have writ to you
12. with my own Hand [h]. They who are willing to carry ſo fairly in the ritual part of the Law, and to make Oſtentation of their Compliance therein, conſtrain you to be circumciſed, only to avoid Perſecution, for owning their Dependance for Salvation ſolely on a crucified Meſſiah [i], and not on the
13. Obſervances of the Law. 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
14. good Opinion of the *Jews* [k]. But as for me, whatever may be ſaid of me [l], God forbid that I ſhould glory in any thing, but in having Jeſus Chriſt, who

TEXT.

Ye ſee how large a let- 11
ter I have written unto you with mine own hand.

As many as deſire to 12
make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt.

For neither they them- 13
ſelves who are circumciſed keep the law; but deſire to have you circumciſed that they may glory in your fleſh.

But God forbid that I 14

NOTES.

11 [h] 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 [i] *In the Fleſh*, i. e. in the ritual Obſervances of the Law, which, *Heb.* IX. 10. are called, διαικαιώματα σαρκος.

13 [k] See *Chap.* V. 11.

14 [l] See *Chap.* V. 11.

was

TEXT.

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.
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.

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 if it were not. For as to the obtaining a 15. Share in the Kingdom of Jesus Christ, and the Privileges and Advantages of it, neither Circumcision nor Uncircumcision, such outward Differences in the Flesh, avail any thing, but the New Creation, wherein, by a thorough Change, a Man is disposed to Righteousness and true Holiness in good Works [m]. And on all those who walk by 16. 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 truly the People of God [n]. From henceforth let no Man give me 17. Trouble by Questions, or Doubt, whether I preach Circumcision or no. 'Tis 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. Brethren, *the Favour of our Lord Jesus Christ be with your Spirit*, 18. Amen.

NOTES.

15 [m] See *Eph.* II. 10. and IV. 24.

16 [n] 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 this 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 join'd with them by the Copulative Καὶ, *And*; no very unusual way of speaking.

A

PARAPHRASE *and* NOTES

ON THE

First EPISTLE of St. *PAUL*

TO THE

CORINTHIANS.

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 turn'd 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 it self, *Acts* XVIII. 10. gives sufficient evidence of a numerous Church gathered there.

Corinth it self 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

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 gain'd 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 ſhewing 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 is the whole Subject from *Ch.* I. 10. to the end of *Ch.* 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.

SEC-

I CORINTHIANS.

SECTION I.

CHAP. I. Ver. 1------9.

INTRODUCTION.

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; to the
2. Church of God which is at *Corinth*; to them that are separated from the rest of the World by Faith in *Christ Jesus* [c], called to be Saints, with all that are every where called by the Name of
3. *Jesus Christ* [d], their Lord [e], and ours; Favour
4. and Peace be unto you from God our Father, and from the Lord *Jesus Christ*. I thank God
5. always on your behalf, for the Favour of God which is bestowed on you through *Jesus Christ*; so that by him you are inriched with all Knowledge and Utterance, and all extraordinary

TEXT.

PAUL, called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother. 1

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. 2

Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. 3

I thank my God always on your behalf, for the grace of God, which is given you by Jesus Christ; 4

That in every thing ye are enriched by him in all utterance, and in all knowledge: 5

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.

[d] Ἐπικαλουμένοις τὸ ὄνομα Χριστῷ, *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, see *Chap.* VIII. 6.

Gifts;

TEXT. INTRODUCTION.

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 shall also 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.

Gifts; as at first by those miraculous Gifts the 6.
Gospel of *Christ* was confirmed among you: So 7.
that in no spiritual Gift are you short or defi-
cient [f], waiting for the coming of our Lord *Je-* 8.
sus Christ, who also shall confirm you unto the
end, that in the Day of the Lord *Jesus Christ*
there may be no Charge against you. For God,
who has called you unto the Fellowship of his 9.
Son *Jesus Christ* our Lord, may be relied on for
what is to be done on his Side.

NOTES.

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

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 his 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.

PARAPHRASE.	*TEXT.*
10. Now I beſeech you, Brethren, by the Name [g] of our Lord *Jeſus Chriſt*, that ye hold the ſame Doctrine, and that there be no Diviſions amongſt you; but that ye be framed together into one intire Body, with one Mind, and	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. 10
11. one Affection. For I underſtand, my Brethren [h], by ſome of the Houſe of *Chloe*, that there are Quarrels and Diſſenſions amongſt you:	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. 11

NOTES.

10 [g] 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 diſtinguiſh'd themſelves by, he beſeeches them by the *Name* of Chriſt, a Form that I do not remember he elſewhere uſes.

11 [h] *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.

So

TEXT.

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

PARAPHRASE.

So that ye are all fallen into Parties, ranking your ſelves under different Leaders, or Maſters; one ſaying, I am of *Paul*, another, I of *Apollos*, I of *Cephas*, I of *Chriſt*. Is *Chriſt*, who is our only Head and Maſter, divided? Was *Paul* crucified for you? Or were you baptized into [i] the Name of *Paul*? I thank God that I baptized none of you, but *Criſpus* and *Gaius*; leſt any one ſhould ſay I had baptized into my own Name. I baptized alſo the Houſhold of *Stephanas*: Farther, I know not whether I baptized any other. 12. 13. 14. 15. 16.

NOTES.

13 [i] 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 was baptized, 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. 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.

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 be laid on the Learning and
18. 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; though to us, who are saved, it be the Power of God, conformable to what
19. is prophesied by *Isaiah*: I will destroy the Wisdom of the Wise, and I will bring to nothing
20. the Understanding of the Prudent. Where is the Philosopher skill'd in the Wisdom of the *Greeks*? Where the Scribe [k] studied in the Learning of the *Jews*? Where the Professor of human Arts and Sciences? Hath not God render'd all the Learning and Wisdom of this World foolish and useless, for the Discovery
21. of the Truths of the Gospel? For since the World, by their natural Parts and Improvements in what with them passed for Wisdom, acknowledg'd 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

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?

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.

NOTES.

20 [k] *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 thereupon; otherwise it is not probable that Saint *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.

receive

TEXT.

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;
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;

PARAPHRASE.

receive and believe it. Since [1] both the *Jews* 22.
demand extraordinary Signs and Miracles, and
the *Greeks* seek Wisdom; but I have nothing 23.
else to preach to them but Christ crucified, a
Doctrine offensive to the Hopes and Expecta-
tions of the *Jews*, and foolish to the acute Men
of Learning, the *Greeks*; but yet it is to these, 24.
both *Jews* and *Greeks* (when they are con-
verted) *Christ*, the Power of God, and *Christ*,
the Wisdom of God: Because that which seems 25.
Foolishness in those who came from God, sur-
passes the Wisdom of Man; and that which
seems Weakness in those sent by God, surpasses
the Power of Men. For, reflect upon your 26.
selves, 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 you, that are called. But God hath 27.
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

NOTES.

22 [1] Ἐπειδὴ καὶ, *since both*. The 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.

Ἐπειδὴ 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 Foo-"lishness 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 "*Wisdom* of God."

PARAPHRASE.

28. the Mighty: The mean Men of the World, and contemptible, has God chosen, and those that are of no account, are nothing [m], to displace those
29. that are: That so there might be no room or pretence for any one to glory in his Presence.
30. Natural human Abilities, Parts or Wisdom, could never never have reach'd this way to Happiness: 'Tis to his Wisdom alone that ye owe the Contrivance of it: To his revealing of it that ye owe the Knowledge of it; and 'tis 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 Va-
31. lue, amongst us *Christians*: That as it is written, He that glorieth, should glory only in the Lord.

TEXT.

And base things of the 28
world, and things which
are despised, hath God
chosen; yea, and things
which are not, to bring to
nought things that are:
That no flesh should 29
glory in his presence.
But of him are ye in 30
Christ Jesus, who of God
is made unto us wisdom,
and righteousness, and
sanctification, and re-
demption:
That, according as it is 31
written, He that glorieth,
let him glory in the Lord

NOTES.

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.

28 [m] 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 asham'd* the learned Philosophers and great Men of the Nations: But by the μὴ ὄντα, the 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 till 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 shewing 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 *Chap.* II. *ver.* 6. there one may see, who are the καταργούμενοι, *the abolished*, whom God says here, καταργήσῃ, he will *abolish*.

SECT.

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.

2 For I determined not to

PARAPHRASE.

AND I, Brethren, when I came and preach'd 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 God, revealed and attested [n] by him. For I resolved to own 1. 2.

NOTES.

1 [n] Τὸ μαρτύριον τοῦ Θεοῦ, *The Testimony of God*, i. e. what God hath revealed and testifies 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 appear'd 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. Tho' 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 tho' 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.

or

PARAPHRASE.

or ſhow no other Knowledge among you, but the Knowledge [o] or Doctrine of *Jeſus Chriſt*, and
3. of him crucified. All my Carriage among you had nothing in it but the appearance of Weakneſs, and Humility, and fear of offending you [p].
4. Neither did I in my Diſcourſes, or Preaching, make uſe of any human Art of Perſuaſion to inveagle you. But the Doctrine of the Goſpel which I propoſed, I confirmed, and inforced by what the Spirit [q] had revealed and demonſtrated of it in the Old Teſtament, and by the Power of
5. God accompanying it with miraculous Operations; that your Faith might have its Foundation not in the Wiſdom and Endowments of Men, but in the Power of God [r].

TEXT.

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

NOTES.

2 [o] 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 ſhew or uſe of either when he planted the Goſpel amongſt them: Intimating thereby, that thoſe were not Things for which their Teachers were to be valued or followed.

3 [p] 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 the Words at length, 2 Cor. XI. 20.

4 [q] There were two Sorts of Arguments wherewith the Apoſtle confirmed the Goſpel; The one was the Revelations made concerning our Saviour by Types and Figures, and Prophecies of him under the Law: The other, Miracles and 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 [r] 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 ſhew 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 among them that are perfect: yet not the wiſdom of this world; nor of

PARAPHRASE.

Howbeit that which we preach is Wiſdom, and known to be ſo among thoſe who are thoroughly inſtructed in *Chriſtian* Religion, and take it upon its true Principles[s]: but not the Wiſdom of this World[t], nor of 6.

NOTES.

6 [s] *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*, Chap. 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.

[t] *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.

the

PARAPHRASE. TEXT.

the Princes [u] or Great Men of this World [v], who will quickly be brought
7. to nought [x]. But we ſpeak the Wiſdom

the princes of this world, that come to nought.
But we ſpeak the wiſ- 7

NOTES.

[u] Tho' by ἀρχοντες τε αἰῶνος τούτου, 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, 'tis 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. 'Tis 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 entred 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 hath reconciled him to himſelf, not imputing his former Treſpaſſes to him.

[v] Ἀιὼν οὗτος, 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 contra diſtinguiſhed to the Evangelical State or Conſtitution, which is commonly called Ἀιὼν μέλλων ἐρχόμενος, *The World to come*.

[x] 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 contra-diſtinguiſhed to the Doctrine of the Goſpel, then the Words are added, to ſhew 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 it ſelf, were upon the point of being aboliſhed and ſwept away, for having rejected and crucified the Lord of Glory.

of

TEXT. PARAPHRASE.

dom of God in a myſtery, even the hidden wiſdom which God ordained be-

of God [z], contained in the myſterious and the obſcure Prophecies of the Old Teſtament [a], which has been therein concealed and hid: tho' it be what God predetermined in his own Purpoſe before the *Jewiſh* Conſtitution [b], to the

NOTES.

[z] *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.

[a] 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. Tho' 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 Myſtery wherein it was hid, though purpoſed by God before the ſetling of the* Jewiſh *Oeconomy*, St. *Paul* ſeems more particularly 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 tho' revealed in the Old Teſtament, yet was not in the leaſt underſtood till 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. *Chap.* VI. 19, 20. *Col.* I. 26, 27. & II. 1——8. & 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.

[b] 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 might be brought, *viz. Eph.* III. 9. compared with *Col.* I. 26. The Words in *Coloſſians* are, τὸ μυστήριον τὸ ἀπεκεκρυμμένον ἀπὸ τῶν αἰώνων; thus render'd in the *Engliſh* Tranſlation, *which hath been hidden from Ages*; but in *Eph.* III. 9. a parallel Place, the ſame Words, τῷ μυστηρίῳ τῷ ἀπεκεκρυμμένῳ ἀπὸ τῶν αἰώνων, 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. 'Tis 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*, c. 2. p. 17.

PARAPHRASE.

Glory of us [c], who understand, receive, and
8. preach it. Which none of the Rulers amongst the *Jews* understood: For if they had, they would not have crucified the Lord Christ, who has in his Hands the disposing of all true Glory.
9. 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 that love him, enter'd into the Heart or Thoughts
10. of 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
11. of our Abilities 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
12. of God, but only the Spirit of God. But we [d] have received not the Spirit of the

TEXT.

fore the world unto our glory.
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 entred into the heart of man, the things which God hath prepared for them that love him.
10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things; yea, the deep things of God.
11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
12 Now we have received not the spirit of the

NOTES.

[c] St. *Paul* opposes here 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 ordained 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.

12 [d] *We*, the true Apostles, or rather *I*; for tho' he speaks in the Plural Number to avoid Ostentation, as it might be interpreted, yet he is here justifying himself, and shewing 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. 17. *I was sent to preach, not with Wisdom of Words.* And *Ch.* II. 1. *I came to you, not with Excellency of Speech, or of Wisdom.*

World,

TEXT.

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.
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

PARAPHRASE.

World [e], 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 us: Which Things we not only know, 13.
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 Revelation [f] with another. But a Man [g] who hath no other Help but his 14.
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 them. But he that lays his Foundation in 15.
Divine Revelation [g], can judge what is, and what

NOTES.

[e] As he puts Princes of the World, *ver.* 6, and 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 Contra-distinction to the Spirit of God, which the *Roman* Converts had received, he calls *the Spirit of Bondage*, Rom. VIII. 15.

13 [f] 'Tis 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*.

14, 15. [g] 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.

PARAPHRASE. TEXT.

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, 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 one, whether he preacheth right and well, or not.

16. 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 [h] [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.

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.

NOTES.

16 [h] Αὐτὸν, *him*. refers here to *spiritual Man* in the former Verse, and not to *Lord* in this. For St. *Paul* is shewing 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 'twas sure he had the Mind of Christ.

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

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 tho' another h d 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, *Ch.* 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. Chap. III.

Moreover, he ſhews them, that they ought not to be puffed up upon the account of theſe their new Teachers, to the undervaluing of him, tho' 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, till *Chriſt* their Lord came, and then he, knowing how they have behaved themſelves 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

Chap. III. 3. They ought not to be honour'd, follow'd, and gloried in as Apostles, because they had not the Power of Miracles; which he intended shortly to come and shew they had not.

PARAPHRASE.

1. AND I, Brethren, found you so given up to Pride and Vain-Glory, in Affectation of Learning and Philosophical Knowledge [i], that I could not speak to you as Spiritual [k], *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 [l], even as to Babes who yet retained a great many 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 my self with instructing you in the first Prin-

TEXT.

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

NOTES.

1 [i] Vid. *Chap.* I. 22. & III. 18.

[k] Here πνευματικὸς, *Spiritual*, is opposed to σαρκικὸς, *Carnal*, as *Chap.* II. 14. it is to ψυχικὸς, *Natural*, or rather *Animal*; so that here we have three Sorts of Men: 1 *Carnal*, i. e. such are sway'd 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.

[l] 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*, ver. 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, *i. e* to found their Religion upon Mens 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.

ciples

TEXT. PARAPHRASE.

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.

ciples [m] and more obvious and easy Doctrines of it. I could not apply my self to you, as to 2.
spiritual Men [n], 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 [o] and vain Opinions. A further Discovery of the Truths and Mysteries of Christianity, depending wholly on Revelation, you were not able to bear then, nor are you yet able to bear; because you are carnal, full of Envyings, and 3.
Strife, and Factions, upon the account of your Knowledge, and the Orthodoxy of your particular Parties [p]. For whilst you say, one, I 4.
am of *Paul*; and another, I am of *Apollos* [q]; are ye not carnal, and manage your selves in the Conduct both of your Minds and Actions, according to barely human Principles, and do

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,

NOTES.

[m] That this is the meaning of the Apostle's Metaphor of *Milk* and *Babes*, may be seen *Heb.* V. 12——14.

2 [n] Vid. *Chap.* II. 13.

[o] Vid. *Heb.* V. 14.

3 [p] Κατ' ἄνθρωπον. Speaking according to Man, signifies speaking according to the Principles of natural Reason, in Contra-distinction to Revelation, *vid.* 1 Cor. IX. 8. Gal. I. 11. and so *walking according to Man* must be here understood

4 [q] 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 water'd 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. 'Tis true, St. *Paul*, in his Epistles to the *Corinthians*, generally speaks of these his Opposers in the Plural Number; but it is to be remembred, that he speaks so of himself too, which as it was the less invidious way in regard of himself, so it was the softer way towards his Opposer, tho' he seems to intimate plainly, that it was one Leader that was set up against him.

not

PARAPHRASE.

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
5. 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 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, employ'd to bring unto you a Religion derived intirely 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
6. attribute 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 calling your ſelves, ſome of *Paul*, and others
7. 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 ow-
8. ing to God alone. 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 diſtin-

TEXT.

I am of Apollos, are ye not carnal?

Who then is Paul, and who is Apollos, but miniſters by whom ye believed, even as the Lord gave to every man? 5

I have planted, Apollos watered; but God gave the increaſe. 6

So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increaſe. 7

Now he that planteth, and he that watereth, are one: and every man ſhall receive his own reward. 8

TEXT. PARAPHRASE.

according to his own labour.

distinguished, and set in opposition one to another, or cried up as more deserving one than another. We, the Preachers of the Gospel, are but Labourers employ'd 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 undervalued by them.

9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

9. 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 Christianity, besides which no Man can lay any other. But tho' 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 [r], (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: For 'tis possible a Man may build upon that true Foundation, Wood, Hay, and Stubble, Things that will not bear the Test, when the Trial by Fire at the

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.

10.

11 For other foundation can no man lay, than that is laid, which is Jesus Christ.

11.

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:

12.

NOTES.

11 [r] *Chap.* IV. 15. In this he reflects on the false Apostle, 2 *Cor.* X. 15, 16.

PARAPHRASE.

13. last Day [s] shall come. At that Day every Man's Work shall be tried, and discover'd of what sort it is: If what he hath taught be sound and
14. good, and will stand the Trial, as Silver and Gold, and precious Stones, 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 consumed and gone, tho' he himself should
16. escape and be saved. I told you, that ye are God's Building [t]; yea, more than that, ye are the Temple of God, in which his Spirit dwel-
17. leth. If any Man by corrupt Doctrine or Discipline defileth [u] 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
18. holy, which Temple ye are. Let no Man deceive himself by his Success in carrying his Point [w]: If any one seemeth to himself or

TEXT.

Every man's work shall 13
be made manifest: for
the day shall declare it,
because it shall be reveal-
ed by fire; and the fire
shall try every man's
work, of what sort it is.

If any man's work a- 14
bide which he hath built
thereupon, he shall re-
ceive a reward.

If any man's work shall 15
be burnt, he shall suffer
loss: but he himself shall
be saved; yet so, as by
fire.

Know ye not that ye 16
are the temple of God,
and that the Spirit of
God dwelleth in you?

If any man defile the 17
temple of God, him shall
God destroy: for the
temple of God is holy,
which temple ye are.

Let no man deceive 18
himself: if any man a-
mong you seemeth to be

NOTES.

15 [s] When the Day of Trial and Recompense shall be, see *Chap.* IV. 5. where he speaks of the same Thing.

16 [t] Vid. *Ver.* 9.

17 [u] It is not incongruous to think, that by *any Man* here, St. *Paul* designs one particular Man, *i. e.* the false Apostle, who, 'tis probable, by the Strength of his Party supporting and retaining the Fornicator mentioned *Chap.* 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. & 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 this Leader; judging, as 'tis like, that this Church could not be reformed as long as that Person was in Credit, and had a Party among them.

18 [w] What it was wherein the Craftiness of the Person mentioned had appear'd, it was not necessary for St. *Paul*, writing to the *Corinthians*, who knew the Matter of Fact, to particularize to us, 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.

Chap III.

TEXT. PARAPHRASE.

wise in this world, let him become a fool, that he may be wise.

others wise [x], 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 owning no other Knowledge but the Simplicity of the Gospel.

19 For the Wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

For all other Wisdom, all the Wisdom of the 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.

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:

Therefore let none of you glory in any of your Teachers, for they are but Men.

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours:

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; as you are Christ's Subjects, of his Kingdom, for his Glory, and Christ and his Kingdom for the Glory of God.

23 And ye are Christ's; and Christ is God's.

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.

Chap. IV. 1.

1 Let a man so account of us, as of the ministers

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

NOTES.

[x] 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.

PARAPHRASE.

Minister of Christ, employ'd 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,
2. he now reveals them. Now that which is principally required and regarded in a Steward, is, that he be faithful in dispensing what
3. is committed 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
4. my self. For tho' I can truly say that I know nothing by my self, 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
5. will know what to 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 Mens 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 Hearers, who are ignorant,
6. fallible Men. On this Occasion, I have named *Apollos* and my self [y], 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 no body by naming them; and that you may learn by us, of whom I have written [z], that we are but Planters,

TEXT.

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.

4 For I know nothing by my self, 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 my self, and to Apollos, for your sakes: that ye might learn in us, not to think of men

NOTES.

6 [y] Vid. *Chap.* III. 4.
[z] Vid. *Chap.* III. 6,——9. *Chap.* IV. 1.

Waterers,

TEXT. PARAPHRASE.

above that which is written, that no one of you be puffed up for one against another.

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 one extolled Leader, to the crying down and Contempt of any other who is well eſteemed of by others.

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?

7. 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?

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

8. And if he received it as a Steward, why does he glory in that which is not his own? However, you are mightily ſatisfied with your preſent State, you now are full, you now are rich, and abound in 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 Proſperity you enjoy now you are in your Kingdom.

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.

9. For I being made an Apoſtle laſt of all, it ſeems to me as if I were brought laſt [a] upon the Stage, to be in my Sufferings and Death a Spectacle to 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.

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 [b]; you are ſtrong and flouriſhing. You are honourable; but I am deſpiſed.

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

11. Even to this preſent Hour I both hunger and thirſt, and want Clothes, and am buffeted, wander-

NOTES.

9 [a] The Apoſtle ſeems here to allude to the Cuſtom of bringing thoſe laſt upon the Theatre, who were to be deſtroy'd by wild Beaſts.

10 [b] So he uſes the Word *Weakneſs* often, in his Epiſtles to the *Corinthians*, applied to himſelf. *Vid.* 2 Cor. XII. 10.

ing

PARAPHRASE.

ing without House or Home, and maintain my
12. self with the Labour of my Hands. Being re-
viled, I bless; being persecuted, I suffer pa-
13. tiently; being defamed, I intreat: I am made
as the Filth of the World, and the Off-scouring
14 of all Things unto this Day. I write not these
Things to shame you; but as a Father, to warn
ye, my Children, that ye be not the devoted,
zealous Partizans and Followers of such whose
Carriage is not like this; under whom, how-
ever you may flatter your selves, in truth, you
do not reign; but, on the contrary, are domi-
15. neer'd over, and fleeced by them [c]. I warn
you, I say, as your Father: For how many
Teachers soever you may have, you can have
but one Father; it was I that begot you in
Christ, *i. e.* I converted you to Christianity:
16. Wherefore, I beseech you, be ye Followers of
17. me [d]. 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 my self every where in the Mi-
18. nistry of the Gospel [e]. Some indeed are puffed
up, and make their Boasts, as if I would not

TEXT.

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

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

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

For though you have 15
ten thousand instructors
in Christ, yet have ye not
many fathers: for in
Christ Jesus I have begot-
ten you through the go-
spel

Wherefore, I beseech 16
you, be ye followers of
me.

For this cause have I 17
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 e-
very church.

Now some are puffed 18
up, as though I would not
come to you.

NOTES.

14 [c] *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.

16 [d] This he presses again, *Chap.* XI. 1. and 'tis 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 [e] This he does to shew 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.

come

FILE NOT FOUND (FNF)

PARAPHRASE.

19. was made to be a Member of Christ. What, know ye not [z] that your Body is the Temple of the Holy Ghost that is in you; which Body you have from God, and so it is not your own
20. 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.

TEXT.

What, know ye not that 19
your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?
For ye are bought with 20
a price: therefore glorify God in your body, and in your spirit, which are God's.

NOTES.

19 [z] 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, *Chap.* 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 that Converts ought not to forsake their unconverted Mates, insomuch as Christianity changes nothing in Mens 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.

Con-

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.

Concerning those Things that ye have written to me about, I answer, it is most convenient not to have to do 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 Fornication. 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 versa*. For the Wife has not 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 shews an Inclination; but this Power and 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 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 con-

NOTES.

3 [a] Ἔυνοια, *Benevolence*, signifies here that Complaisance and Compliance with every married Couple ought to have for each other, when either of them shews an Inclination to Conjugal Enjoyments.

4 [b] The Woman (who in all other Rights is inferior) has here the same Power given her over the Man's Body, that the Man has over hers: 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, Marriage would be no Remedy against Fornication.

PARAPHRASE.

tain, ſhould tempt you to a Violation of the
6. Marriage-Bed. As to marrying in general, I wiſh
that you were all unmarried, as I am; but this
I ſay unto you by way of Advice, not of Com-
7. mand. Every one has from God his own pro-
per Gift, ſome one way, and ſome another,
8. whereby he muſt govern himſelf. To the Un-
married and Widows, I ſay it, as my Opinion,
that it is beſt for them to remain unmarried, as
9. I am. But if they have not the Gift of Conti-
nency, let them marry; for the Inconveniencies
of Marriage are to be preferr'd to Flames of Luſt.
10. But to the Married, I ſay not by way of Coun-
ſel from my ſelf, but of Command from the
Lord, that a Woman ſhould not leave her Huſ-
11. band: But if ſhe has ſeparated her ſelf from him,
let her return and be reconciled to him again, or
at leaſt let her remain unmarried: And let
12. not the Huſband put away his Wife. But as to
others, 'tis 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 company with her [c], and diſ-
13. ſolve 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],
14. and diſſolve the Marriage. You need have no
Scruple concerning this Matter, for the Hea-
then Huſband or Wife, in reſpect of Conjugal
Duty, can be no more refuſed, than if they

TEXT.

But I ſpeak this by per- 6
miſſion, and not of com-
mandment.
For I would that all 7
men were even as I my
ſelf: but every man hath
his proper gift of God,
one after this manner, and
another after that.
I ſay therefore to the 8
unmarried and widows,
it is good for them if they
abide even as I.
But if they cannot con- 9
tain, let them marry: for
it is better to marry than
to burn.
And unto the married 10
I command, yet not I, but
the Lord, Let not the wife
depart from her huſband:
But and if ſhe depart, 11
let her remain unmar-
ried, or be reconciled to
her huſband: and let not
the huſband put away
his wife.
But to the reſt ſpeak I, 12
not the Lord, If any bro-
ther hath a wife that be-
lieveth not, and ſhe be
pleaſed to dwell with him
let him not put her away.
And the woman which 13
hath an huſband that be-
lieveth not, and if he be
pleaſed to dwell with her,
let her not leave him.
For the unbelieving 14
huſband is ſanctified by
the wife, and the unbeliev-

NOTES.

12 & 13. [c] Ἀφιέναι, 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.

were

TEXT. PARAPHRASE.

ing wife is ſanctified by the huſband: elſe were your children unclean; but now are they holy.

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 Chriſtian Church.

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.

But if the unbelieving Party will ſeparate, let them ſeparate. A Chriſtian Man or Woman is not inſlaved in ſuch a Caſe; only it is to be remembred, 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 Party, who is content to ſtay.

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?

For what knoweſt thou, O Woman, but thou may'ſt 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, but after the ſame manner thou may'ſt 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.

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 [e] State wherein he was called, not look-

NOTES.

14 [d] Ἡγίασται, *ſanctified*, ἅγια, *holy*, & 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 ſanctitatem*, 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 [e] ὡς ſignifies here not the manner of his Calling, but the State and Condition of Life he was in when called; and therefore οὕτως muſt ſignify the ſame too, as the next Verſe ſhews.

ing

PARAPHRASE.

ing on himself as set free from it by his Conversion to Christianity. And this is no more
18. than what I 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 un-
19. circumcised? let him not be circumcised. Circumcision or Uncircumcision are nothing in the Sight of God; but that which he has a Regard
20. to, is an Obedience to his Commands. Christianity gives not any one any new Privilege to change the State, or put off [f] the Obligations of Civil Life, which he was in before.
21. Wert thou called, being a Slave? think thy self not the less a Christian for being a Slave; but yet prefer Freedom to Slavery, if thou can'st
22. obtain it. For he that is converted to Christianity, being a Bond-man, is Christ's Freedman [g]: And he that is converted, being a Free-man, is Christ's Bond-man, under his Com-

TEXT.

Is any man called being 18
circumcised? let him not become uncircumcised: is any called in uncircumcision? let him not become circumcised.

Circumcision is nothing, 19
and uncircumcision is nothing; but the keeping of the commandments of God.

Let every man abide in 20
the same calling wherein he was called.

Art thou called being a 21
servant? care not for it; but if thou may'st be made free, use it rather.

For he that is called in 22
the Lord, being a servant, is the Lord's freeman: likewise also he that is called being free, is Christ's servant.

NOTES.

20 [f] Μείνατω, Let him abide. 'Tis plain, from what immediately follows, that this is not an absolute Command; but only signifies, that a Man should not think himself discharg'd 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, & 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 the 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.

mand

TEXT. PARAPHRASE.

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.

mand and Dominion. Ye are bought with a 23.
Price [h], and so belong to Christ; be not, if you
can avoid it, Slaves to any body. In whatsoever 24.
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. Now concerning Virgins [i], 25.
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 so you may trust and rely on in this
Matter. I tell you therefore, that I judge a sin- 26.
gle Life to be convenient, because of the present
Streights of the Church; and that it is best for a
Man to be unmarried. Art thou in the Bonds 27.
of Wedlock? seek not to be loosed: Art thou
loosed from a Wife? seek not a Wife. But if 28.
thou marriest, thou sinnest not; or if a 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 Enjoy-

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, she hath not sinned: nevertheless,

NOTES.

23 [h] Slaves were bought and sold in the Market, as Cattle are; and so by the Price paid, there was a Propriety 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 it self 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*, 'tis plain St. *Paul* here means those of both Sexes, who are in a celibate State. 'Tis probable he had formerly dissuaded them from Marriage in the present State of the Church. This, it seems, they were uneasy under, *ver.* 28, & 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, & 40. he speaks of Widows.

[k] In this Sense he uses πιστὸς ἄνθρωπος, & πιστὸς λόγος, 2 Tim. II. 2.

ment

PARAPHRASE.

ment 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 with
31. 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 the Scene of Things is always changing in this World,
32. 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 mind Things of Religion, how he may please
33. the Lord: But he that is married, is taken up with the Cares of the World, how he may
34. please his Wife. The like Difference there is between a married Woman and a Maid: She that is unmarried, 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

TEXT.

such shall have trouble in the flesh; but I spare you.

But this I say, bre- 29
thren, the time is short: It remaineth, that both they that have wives, be as though they had none;

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

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

But I would have you 32
without carefulness. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord:

But he that is married, 33
careth for the things that are of the world, how he may please his wife.

There is difference also 34
between a wife and a virgin: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband.

NOTES.

[l] Said possibly out of a prophetical Foresight of the approaching Persecution under *Nero*.

[m] Καταχρωμενοι does not here signify *abusing*, in our *English* Sense of the Word, but *making use of*.

[n] All from the beginning of *ver.* 28. to the end of this *ver.* 31. I think may be looked on as a Parenthesis.

please

TEXT. PARAPHRASE.

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.

pleaſe her Huſband. 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 your ſelves to the Study and Duties of the Goſpel, without Diſtraction. 35.

36 But if any man think that 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.

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 he thinks fit; he ſins not, if he marry her. 36.

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

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 37.

chooſes

NOTES.

35 [o] Βρόχον, 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 judg'd 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, *ſteadfaſt in Heart*; and afterwards too by κέκριται ἐν τῇ καρδίᾳ, *decreed in Heart*: Or muſt ſignify, *has the 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 παρθένος, which belongs only to the Female. If therefore παρθένος 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,*

PARAPHRASE.

38. chooses the better [q] Side. So then, he that marrieth, doth well; but he that marrieth [r] not,
39. 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 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
40. to marry as a 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.

TEXT.

he will keep his virgin, doth well

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

The wife is bound by 39
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.

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

NOTES.

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 determin'd it in their own Minds.

[q] Καλὸν here, as in *ver.* 1, 8, and 26. signifies not simply good, but preferable.

38 [r] Παρθένος 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 shew 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 shewing 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.

PARAPHRASE.

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 meer Fictions: But with this pray remember, that such a Knowledge, or Opinion of their Knowledge, swell Men with Pride and Vanity; but Charity it is that improves and 1.

PARAPHRASE.

2. advances Men in Christianity [s]. But if any one be conceited of his own Knowledge, as if Christianity were a Science for Speculation and Dispute, he knows nothing yet of Christianity as he
3. ought to know it. But if any one love God, and consequently his Neighbour for God's sake, such an one is made to know [t], or has got true Know-
4. ledge 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 Im ges are in the Heathen Temples, are no real Beings in the World; and there
5. is, in truth, no other but one God. For tho' there be many imaginary nominal Gods, both in Heaven and Earth [u], as are indeed all their many
6. Gods, and many Lords, which are merely titular; yet to us Christians, there is but one God, the Father and 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

TEXT.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

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.

NOTES.

1 [s] To continue the Thread of the Apostle's Discourse, the 7th Verse must be read as join'd on to the 1st, and all between looked on as a Parenthesis.

3 [t] Ἔγνωται, *is made to know*, or *is taught*. The Apostle, tho' writing in *Greek*, yet often uses the *Greek* Verbs according to the *Hebrew* Conjugation. 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 [u] *In Heaven and Earth.* The Heathens had supreme Sovereign Gods, whom they supposed eternal, remaining always in the Heavens; these 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 Agents, 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 Disc.* on 2 *Pet.* II. 1.

we

TEXT. PARAPHRASE.

7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak, is defiled.

we have Access to the Father. For, notwithstanding all the great 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 enlightned, think to be unlawful, they are guilty of Sin. Food, of what kind soever, makes not God regard us [w]: For neither if in Knowledge and full Persuasion, that an Idol is nothing, we eat Things offered to Idols, do we thereby add any Things to Christianity; or, if not being so well informed, we are scrupulous and forbear, are we the worse Christians, or are lessened by it [x]. But this you knowing Men ought to take especial Care of, that the Power or 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 Liberty. For if such an one shall see thee, who hast this Knowledge of thy Liberty, to 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, tho' he in his

7. 8. 9. 10.

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 idols temple, shall not the conscience of him which is weak, be emboldned to eat those things which are offered to idols:

NOTES.

8 [w] Ὀυ παρίςησι, sets us not before God, *i. e.* to be taken notice of by him.

[x] It cannot be supposed that St. *Paul*, in answer to a Letter of the *Corinthians*, should tell them, that if they eat Things offer'd 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.

Con-

PARAPHRASE.

11. Conſcience doubt of its Lawfulneſs? And thus thy weak Brother, for whom Chriſt died, is deſtroy'd by thy Knowledge, wherewith thou juſti-
12. fieſt thy Eating. But when you ſin thus againſt your Brethren, and wound their weak Conſci-
13. ences, you ſin againſt Chriſt. Wherefore if Meat make my Brother offend, I will never more eat Fleſh, to avoid making my Brother offend.

TEXT.

And through thy know- 11
ledge ſhall the weak brother periſh, for whom Chriſt died?

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

Wherefore if meat 13
make my brother to offend, I will eat no fleſh while the world ſtandeth, leſt I make my brother to 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 Enquiries, gives the Reaſon why, tho' he had a Right to Maintenance, yet he preached *gratis* to the *Corinthians*. My Anſwer, ſays he, to theſe Inquiſitors, is, That tho', 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 neither 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 my ſelf with doing barely what is my Duty; for by my extraordinary Call and Commiſſion, it is now incumbent on me to preach the

the Gospel; but I endeavour to excel in my Ministry, and not to execute my Commission overtly, and just enough to serve the Turn: For if those, who in the *Agonistick* 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 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 my self. 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. Chap. IX.

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,

PARAPHRASE.

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 your selves, whom I have converted, an Evidence of 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, to make good the Truth of my Apostleship. This then is my Answer to those who set up an Inquisition upon me: Have 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 1. 2. 3. 4. 5.

NOTES.

1 [a] It was a Law amongst the *Jews*, not to receive Alms from the *Gentiles*.

Christian

PARAPHRASE.

Christian Woman [b], to provide our Conveniencies, and be serviceable to us, as well as *Peter*, and the Brethren of the Lord, and the rest of the
6. Apostles? Or is it I only and *Barnabas*, who are excluded from the Privilege of being maintain-
7. ed without Working? Who goes to the War any where, and serves as a Soldier at his own Charges? Who planteth a Vineyard, and eateth not of the Fruit thereof? Who feedeth a Flock, and eat-
8. eth not of the Milk? This is allowed to be Reason, that those who are so employ'd, 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 not muzzle the Mouth of the Ox, that treadeth out the Corn. Doth God take care to pro-
10. vide 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 eat the
11. 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 Share
12. of your carnal Things? If any partake of this

TEXT.

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 a flock, and eateth not of the milk of the flock?
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 ploweth, should plow in hope; and that he that threshetb 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

NOTES.

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 some body 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.

Power

TEXT.

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?

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, wo 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.

PARAPHRASE.

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 to the Progress of the Gospel. Do ye not know, that 13. they who in the Temple serve about holy Things, live upon those holy Things? And they who wait at the Altar, are Partakers with the Altar? So has the Lord ordained, that they 14. who preach the Gospel, should live of the Gospel. But though, as an Apostle and Preacher 15. 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 freely. For if I preach the Gospel, I do bare- 16. ly 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 17. the Gospel; which if I do willingly, I shall have a Reward; if unwillingly, the Dispensation is nevertheless intrusted to me, and ye ought to hear me as an Apostle. How there- 18. fore do I make it turn to account to my self? Even thus: If I preach the Gospel of Christ of Free-cost, so that I exact not the Maintenance I have a Right to by the Gospel.

NOTES.

12 [c] For τῆς ἐξουσίας, I should incline to read τῆς οὐσίας, if there be, as *Vossius* says, any MSS to authorize 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.

16 [d] *Vid.* Acts XXII. 15——21.

PARAPHRASE.

19. For being under no Obligation to any Man, I yet ſubject my ſelf 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*, and thoſe under
21. the Law: To thoſe without the Law of *Moſes*, I applied my ſelf 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
22. without 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
23. People of all ſorts. And this I do for the Go-ſpel's ſake, that I my ſelf may ſhare in the Be-
24. nefits 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
25. run with all 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 theirs is but a fading tranſitory Crown; that which we propoſe to our ſelves is everlaſting, and therefore deſerves that we ſhould endure
26. greater Hardſhips for it. I therefore ſo run, as not to leave it to Uncertainty: I do what I do, not as one who fences for Exerciſe or Oſtenta-
27. tion: but I really and in earneſt keep under my Body, and entirely inſlave it to the Service of the Goſpel, without allowing any thing to the

TEXT.

For though I be free 19
from all men, yet have I made my ſelf ſervant unto all, that I might gain the more.
And unto the Jews, I 20
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;
To them that are with- 21
out law, as without law, (being not without law to God, but under the law to Chriſt) that I might gain them that are without law.
To the weak became I 22
as weak, that I might gain the weak: I am made all things to all men, that I might by all means ſave ſome.
And this I do for the 23
goſpel's ſake, that I might be partaker thereof with you.
Know ye not, that they 24
which run in a race, run all, but one receiveth the prize? ſo run, that ye may obtain.
And every man that 25
ſtriveth for the maſtery, is temperate in all things: now, they do it to obtain a corruptible crown, but we an incorruptible.
I therefore ſo run, not 26
as uncertainly: ſo fight I, not as one that beateth the air:
But I keep under my 27
body, and bring it into ſubjection: leſt that by

TEXT. PARAPHRASE.

any means when I have preached to others, I my ſelf ſhould be a caſt-away.

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 my ſelf.

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.

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 [e] in the Cloud, and passing through the Water, initiated into the Mosaical Institution and Government, by these two Miracles, of the
3. Cloud and the Sea. And they all eat the same Meat, which had a typical and spiritual Signi-
4. fication. 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 tho' 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, tho' they did all [f] partake of the same Meat, and the same Drink, which

TEXT.

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; 1

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

And did eat all the same spiritual meat; 3

And did drink all the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ) 4

But with many of them God was not well pleased; for they were overthrown in the wilderness. 5

NOTES.

2 [e] The Apostle calls it Baptism, which is the initiating Ceremony into both the *Jewish* and Christian Church: And the Cloud and 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.

5 [f] 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 tho' 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 preserv'd, but many of them, for all that, sinned and fell under the avenging Hand of God in the Wilderness.

did

TEXT.

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.

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.

PARAPHRASE.

did typically represent Christ, yet they were not thereby privileged from Sin, but great Numbers of them provoked God, and were destroy'd in the Wilderness, for their Disobedience. Now 6.
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 [g] that would be safer let alone. Neither be ye Idola- 7.
ters, as were some of them; as it is written, The People sat down to eat and to drink, and rose up to play [h]. Neither let us commit For- 8.
nication, as some of them committed, and fell in one Day Three and twenty thousand. Nei- 9.
ther let us provoke Christ, as some of them provoked, and were destroyed of Serpents. Neither 10.
murmur ye, as some of them murmured, and were destroyed of the Destroyer [i]. Now all these 11.
Things [k] happened to the *Jews* for Examples, and are written for our [l] Admonition, upon whom

NOTES.

6 [g] 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.

7 [h] *Play*, i. e. Dance: Feasting and Dancing usually accompanied the Heathen Sacrifices.

10 [i] Ὀλοθρευτὴς, *Destroyer*, was an Angel that had the Power to destroy, mentioned *Exod.* XII. 23. *Heb.* XI. 28.

11 [k] 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 above-mentioned, 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.

[l] 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. Mat.* XIII. 39, 40. & XXIV. 3. & XXVIII. 20. 1 *Cor.* X. 11. *Heb.* IX. 26. It may be worth while therefore to consider whether αἰὼν 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.

the

PARAPHRASE.

12. the Ends of the Ages are come. Wherefore, taught by these Examples, let him that thinks himself safe, by being in the Church, and partaking of the Christian Sacraments, take heed left he fall into Sin, and so Destruction from
13. God overtake him. Hitherto the Temptations you have met with, have 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 Perse-
14. cution, 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 whatsoever. You are satisfied that you want not
15. Knowledge. [m] And therefore, as to knowing Men, I appeal to you; and make you Judges of what I am going to say in the Case.
16. They who drink of the Cup of Blessing [n], 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 [o] there, do they not partake in the Sacrifice of the Body of Christ, and profess to be Members of
17. 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

TEXT.

Wherefore let him that 12
thinketh he standeth, take
heed left he fall.

There hath no tempta- 13
tion taken you, but such
as is common to man:
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.

Wherefore, my dearly 14
beloved, flee from idola-
try.

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

The cup of blessing 16
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?

For we being many, 17
are one bread, and one
body: for we are all par-
takers of that one bread.

NOTES.

15 [m] Vid. *Chap.* VIII. 1.

16 [n] *Cup of Blessing*, was a Name given by the *Jews* to a Cup of Wine, which they solemnly drank in the Passover, with Thanksgiving.

[o] This was also taken from the Custom of the *Jews* in the Passover, to break a Cake of Unleavened Bread.

into

TEXT. PARAPHRASE.

18 Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the altar?

into 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. 18.

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

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 their Nature, and are any thing really different from what they were before, so as to affect us in our Use of them [p]: 19.

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.

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 Covenant, Alliance and Friendship with them. 20.

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.

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 [q]: 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 21.

NOTES.

19 [p] 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 [q] 'Tis 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 foederal Rite.

due

PARAPHRASE. TEXT.

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 other Sins, from
22. being deſtroy'd 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?

22 Do ye provoke the Lord to Jealouſy? are we ſtronger than he?

SECT. VI. N. 2.

CHAP. X. 23.——XI. 1.

CONTENTS.

WE have here another of his Arguments againſt Things offered to Idols; wherein he ſhews the Danger might be in it, from the Scandal it might give, ſuppoſing it a Thing lawful in it ſelf. He had formerly treated of this Subject, *Chap.* 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, ſhew'd 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 ſhews, that it is not enough to juſtify them in any Action, that the Thing they do is in it ſelf lawful, unleſs we ſeek in it the Glory of God, and the Good of others.

Farther,

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.
28 But if any man say unto you, This is offered in sacrifice unto idols, eat not, for his sake that shewed it, and for conscience sake. For the earth is the Lord's, and the fulness thereof.
29 Conscience, I say, not thine own, but of the 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.

PARAPHRASE.

Farther, supposing it lawful to eat Things 23.
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 Edifica-
tion of others, and so may be fit to be forborn.
No one must seek barely his own private, parti- 24.
cular Interest alone; but let every one seek the
Good of others also. Eat whatever is sold in the 25.
Shambles, without any Enquiry or Scruple, whe-
ther it had been offered to any Idol or no?
For the Earth, and all therein, are the good 26.
Creatures of the true God, given by him to Men
for their Use. If an Heathen invite you to an 27.
Entertainment, and you go, eat whatever is set
before you, without making any Question or
Scruple about it, whether it had been offered in
Sacrifice, or no? But if any one say to you, 28.
this was offered in Sacrifice to an Idol, eat it not,
for his sake that mentioned it, and for Con-
science-sake[r]. Conscience, I say, not thine 29.
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 ano-
ther Man should in Conscience think I offended?
And if I, with Thanksgiving, partake of what 30.
is lawful for me to eat, why do I order the
Matter so, that I am ill spoken of for that
which I bless God for? Whether therefore ye 31.
eat or drink, or whatever you do, let your
Care and Aim be the Glory of God. Give no

NOTES.

28 [r] 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.

32. 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 Example, to eat of Things offered to Idols, of the Lawfulness whereof they
33. are not fully satisfied: As I my self do, who abridge my self 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 Salvation of as many as is possible.

1. Imitate herein my Example, as I do that of our Lord Christ, who neglected himself for the Salvation of others [s].

TEXT.

Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: 32

Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. 33

Be ye followers of me, even as I also am of Christ. 1

NOTES.

1 [s] Vid. *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 Reflection 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.* Chap. IV. 16.

SECT.

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.	*PARAPHRASE.*
2 NOW I praiſe you, brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you.	I Commend you, Brethren, for remembring all my Orders, and for retaining thoſe Rules I delivered to you, when I was with you. 2.
3 But I would have you know, that the head of	But for your better underſtanding what concerns Women [t] in your Aſſemblies, you are 3.

NOTES.

3 [t] 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 publick, to be vailed, *ver.* 13———16. Therefore it could be no Queſtion at all, whether they ought to be vailed when they aſſiſted at the Prayers and Praiſes in the publick 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 vailed in the Aſſemblies, let thoſe Actions be what they will, the Women joining in them were ſtill to be vailed.

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 Woman alſo ſometimes prayed and prophesied too in the Aſſemblies; which when they did, they thought, during their performing that Action, they

PARAPHRASE. TEXT.

to take notice, that Christ is the Head to which every Man is subjected; and the Man is the Head

every man in Christ; and the head of the woman, is

NOTES.

were excused from being vailed, 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 tho' they pray'd or prophesied, they were still to remain vailed.

(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 publick 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, that he means an Action performed in common by the whole Congregation; or if he did, what Pretence could that give the Woman to be unvailed more during the Performance of such an Action, than at any other Time? A Woman must be vailed in the Assembly; what Pretence then or Claim could it give her to be unvailed, that she join'd 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 unvailed, than her being in the Assembly could be thought a Reason for her being unvail'd. 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. then it was like she might think she might have the Privilege to be unvailed.

Praying and *Prophesying*, as has been shewn, 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, & 12. that it was speaking in the Assembly. The same is evident as to *Praying*; that the Apostle means by it praying publickly 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, *Ch.* 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, *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. Ch.* 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 turn'd 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. Ch.* XII. 10. Now that the Spirit of God, and the Gift of Prophesy 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 Imitation of the Priests and Prophetesses of the *Gentiles*, who had

Mr. Mede *Disc.* 16.

TEXT. PARAPHRASE.

the man; and the head of Christ, is God.

Head to which every Woman is subjected; and that the Head or Superior to Christ him-

NOTES.

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 *Bacchai* or *Pythiai* quitted their ordinary modest Guise, but when she was, as the Poets express it, *rapta* or *plena Deo*, possess'd and hurry'd 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 shewing her self, 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 unvail 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. & 1 *Tim* II. 11, 12. He that shall attentively read and compare these together, may observe that the Silence injoin'd the Woman, 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 nor 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 shews a kind of Equality, and was also forbidden: But yet, tho' 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 Instructers 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, hinder'd not, but that by the supernatural Gifts of the Spirit, he might make use of the weaker Sex, to any extraordinary Function, whenever he thought fit, as well as he did of the Men. But yet, when they thus either pray'd or prophesied by the Motion and Impulse of the Holy Ghost, Care was taken that whilst they were obeying God, who was pleas'd by his Spirit to set them a speaking, the Subjection of their Sex should 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 Men, 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 her self covered. Here, by the way, it is to be observed, that there was 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* 20. These Things being premised, let us follow the Thread of St. *Paul*'s Discourse.

PARAPHRASE.

4. ſelf, is God. Every Man that prayeth 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, thro' Chriſt, has given him over all the Things of this World; the covering of the Head being a Mark of Sub-
5. jection. But, on the contrary, a Woman praying or propheſying in the Church with her Head uncovered, diſhonoureth the Man, who is her Head, by appearing in a Garb that diſowns her Subjection to him: For to appear bare-headed in publick, is all one as to have her Hair cut off; which is the Garb and Dreſs of the other
6. 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,
7. be covered. A Man indeed ought not to be vailed, becauſe he is the Image and Repreſentative of God in his Dominion over the reſt of the World, which is one part of the Glory of
8. God: But the Woman, who was made out of the Man, made for him, and in Subjection to
9. him, is matter of Glory to the Man. But the Man not being made out of the Woman, nor for her, but the Woman made out of, and for the
10. Man, ſhe ought, for this Reaſon, to have a Vail on her Head, in token of her Subjection, be-
11. cauſe of the Angels [u]. Nevertheleſs, the Sexes have not a Being one without the other; nei-

TEXT.

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

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

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

For a man indeed ought 7
not to cover his head, forafmuch as he is the image and glory of God: but the woman is the glory of the man.

For the man is not of 8
the woman, but the woman of the man.

Neither was the man 9
created for the woman, but the woman for the man.

For this cauſe ought 10
the woman to have power on her head, becauſe of the angels.

Nevertheleſs, neither is 11
the man without the wo-

NOTES.

10 [u] What the Meaning of theſe Words is, I confeſs I do not underſtand.

ther

TEXT. PARAPHRASE.

man, neither the woman without the man, in the Lord.

ther the Man without the Woman, or the Woman without the Man; the Lord so ordering it.

12 For as the woman is of the man, even so is the man also by the woman: but all things of God.

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 God.

13 Judge in your selves: is it comely that a woman pray unto God uncovered?

Be you your selves Judges, whether it be decent for a Woman to make a Prayer to God in the Church uncovered.

14 Doth not even nature it self teach you, that if a man have long hair, it is a shame unto him?

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 misbecoming and dishonourable to him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

But to a Woman, if she be curious about her Hair, in having it long, and dressing her self with it, it is a Grace and Commendation, since 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.

But if any shew himself to be a Lover of Contention [w], we the Apostles have no such Custom, nor any of the Churches of God.

NOTES.

16 [w] Why may not this *any one* be understood of the false Apostle here glanced at?

SECT.

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 Teacher, 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, 'tis 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 amongſt the *Corinthians*; this ſort of Men being very buſy, very troubleſome, and very dangerous to the Goſpel, as may 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 Meat 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 transferr'd 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 Meat, 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 publick 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.

Tho'

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.

22 What, have ye not houses to eat and to drink in?

PARAPHRASE.

THO' what I said to you, concerning Wo- 17.
mens 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 Meet-
ings in your Assemblies, that they are not to
your Advantage, but Harm. For first I hear, 18.
that when you come together in the Church,
you fall into Parties, and I partly believe it:
Because there must be Divisions and Factions 19.
amongst you, that those who stand firm upon
Trial, may be made manifest amongst you.
You come together, it's true, in one Place, and 20.
there you eat; but yet this makes it not to be
the eating of the Lord's Supper. For in eating 21.
you eat not together, but every one takes his
own Supper, one before another [x]. Have ye 22.
not Houses to eat and drink in at home, for sa-
tisfying your Hunger and Thirst? Or have ye

NOTES.

21 [x] 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 tho' 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;

1*st*. That they eat their common Food in the Assembly, which was to be eaten at home in their Houses, *ver.* 22, 34.

2*dly*. That tho' 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.

3*dly*. 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.

PARAPHRASE.

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 [y] for retaining what I delivered to you? In this
23. 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 where-
24. in he was betray'd, took Bread: And having given Thanks brake it, and said, Take, eat, this is my Body, which is broken for you; this
25. 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 re-
26. membrance 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 shew 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 [z], not suitable to that End, shall be guilty of a Misuse of the

TEXT.

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.

For I have received of 23
the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread.

And when he had gi- 24
ven thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

After the same manner 25
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.

For as often as ye eat 26
this bread, and drink this cup, ye do shew the Lord's death till he come.

Wherefore, whosoever 27
shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

NOTES.

22 [y] He here plainly refers to what he had said to them, *ver.* 2. where he praised them for remembring him in all Things, and for retaining τὰς παραδόσεις καθὼς παρέδωκα, what he had delivered to them. This Commendation he here retracts; for in this 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.

27 [z] 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 drank in remembrance of him; which, as St. *Paul* interprets it, *ver.* 26. was to shew forth his Death till he came. Whoever therefore eat and drank them, so as not solemnly to shew forth his Death, followed not Christ's Institution, but used them *unworthily*, i. e. not to be 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 tho' in the same Place, yet not all together at one Time, and in one Company, was not the eating of the Lord's Supper.

Body

TEXT. PARAPHRASE.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

Body and Blood of the Lord [a]. By this Institution therefore of Christ, let a Man examine himself [b]; and according to that [c], let 28.

NOTES.

[a] 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 [b] 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, direct and immediate 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 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 drank in remembrance of him: Or, as St. *Paul* expounds it, to shew 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, shews 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, 'tis 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 propos'd, 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, 32. For if the Unworthiness here spoke of were either Unbelief, or any of those Sins which are usually made the matter of Examination, 'tis 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, whereby they who are guilty of them received the Sacrament or no.

[c] Καὶ οὕτως. 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 shews to be this: *I here set before you the Institution of Christ, by that let a Man examine his Carriage, καὶ οὕτως, and according to that let him eat; let him conform the manner of his eating to that.*

PARAPHRASE.

him eat of this Bread, and drink of this Cup.
29. For he who eats and drinks after an unworthy manner, without a due Respect had to the Lord's Body, in a discriminating [d] and purely sacramental Use of the Bread and Wine that represent it, draws Punishment [e] on himself
30. by so doing. And hence it is that many among you are weak and sick, and a good Number
31. are gone to their Graves. But if we would discriminate [f] our selves, *i. e.* by our discriminating Use of the Lord's Supper, we should
32. not be judged, *i. e.* [g] punished by God. But being punished by the Lord, we are corrected [h], that we may not be condemned hereafter with the unbelieving World. Wherefore

TEXT.

For he that eateth and 29
drinketh unworthily, eat-
eth and drinketh damna-
tion to himself, not dis-
cerning the Lord's body.

For this cause many are 30
weak and sickly among
you, and many sleep.
For if we would judge 31
our selves, we should not
be judged.

But when we are judg- 32
ed, we are chastened of
the Lord, that we should
not be condemned with
the world.

NOTES.

[d] 29 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 remark'd, 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 common 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, shew 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*.

[e] *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.

[f] 31 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, tho' 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, tho' in both Places it be put to denote the same Action.

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

32 [h] Παιδευόμεθα properly signifies to be corrected, as Scholars are by their Master, for their good.

my

TEXT.	PARAPHRASE.	
33 Wherefore, my brethren, when ye come together, to eat, tarry one for another.	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, without Diviſion or Diſtinction.	33.
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.	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 above-mentioned. What elſe remains to be rectified in this Matter, I will ſet in order when I come.	34.

SECT. IX.

CHAP. XII. 1-----XIV. 40.

CONTENTS.

THE *Corinthians* ſeem to have enquired 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 propos'd, 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 Strife, Maligning and Diſorder amongſt them, as may be collected from *Ch.* XII. 21—25. and XIII. 45. 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, *Ch.* XII. 1—3.

2. That

Ch. XII. 2. That tho' 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 honour'd 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——41.

4. That tho' 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.

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.

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.

AS to spiritual Men, or Men assisted and 1.
acted by the Spirit [i], I shall inform you,
for I would not have you be ignorant. You 2.
your selves know that you were Heathens, engaged in the Worship of Stocks and Stones, dumb, senseless Idols, by those who were then your Leaders. Whereupon let me tell you, that 3.
no one who opposes Jesus Christ, or his Religion, has the Spirit of God [k]. And whoever is brought to own Jesus to be the Messiah, the Lord [l], does it by the Holy Ghost. And 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.

NOTES.

1 [i] Πνευματικῶν, *Spiritual.* We are warranted by a like Use of the Word in several Places of St. *Paul's* Epistles, as *Ch.* 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 [k] 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.

[l] *Lord.* What is meant by Lord, see *Note*, Chap. VIII. 5.

SECT.

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.

PARAPHRASE.

4. BE not mistaken by the Diversity of Gifts; for tho' there be Diversity of Gifts amongst Christians, yet there is no Diversity of Spirits, they all come from one and the same
5. Spirit. Tho' there be Diversities of Offices in the Church, yet all the Officers [m] have but
6. one Lord. And tho' there be various Influxes whereby Christians are enabled to do extraordinary Things [n], yet it is the same God that works [o] all these extraordinary Gifts in every
7. one that has them. But the Way or Gift wherein every one, who has the Spirit, is to shew it, is given him not for his private Advantage or Honour [p], but for the Good and

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.

7 But the manifestation of the Spirit is given to every man to profit withal.

NOTES.

5 [m] These different Offices are reckon'd up, *ver.* 28, &c.

6 [n] What these ἐνεργήματα were, see *ver.* 8——11.

[o] They were very properly called ἐνεργήματα—*In-Workings*, because they were above all humane 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 immediate Operation, as St. *Paul* assures us in that parallel Place, *Phil.* II. 13. In which Chapter, *ver.* 5, 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 [p] Vid. *Rom.* XII. 3——8.

Advan-

TEXT. PARAPHRASE.

8 For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit;

Advantages of the Church. For instance, to one is given by the Spirit, the Word of Wisdom [q], 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 [r] of the true Sense and true Meaning of the Holy Scriptures of the Old Testament, for the Explaining and Confirmation of the Gospel: To another, by the same Spirit, is given an undoubting Persuasion [s] and stedfast Confidence of performing what he is going about; to another the Gift of curing Diseases, by the same Spirit: To another the working of Miracles; to another Prophesy [t]; to another the discerning by what Spirit Men did any extraordinary Operation; to another Diversity of 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.

8. 9. 10. 11.

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 prophesy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.

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

NOTES.

8 [q] Σοφία: The Doctrine of the Gospel is more than once, in the Beginning of this Epistle, called *the Wisdom of God*.

[r] Γνῶσις is used by St. *Paul* for such a *Knowledge* of the Law and the Prophets.

9 [s] 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 Gifts 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 διδασκάλους, *Doctors* or *Teachers*. This at least, I think, may be presumed, that since σοφία and γνῶσις have λόγος 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.

10 [t] 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 shewn: 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 shews, that there ought not to be any Strife or Division amongst them about Precedency and Preference, upon account of their distinct Gifts.

PARAPHRASE.

12. FOR as the Body being but one, hath many Members, and all the Members of the Body, tho' many, yet make but one Body; so is Christ, in respect of his mystical Body the
13. Church. For by one Spirit we are all baptized into one Church, and are 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 same Life and Spirit to all the
14. Members. For the Body is not one sole Member, but consists of many Members, all vitally united in one common Sympathy and Use-

TEXT.

FOR as the body is 12
one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

For by one Spirit are 13
we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

For the body is not one 14
member, but many.

NOTES.

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.

fulness,

TEXT.

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.
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

PARAPHRASE.

fulness. If any one have not that Function or 15.
Dignity in the Church which he desires, he 16.
must not therefore declare that he is not of the
Church; he does not thereby cease to be a
Member of the Church. There is as much 17.
need of several and distinct Gifts and Func-
tions 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 would
suffer by it. Accordingly, God hath fitted se- 18.
veral Persons, as it were so many distinct Mem-
bers, to several Offices and Functions in the
Church, by proper and peculiar Gifts and Abi-
lities, which he has bestowed on them accord-
ing to his good Pleasure. But if all were but 19.
one Member, what would become of the Body?
There would be no such Thing as a human
Body; no more could the Church be edified,
and framed into a growing, lasting Society,
if the Gifts of the Spirit were all reduced to
one. But now, by the various Gifts of the 20.
Spirit bestowed on its several Members, it is
as a well organized Body, wherein the most
eminent Member cannot despise the meanest.
The Eye cannot say to the Hand, I have no 21.
need of thee; nor the Head to the Feet, I have
no need of you. It is so far from being so, that 22.
the Parts of the Body that seem in themselves
weak, are nevertheless of absolute Necessity.
And those Parts which are thought least ho- 23.
nourable, we take care always to cover with
the more Respect; and our least graceful Parts
have thereby a more studied and adventitious
Comeliness. For our comely Parts have no 24.
need of any borrowed Helps or Ornaments.
But God hath contrived the Symmetry of 25.

PARAPHRASE.

the Body, that he hath added Honour to those Parts that might seem naturally to want it; that
26. 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, and all equally partake and share in the Harm or Honour that is done to any one of them in particu-
27. lar. 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,
28. which is the Church; wherein God hath set first some Apostles, secondly Prophets, thirdly Teachers, next Workers of Miracles, then those who have the Gifts of Healing, Helpers [w], Governors [x], and such as are able to speak Diver-
29. sity of Tongues. Are all Apostles? are all Prophets? are all Teachers? are all Workers of
30. Miracles? Have all the Gift of Healing? do all speak Diversity of Tongues? are all Inter-
31. preters of Tongues? But ye contest one with another, whose particular Gift is best, and most preferable [y]; but I will shew you a more excellent way, *viz.* Mutual Good-will, Affection, and Charity.

TEXT.

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.

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 shew I unto you a more excellent way.

SECT.

NOTES.

28 [w] 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.

[x] Κυβερνήσεις, to be the same with discerning of Spirits, *ver.* 10.

31 [y] 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 'tis 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 humane Body, that there ought to be Diversities of Gifts and Functions in 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

SECT. IX. N. 4.

CHAP. XIII. 1.------13.

CONTENTS.

ST. *Paul* having told the *Corinthians*, in the laſt Words of the precedent Chapter, that he would ſhew 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 ſhews 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 prophesy, and underſtand all myſteries, and

PARAPHRASE.

IF I ſpeak all the Languages of Men and Angels [z], 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 [a], which fills the Ears of others, without any Advantage to it ſelf by the Sound it makes. And if I have the Gift of Prophesy, and ſee in the Law and the Pro- 1. 2.

NOTES.

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 remembred 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.

1. [z] *Tongues of Angels* are mentioned here according to the Conception of the *Jews*.

[a] 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 Conſorts of Muſick; they made a great deep Sound; but had ſcarce any Variety of muſical Notes.

phets

PARAPHRASE.

phets all the Mysteries [b] contained in them, and comprehend all the Knowledge they teach; and if I have Faith to the highest Degree, and Power of Miracles, so as to be able to remove Mountains [c], and have not Charity, I am no-
3. thing; I am of no Value: And if I bestow all I have in Relief of the Poor, and give my self to be burnt, and have not Charity, it profits
4. me nothing. Charity is long-suffering, is gentle and benign, without Emulation, Insolence, or being puffed up; is not ambitious, nor at all
5. self-interested; is not sharp upon others Fail-
6. ings, or inclined to ill Interpretations: Charity rejoices with others when they do well; and when any thing is amiss, is troubled, and co-
7. vers their Failings: Charity believes well, hopes well of every one, and patiently bears
8. with every thing [d]: Charity will never cease, as a Thing out of use; but the Gifts of Prophesy, and Tongues, and the Knowledge whereby Men look into, and explain the Meaning of the Scriptures, the Time will be when they will
9. be laid aside, as no longer of any Use: For the Knowledge we have now in this State, and the Explication we give of Scripture, is short, par-

TEXT.

all knowledge; and tho' I have all faith, so that I could remove mountains, and have no charity, I am nothing.

And though I bestow 3
all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, 4
and is kind; charity envieth not; charity vaunteth not it self, is not puffed up:

Doth not behave it self 5
unseemly, seeketh not her own, is not easily provoked, thinketh no evil,

Rejoiceth not in ini- 6
quity, but rejoiceth in the truth:

Beareth all things, be- 7
lieveth all things, hopeth all things, endureth all things.

Charity never faileth: 8
but whether there be prophesies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, 9
and ye prophesy in part.

NOTES.

2 [b] 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 *Prophesy*, the understanding of the Types and Prophesies containing those Truths, so as to be able to explain them to others.

[c] *To remove Mountains*, is to do what is next to impossible.

[d] 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?

tial

TEXT. PARAPHRASE.

10 But when that which is perfect is come, then that which is in part shall be done away.

tial 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 here. 10.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

Thus when I was in the imperfect State of Childhood, I talk'd, I understood, I reasoned after the imperfect manner of a Child; but when I came to the State and Perfection of Manhood, I laid aside those childish Ways. 11.

12 For now we see thro' a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

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 my self am known, and lie open to the View of superior Seraphick Beings, not by the obscure and imperfect Way of Deductions and Reasoning. 12.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

But then even in that State, Faith, Hope, and Charity will remain: But the greatest of the three is Charity. 13.

SECT.

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 ſhewn that Prophefy was to be preferred to Tongues, he gives them Directions for the decent, orderly and profitable Exerciſe of their Gifts in their Aſſemblies.

PARAPHRASE.

1. LET your Endeavours, let your Purſuit therefore be after Charity; not that you ſhould neglect the Uſe of your ſpiritual Gifts [e], eſpecially the Gift of Prophefy: For he that

TEXT.

1 FOllow after charity, and deſire ſpiritual gifts; but rather that ye may prophefy.

NOTES.

[e] 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 ſhewn, *Chap.* 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 Prophefying, 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, tho' in a ſomewhat unuſual Signification. He having, by way of Reproof, told them, that they did ζηλοῦν τὰ χαρίσματα τὰ χείρονα, 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.

ſpeaks

TEXT.

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

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

PARAPHRASE.

ſpeaks in an unknown Tongue [f], ſpeaks to 2.
God alone, but not to Men, for no body underſtands him; the Things he utters by the Spirit in an unknown Tongue, are Myſteries, Things not underſtood by thoſe who hear them. But he that propheſieth [g], ſpeaks to Men; 3.
who are exhorted and comforted thereby, and help'd forwards in Religion and Piety. He that 4.
ſpeaks in an unknown Tongue [h], edifies himſelf alone; but he that propheſieth, edifieth the Church. I wiſh that ye had all the Gift of 5.
Tongues, but rather that ye all propheſied; for greater is he that propheſieth, than he that ſpeaks with Tongues, unleſs he interprets what

NOTES.

2 [f] 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,

1*ſt*, 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 ſhew, and moſt valued themſelves upon; as indeed it was in it ſelf 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.

2*dly*, 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 of others, is the Gift of Tongues, which he diſcourſes of for above twenty 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.

3*dly*, When he comes to give Directions 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 [g] What is meant by Propheſying, ſee *Chap.* XII. 10.

4 [h] 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.

PARAPHRASE.

he delivers in an unknown Tongue, that the
6. Church may be edified by it. For example, ſhould I apply my ſelf 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 Prophefy, or Doctrine [i] contained
7. in it? Even inanimate Inſtruments of Sound, 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 play'd upon them; whereby the Tune and
8. Compoſure is underſtood. And if the Trumpet ſound not ſome Point of War that is underſtood, the Soldier is not thereby inſtructed
9. what to do. So likewiſe ye, unleſs with the Tongue which you uſe, you utter Words of a clear and known Signification to your Hearers, you talk to the Wind, for your Auditors under-
10. ſtand nothing that you ſay. There is a great number of ſignificant Languages in the World, I know not how many, every Nation has its
11. 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 what-

TEXT.

with tongues, except he interpret, that the church may receive edifying.

Now, brethren, if I come 6
unto you ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by prophefying, or by doctrine?

And even things with- 7
out life giving ſound, whether pipe or harp, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped?

For if the trumpet give 8
an uncertain ſound, who ſhall prepare himſelf to the battel?

So likewiſe you, except 9
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.

There are, it may be, 10
ſo many kinds of voices in the world, and none of them is without ſignification.

Therefore if I know not 11
the meaning of the voice,

NOTES.

6 [i] 'Tis not to be doubted but theſe four diſtinct Terms uſed here by the Apoſtle, had each his diſtinct Signification in his Mind and Intention; whether what may be collected from theſe Epiſtles, may ſufficiently warrant us to underſtand 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.* Διδαχή, *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.

ever

TEXT.

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.
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

PARAPHRASE.

ever he says, is all gibberish to me: And so is it with you; ye are Barbarians to one another, 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 Edification of the Church. Wherefore let him that speaks an unknown Tongue, pray that he may interpret what he says. 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 [k]; but my Meaning is unprofitable to 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 [l] may be understood by others; *i. e.* I will not do it, but when there is some body by to interpret [m]:

12. 13. 14. 15.

NOTES.

14 [k] This is evident from *ver.* 4. where it is said, *He that speaketh with a Tongue, edifies himself.*

15 [l] 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 pray'd 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 pray'd 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 νοὸς, *ver.* 19. and there explains the Meaning of it.

[m] For so he orders in the Use of an unknown Tongue, *ver.* 27.

PARAPHRASE.

And so I will do also in Singing [n]; I will sing by the Spirit in an unknown Tongue, but I will take care that the Meaning of what I sing shall be understood by the Assistants. And
16. 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; 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 which he understands not?
17. Thou indeed givest Thanks well, but the other
18. 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,
20. that 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 [o]; but in Matters of Understanding be ye perfect Men, and use your
21. Understandings [p]. But not so zealous for the Use of unknown Tongues in the Church, they are not so proper there: It is written in the

TEXT.

sing with the spirit, and I will sing with the understanding also.

Else when thou shalt 16
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?

For thou verily givest 17
thanks well, but the other is not edified.

I thank my God, I 18
speak with tongues more than you all:

Yet in the Church I 19
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.

Brethren, be not chil- 20
dren in understanding: howbeit, in malice be ye children, but in understanding be men.

In the law it is writ- 21
ten, With men of other tongues, and other lips,

NOTES.

[n] Here it may be observed, that as in their public Prayer one pray'd, 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.

20 [o] By κακία, Malice, I think is here 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.

[p] Vid. *Rom.* XVI. 19. *Eph.* IV. 13——15.

Law,

TEXT.

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

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on his face he 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 doc-

PARAPHRASE.

Law [q], 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. So that you see the speaking of strange 22.
Tongues miraculously, is not for those who are already converted, but for a Sign to those who are Unbelievers: But Prophesy is for Believers, and not for Unbelievers; and therefore fitter for your Assemblies. If therefore, when 23.
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 mad? But if ye all 24.
prophesy, and an Unbeliever or ignorant Man come in, the Discourses he hears from you reaching his Conscience, and the secret Thoughts of his Heart, he is convinced, and wrought upon; and so falling down, worships God, and 25.
declares that God is certainly amongst you. What then is to be done, Brethren? When ye 26.
come together, every one is ready [r], one with a Psalm, another with a Doctrine, another with a strange Tongue, another with a Revelation, another with Interpretation. Let

NOTES.

21 [q] 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*.

26 [r] 'Tis 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 render'd, *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 prophesy 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.

all

PARAPHRASE.

27. all Things be done to Edification, even though any one ſpeak in an unknown Tongue, which is a Gift that ſeems leaſt intended for Edification [t]; 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 [u]. 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 to him-
29. ſelf, and to God. Of thoſe who have the Gift of Propheſy, let but two or three ſpeak at the ſame Meeting, and let the others examine
30. and diſcuſs it. But if, during their Debate, the Meaning of it be revealed to one that ſits by, let him that was diſcourſing of it before
31. give off. *For ye may all propheſy one after* another, that all may in their Turns be Hearers, and receive Exhortation and Inſtruc-
32. tion. 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

TEXT.

trine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

If any man ſpeak in an 27
unknown tongue, let it be by two, or at the moſt by three, and that by courſe; and let one interpret

But if there be no in- 28
terpreter, let him keep ſilence in the church; and let him ſpeak to himſelf, and to God.

Let the prophets ſpeak 29
two or three, and let the other judge.

If any thing be reveal- 30
ed to another that ſitteth by, let the firſt hold his peace.

For ye may all prophe- 31
ſy one by one, that all may learn, and all may be comforted.

And the ſpirits of the 32
prophets are ſubject to the prophets.

NOTES.

27 [t] 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 ſhew it ſelf. 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 render'd *altho'*: 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*, 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, tho' you ſpeak in an unknown Tongue; even an unknown Tongue muſt be made uſe of, in your Aſſemblies, only to Edification.

[t] Vid. *Ver.* 2, and 4.

[u] 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. 'Tis not improbable that ſome ſuch Diſorder had been introduced into the Church of *Corinth* by their Judaizing falſe Apoſtle, which St. *Paul* would here put an End to.

with

TEXT. PARAPHRASE.

33 For God is not the author of confusion, but of peace, as in all churches of the saints.

with the Holy Ghost, are Masters of their own Actions; can speak or hold their Peace as they 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 your selves 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. 33.

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.

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 appointed them in the Law. 34.

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.

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 publickly in the Congregation [w]. 35.

36 What? came the word of God out from you? or came it unto you only?

What, do you pretend to give Laws to the Church of God, or to a Right to do what you please amongst your selves, 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 the World? 36.

37 If any man think himself to be a prophet, or spiritual, let him acknow-

If any Man amongst you think that he hath the Gift of Prophesy, and would pass for a Man know- 37.

NOTES.

34, 35 [w] 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.* 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.

ing

PARAPHRASE. TEXT.

ing in the revealed Will of God [x], let him acknowledge that these Rules which I have here given, are the Commandments of the
38. Lord But if any Man [y] be ignorant that they are so, I have no more to say to him; I leave
39. him to his Ignorance. To conclude, Brethren, let Prophesy have the Preference in the Exercise of it [z]; but ye forbid not the speaking unknown
40. 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.

ledge that the things that I write unto you, are the commandments of the Lord.
But if any man be ig- 38
norant, let him be ignorant.
Wherefore, brethren, 39
covet to prophesy, and forbid not to speak with tongues.
Let all things be done 40
decently, and in order.

NOTES.

37 [x] 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 [y] 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.

39 [z] 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 join'd, 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

every where. From the Resurrection of Christ thus established, he infers the Resurrection of the Dead; shews the Order they shall rise in, and what sort of Bodies they shall have. Ch. XV.

TEXT.

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

PARAPHRASE.

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; 1.
and you received, and have hitherto professed,
and by which alone you are to be saved. This 2.
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. For I delivered to you, and particu- 3.
larly insisted on this, which I had received, *viz.* that Christ died for our Sins, according to the Scriptures; and that he was buried, and that 4.
he was raised again the third Day, according to the Scriptures; and that he was seen by 5.
Peter, afterwards by the twelve Apostles; and 6.
after that, by above five hundred Christians at once, of whom the greatest part remain alive to this Day, but some of them are deceased: Afterwards he was seen by *James*; and after 7.
that by all the Apostles. Last of all, he was 8.
seen by me also, as by one born before my time [a]. For I am the least of the Apostles, not worthy 9.
the Name of an Apostle, because I persecuted the Church of God. But by the free Bounty 10.
of God, I am what it hath pleased him to make me: And this Favour which he hath bestowed

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, tho' it be in regard of the latter that in the following Verse St. *Paul* calls himself abortive.

PARAPHRASE.

on me, hath not been altogether fruitless, for I have labour'd in preaching of the Gospel more than all the other Apostles [b]; which yet I do not ascribe to any thing of my self, but to the Fa-
11. vour of God 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,
12. and rose 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
13. of the Dead? And if there be no Resurrection of the Dead, then even Christ himself is not
14. risen: And if Christ be not risen, our Preaching is idle Talk, and your believing it is to no pur-
15. pose. And we, who pretend to be Witnesses for God and his Truth, shall be found Liars. bearing Witness against God and his Truth, affirming that he raised Christ, whom in truth he did not raise, if it be so that the Dead are
16. not raised, For if the Dead shall not be raised,
17. neither is Christ raised: And if Christ be not risen, your Faith is to no purpose; your Sins are

TEXT.

I am what I am: and his grace which was 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 resurrection 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.

NOTES.

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.

12 [c] This may well be understood of the Head of the contrary Faction, and some of his Scholars. 1*st*, Because St. *Paul* introduces this Confutation by asserting his Mission, which these his Opposers would bring in question. 2*dly*, 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 appear'd 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 'tis 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.

not

TEXT. PARAPHRASE.

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, afterward 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

not forgiven, but you are still liable to the Punishment due to them. And they also who died 18.
in the Belief of the Gospel, are perished and lost.
If the Advantages we expect from Christ are 19.
confined to this Life, and we have no hope of
any Benefit from him in another Life hereafter,
we Christians are the most miserable of all Men.
But in truth Christ is actually risen from the 20.
Dead, and is become the First-Fruits [d] of those
who were dead. For since by Man came Death, 21.
by Man came also the Resurrection of the Dead,
or Restoration to Life. For as the Death that 22.
all Men suffer is owing to *Adam*, so the Life
that all shall be restored to again is procured
them by Christ. But they shall return to Life 23.
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; and this shall be at his
second Coming. After that shall be the Day of 24.
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 and the Father, which he shall not do till
he hath destroy'd all Empire, Power and Au-
thority, that shall be in the World besides. For 25.
he must reign till he has totally subdued and
brought all his Enemies into Subjection to his
Kingdom. The last Enemy that shall be de- 26.
stroyed, is Death. For God hath subjected all 27.
Things to Christ; but when it is said all Things

NOTES.

20 [d] The First-fruits was a small Part, which was first taken and offered to God, and sanctified the whole Mass which was to follow.

PARAPHRASE.

are subjected, it is plain that he is to be except-
28. ed, 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 God may immediately govern
29. and influence all. Else [e] what shall they do who are baptized for the Dead [f]? and why do we
30. venture our Lives continually? As to my self, I am exposed, vilified, treated so that I die
31. daily: And for this I call to witness your glorying against me, in which I really glory, as coming on me for our Lord Jesus Christ's sake.
32. And particularly, to what purpose did I suffer my self to be exposed to wild Beasts at *Ephesus*, if the Dead rise not? If there be no Resurrection, 'tis wiser a great deal to preserve our selves 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 End of us for ever.
33. Take heed that ye be not misled by such Discourses; for evil Communication is apt to cor-
34. rupt even good Minds. Awake from such Dreams, as 'tis fit you should, and give not

TEXT.

when he saith all things are put under him, it is manifest that he is excepted which did put all things under him.

And when all things 28 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.

Else what shall they 29 do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

And why stand we in 30 jeopardy every hour?

I protest by your re- 31 joicing, which I have in Christ Jesus our Lord, I die daily.

If after the manner of 32 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.

Be not deceived: Evil 33 communications corrupt good manners.

Awake to righteousness, 34 and sin not; for some have

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.

your

TEXT. PARAPHRASE.

not the knowledge of God: I ſpeak this to your ſhame.

your ſelves up ſinfully to the Enjoyments of this Life; for there are ſome [g] atheiſtical People among you: This I ſay, to make you aſhamed.

35 But ſome man will ſay, How are the dead raiſed up? and with what body do they come?

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? 35.

36 Thou fool, that which thou ſoweſt is not quickned except it die.

Thou Fool, does not daily Experience teach thee, that the Seed which thou ſoweſt corrupts and dies, before it ſprings up and lives again. 36.

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.

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. 37.

38 But God giveth it a body as it hath pleaſed him, and to every ſeed his own body.

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 ſort of Seed. 38.

39 All fleſh is not the ſame fleſh: but there is one kind of fleſh of men, ano-

And ſo likewiſe it is in Animals, there are different kinds of Fleſh [i]; for the Fleſh of Men is of 39.

NOTES.

34 [g] May not this probably be ſaid to make them aſham'd of their Leader, whom they were ſo forward to glory in? For 'tis 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. *1ſt*, 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? *2dly*, 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 Bodies: And next, that it is fit that Men ſhould die, Death being no improper way to the attaining other Bodies. This he ſhews 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 others, 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 has thought good; and ſo he can give to Men, at the Reſurrection, Bodies of very different Conſtitutions and Qualities from thoſe they had before.

one

PARAPHRASE.

one kind; 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 kind, and that of earthly Bodies of ano-
41. ther. The Sun, Moon and Stars, have each of them their particular Beauty and Brightness; and one Star differs from another in Glory.
42. And so shall the Resurrection of the Dead [k] be; That

TEXT.

ther flesh of beasts, another of fishes, and another of birds.

There are also celestial 40
bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of 41
the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrec- 42
tion of the dead. It is sown in corruption, it is raised in incorruption:

NOTES.

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 this Chapter, all that he says of the Resurrection, is a Description only of the Resurrection of the Just, tho' 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.

1*st*, What in this Resurrection is raised, St. *Paul* assures us, *ver.* 43. is raised in Glory; but the Wicked are not raised in Glory.

2*dly*, 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 chang'd, 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

3*dly*. He says *ver.* 52. that when the Dead are raised, they who are alive shall be chang'd in the twinkling of an Eye. Now that these Dead are only the Dead in Christ, which shall rise first, and shall be caught up in the Clouds to meet the Lord in the Air, is plain from 1 *Thess.* IV. 16, 17.

4*thly*, 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, 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.

5*thly*,

TEXT. PARAPHRASE.

43 It is ſown in diſhonour, it is raiſed in glory: it is ſown in weakneſs, it is raiſed in power:

That which is ſown in this World[1], and comes to die, is a poor, weak, contemptible, corruptible Thing; when it is raiſed again, it ſhall be powerful, glorious, and incorruptible. 43. The

NOTES.

5*thly*, 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.

'Tis very remarkable what St. *Paul* ſays in this 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 ſhew that what he had been ſpeaking of in the immediately preceding Verſes, *viz*. their being changed, and the putting on of Incorruption and Immortality, and their having thereby the Victory through Jeſus Chriſt, was what belong'd 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

PARAPHRASE.

44. The Body we have here [l], surpasses not the animal Nature; at the Resurrection it shall be spiritual. There are both animal [m] and spi-
45. ritual [n] 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
46. give Life to others. Howbeit, the spiritual was not first, but the animal; and afterwards the
47. spiritual. The first Man was of the Earth, made up of Dust or earthly Particles; the se-
48. cond Man is the Lord 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

TEXT.

It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. 44

And so it is written, The first Man Adam was made a living soul, the last Adam was made a quickning spirit. 45

Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 46

The first man is of the earth, earthy; the second man is the Lord from heaven. 47

As is the earthy, such are they also that are earthy: and as is the 48

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 needs 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.

43 [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 till 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 *natural Body*, should, I think, more suitably to the Propriety of the *Greek*, and more conformably to the Apostle's meaning, be translated *animal Body*: For that which St. *Paul* is doing here, is to shew, 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 it self, 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.

those

TEXT. PARAPHRASE.

heavenly, ſuch are they alſo that are heavenly.

those who are regenerate, and born of the heavenly Seed, are as he that is heavenly, ſpiritual, and immortal.

49 And as we have borne the image of the earthy, we ſhall alſo bear the image of the heavenly.

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, ſtable, unfleeting Life.

50 Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

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 State of immutable Incorruptibility.

51 Behold, I ſhew you a myſtery; we ſhall not all ſleep, but we ſhall all be changed,

To which let me add, what has not been hitherto diſcovered, *viz.* that we ſhall not all die, but we ſhall all be changed in a Moment, in the

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.

Twinkling of an Eye, at the Sounding of the laſt Trumpet; for the Trumpet ſhall ſound, and the Dead ſhall riſe; and as many of us Believers as are then alive, ſhall be changed.

53 For this corruptible muſt put on incorruption, and

For this corruptible [o] Frame and Conſtitution of ours muſt put on Incorruption, and from mortal

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

PARAPHRASE.

54. 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 [f]; *i. e.* Death is perfectly subdued and exterminated by a compleat Victory over it, so
55. that there shall be no Death any more. Where, O Death, is now that Power whereby thou deprivest Men of Life? What is become of the Dominion of the Grave, whereby they were
56. detained Prisoners there [g]? That which gives Death the Power over Men is Sin; and 'tis the
57. Law by which Sin 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 from the Rigor of the Law.

TEXT.

this mortal must put on immortality.

So when this corrupti- 54
ble 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.

O death, where is thy 55
sting? O grave, where is thy victory?

The sting of death is 56
sin; and the strength of sin is the law.

But thanks be to God, 57
which giveth us the victory, through our Lord Jesus Christ.

NOTES.

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 ψυχικόν, ἔπειτα τὸ πνευματικόν. The like way of speaking we have *Mat.* I. 20. and *Luke* I. 35. in both which the Person of our Saviour is express'd 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 weighs so much, may be pleas'd 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 [f] Νῖκος, *Victory*, often signifies End and Destruction. See *Vossius de* LXX *interpret. cap.* 24.

55 [g] This has something 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.

Where-

TEXT. PARAPHRASE.

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.

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. 58.

SECT. XI.

CHAP. XVI. 1-----4.

CONTENTS.

HE gives Directions concerning their Contribution to the poor Chriſtians at *Jeruſalem*.

TEXT. PARAPHRASE.

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.

AS to the Collection for the Converts to Chriſtianity, who are at *Jeruſalem*, I would have you do as I have directed the Churches of *Galatia*. Let every one of you, according as he thrives in his Calling, lay aſide ſome part of his Gain by it ſelf; which the firſt Day of the Week let him put into the common Treaſury [1] of the Church, that there may be no need of any Gathering when I come. 1. 2.

NOTES.

2 [1] Θησαυρίζω ſeems uſed here in the Senſe I have given it. For 'tis 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 publick 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.

PARAPHRASE.

3. And when I come, those whom you shall approve of [5], will I send with Letters to *Jerusa-*
4. *lem*, to carry thither your Benevolence: Which, if it deserves that I also should go, they shall go along with me.

TEXT.

And when I come, 3 whomsoever you shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

And if it be meet that 4 I go also, they shall go with me.

NOTES.

5 Δοκιμάσῃς, δι' ἐπιστολῶν τούτους πέμψω, this Pointing that makes δι' ἐπιστολῶν belong to πέμψω, and not to δοκιμάσῃς, 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.

PARAPHRASE.

5. I Will come unto you, when I have been in *Macedonia*, for I intend to take that in my
6. way: And perhaps I shall make some stay, nay winter with you, that you may bring me go-
7. ing 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 with
8. you, if the Lord permit. But I shall stay at
9. *Ephesus* till *Pentecost*, i. e. *Whitsontide*. For now I have a very fair and promising Opportunity given me of propagating the Gospel, tho' there

TEXT.

NOW I will come 5 unto you, when I shall pass through Macedonia: (for I do pass through Macedonia)

And it may be that I 6 will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

For I will not see you 7 now by the way, but I trust to tarry a while with you, if the Lord permit.

But I will tarry at Ephe- 8 sus until Pentecost.

For a great door and ef- 9 fectual is opened unto me,

TEXT.

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.

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 Gospel, even as I do. Let no body therefore despise him, but treat him kindly, and bring him going, that he may come unto me; for I expect him with the Brethren. As to Brother [t] *Apollos*, I have earnestly endeavour'd to prevail with him to come to you with the Brethren [u]; but he has no mind to it at all at present: He will come however, when there shall be a fit Occasion. 10. 11. 12.

NOTES.

12 [t] 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.

[u] 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 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.

PARAPHRASE.

BE upon your Guard, stand firm in the Faith, behave your selves like Men, with Courage and Resolution. And whatever is done amongst you, either in your publick Assem- 13. 14.

PARAPHRASE.

Assemblies, or elsewhere, let it all be done with Affection and Good-will one to another [w].
15. You know the House of *Stephanas*, that they were the first Converts of *Achaia*, and have all along made it their business to minister to the
16. Saints: To such I beseech you to submit your selves; let such as with us labour to promote
17. the Gospel, be your Leaders. I am glad that *Stephanas*, *Fortunatus*, and *Achaicus*, came to me; because they have supplied what was defi-
18. cient on your side. For, by the Account they have given me of you, they have quieted my Mind, and yours too [x]: Therefore have a Re-
19. gard to such Men as these. The Churches of *Asia* salute you; and so do *Aquila* and *Priscilla*, with much Christian Affection: with the
20. Church that is in their House. All the Brethren here salute you: Salute one another with
21. an holy Kiss. That which followeth, is the Salutation of me *Paul*, with my own Hand.
22. 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
23. to execute Vengeance on him [y]. The Favour
24. of the Love be with you. My Love be with you all, for Christ Jesus sake. *Amen.*

TEXT.

I beseech, you, brethren, 15
(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)
That ye submit your 16
selves unto such, and to every one that helpeth with us and laboureth.
I am glad of the coming 17
of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part they have supplied.
For they have refreshed 18
my spirit and yours: therefore acknowledge ye them that are such.
The churches of Asia 19
salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.
All the brethren greet 20
you. Greet you one another with an holy kiss.
The salutation of me 21
Paul with mine own hand.
If any man love not the 22
Lord Jesus Christ, let him be Anathema, Maranatha.
The grace of our Lord 23
Jesus Christ be with you.
My love be with you all 24
in Christ Jesus. Amen.

NOTES.

14 [w] His main Design being to put an end to the Faction and Division which the false Apostle had made amongst them, 'tis no wonder that we find Unity and Charity so much, and so often pressed, in this and the second Epistle.

18 [x] *Viz.* By removing those Suspicions and Fears that were on both sides.

22 [y] This being so different a Sentence from any of those writ with St. *Paul*'s own Hands, 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.*

An. Christ. 57. *Neronis* 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. & II. 14. & VI. 10. & X. 1. & 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. & IV. 2—5. & V. 12. & VI. 11—16. & XI. 11. & XII. 15.

The Observation of these Particulars, may possibly be of use to give us some light, for the better understanding of this 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

Chap. I. 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.

SECTION I.

CHAP. I. 1, 2.

INTRODUCTION.

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 *Corinth*, with
2. all the Christians that are in all *Achaia* [b]; Favour and Peace be to you from God our Father, and from the Lord Jesus Christ.

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:

2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

NOTES.

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. 15. and in other Places; or *Brother* in the Work of the Ministry, *vid.* Rom XVI. 21. 1 Cor. XVI. 10. 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 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.

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 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 already, 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 his 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,

Chap. I. 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 also of this Epistle, as *Chap.* IV. 2, 5.

PARAPHRASE.

3. BLessed be the God [c] and Father of our Lord Jesus Christ, the Father of Mer-
4. cies, and God of all Consolation, who comforteth me in all my Tribulations, that I may be able to comfort them [d], who are in any Trouble, by the Comfort which I receive from
5. him: Because, as I have suffered abundantly for Christ, so through Christ I have been abundantly comforted; and both these for your
6. Advantage. For my Affliction is for your Consolation and Relief [e]; which is effected by a 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
8. Consolation. For I would not have you ignorant, Brethren, of the Load of the Afflictions in *Asia*, that were beyond measure heavy upon me, and beyond my Strength; so that I could see no way of escaping with Life.

TEXT.

BLessed be God, even 3
the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

Who comforteth us in 4
all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God.

For as the sufferings of 5
Christ abound in us, so our consolation also aboundeth by Christ.

And whether we be af- 6
flicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

And our hope of you 7
is stedfast, knowing that as you are partakers of the sufferings, so shall ye be also of the consolation.

For we would not, bre- 8
thren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of mea-

NOTES.

3 [c] 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 [d] He means here the *Corinthians*, who were troubled for their Miscarriage towards him; *vid. Chap.* VII. 7.

6 [e] Σωτηρία, *Relief* rather than *Salvation*; which is understood of Deliverance from Death and Hell, but here it signifies only Deliverance from their present Sorrow.

But

TEXT.

sure, above strength, insomuch that we despaired even of life:
9 But we had the sentence of death in our selves, that we should not trust in our selves, but in God which raiseth the dead.
10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us:
11 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.
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.

But I had the Sentence of Death in my self, 9.
that I might not trust in my self, but in God,
who can restore to Life even those who are 10.
actually dead; who delivered me from so imminent a Danger of Death, who doth deliver,
and in whom I trust he will yet deliver me:
You also joining the Assistance of your Prayers 11.
for me; so that Thanks may be returned by many, for the Deliverance procured me by the
Prayers of many Persons. For I cannot doubt 12.
of the Prayers and Concern of you, and many others for me, since my glorying is this, *viz.* the Testimony of my own Conscience, that in Plainness of Heart, and Sincerity before God, not in fleshly Wisdom [f], but by the Favour of God directing me [g], I have behaved my self towards all Men, but more particularly towards
you. For I have no Design, no Meaning in 13.
what I write to you, but what lies open, and is legible in what you read: And you your selves cannot but acknowledge it to be so;
and I hope you shall always acknowledge it to 14.
the End; as part of you have already acknowledg'd that I am your Glory [h], as you will be mine at the Day of Judgment, when being my Scholars and Converts, ye shall be saved.

NOTES.

12 [f] What *Fleshly Wisdom* is, may be seen *Chap.* IV. 2, 5.

[g] 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.

14 [h] *That I am your Glory*; whereby he signifies that Part of them which stuck to him, own'd 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 it self 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, *Chap.* I. 15.——22.

In the next Place he, with a very solemn Asseveration, professes that it was to spare them, that he came not to them. This he explains, *Chap.* I. 23. and II. 2, 3.

He gives another Reason, *Chap.* 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. Chap.* 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*.

Having

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 toward Judea.
17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?
18 But as God is true, our word toward you was not yea, and nay.
19 For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.
20 For all the promises of God in him are yea, and in him amen, unto the glory of God by us.
21 Now he which stablisheth us with you in Christ, and hath anointed us, is God:
22 Who hath also sealed us

PARAPHRASE.

HAving this Perswasion (*viz.*) of your Love and Esteem of me, I purposed to 15.
come unto you e'er this, that you might have
a second Gratification [i]; and to take you in my 16.
way to *Macedonia*, and from thence return to
you again, and by you be brought on in my
way to *Judea*. If this fell not out so as I pur- 17.
posed, 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 farther
than may suit his carnal Interest? But God is 18.
my Witness, that what you have heard from me
has not been uncertain, deceitful, or variable.
For Jesus Christ, the Son of God, who was 19.
preached among you by me, and *Silvanus*, and
Timotheus, was not, sometimes one thing, and
sometimes another; but has been shewn to be
uniformly one and the same, in the Counsel or
Revelation of God, (for all the Promises of God 20.
do all consent and stand firm in him) to the
Glory of God by my Preaching. Now it is 21.
God who establishes me with you, for the
preaching of the Gospel, who has anointed [k],
and also sealed [l] me, and given me the Ear- 22.

NOTES.

15 [i] By the Word χάριν, which our Bibles translate *Benefit* or *Grace*, 'tis 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.

21 [k] *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. [l] *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.

nest

PARAPHRASE.

23. neſt [m] of his Spirit in my Heart. Moreover, I call God to witneſs, and may I die if it is not ſo, that it was to ſpare you, that I came not
24. 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 'tis by that Faith you ſtand; but I forbore to come, as one concerned to preſerve and help forwards your Joy, which I am tender of, and therefore declined coming to you, whilſt I thought you in an Eſtate that would require Severity from me, that would trouble you [n].

1. I purpoſed in my ſelf, 'tis true, to come to you again; but I reſolved too, it ſhould be

TEXT.

and given the earneſt of the Spirit in our hearts.
Moreover, I call God 23
for a record upon my ſoul, that to ſpare you I came not as yet unto Corinth.
Not for that we have 24
dominion over your faith, but are helpers of your joy: for by faith ye ſtand.

But I determined this
with my ſelf, that I would

NOTES.

[m] *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 and 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 pardon'd, 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 preach'd it to you, without tripping in the leaſt; and there, to the Glory of God, have ſhewn that all the Promiſes concur, and are unalterably certain in Christ: I therefore having never falter'd 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.

24 [n] 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.

without

TEXT.

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.
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.

PARAPHRASE.

without bringing Sorrow with me [o]: For if I 2.
grieve you, who is there, when I am with you,
to comfort me, but those very Persons whom
I have discomposed with Grief? And this very 3.
Thing [p], which made you sad, I writ to you,
not coming my self, on purpose, that when I
came, I might not have Sorrow from those
from whom I ought to receive Comfort; hav-
ing 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. For I writ 4.
unto you with great Sadness of Heart, and many
Tears; not with intention to grieve you, but
that you might know the Overflow of Tender-
ness and Affection which I have for you. But 5.
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 all, that I may not lay load on him [q];

NOTES.

1 [o] 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 [p] 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 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 punish'd 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 [q] 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.

the

PARAPHRASE.

6. the Correction he hath received from the Ma-
7. jority of you, is sufficient in the Case: So that, on the contrary [r], it is fit rather that you forgive and comfort him, lest he [s] should be swal-
8. lowed up by an Excess of Sorrow. Wherefore, I beseech you, to confirm your Love to
9. 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
10. ready to obey me in all Things. 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, by the Authority and in the
11. Name of Christ; that we may not be overreached by Satan, for we are not ignorant of
12. his Wiles. Furthermore, being arrived at *Troas*, because *Titus*, whom I expected from *Corinth* with News of you, was not come, I was very uneasy [t] there; in so much that I made not use of the Opportunity which was put into my Hands, by the Lord, of preaching the Gospel of Christ, for which I came thither.
13. I hastily left those of *Troas*, and departed thence
14. to *Macedonia*. But Thanks be to God, in that he

TEXT.

Sufficient to such a man is this punishment which was inflicted of many. 6

So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 7

Wherefore, I beseech you, that ye would confirm your love towards him. 8

For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. 9

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: 10

Lest Satan should get an advantage of us: for we are not ignorant of his devices. 11

Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, 12

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. 13

Now thanks be unto 14

NOTES.

7 [r] Τοιαῦτα. *On the contrary*, here, has nothing to refer to but ἐπιβαρῶ, *Over-charge*, in the 5th Verse; which makes that to belong to the Fornicator, as I have explain'd it.

10 [s] 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 τοιοῦτος indefinitely, without naming the Person it relates to.

12 [t] How uneasy he was, and upon what Account, see *Chap.* VII. 5———16. It was not barely for *Titus*'s Absence, but for want of the News he brought with him, *Chap.* VII. 7.

always

TEXT.

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.

16 To the one we are the savour of death unto death; and to the other the savour of life unto life: and who is sufficient for these things?

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.

always makes me triumph every where [u], thro' Christ, who gives me Success in preaching the Gospel, and spreads the Knowledge of Christ by me. For my Ministry and Labour in the 15.
Gospel, is a Service or sweet-smelling Sacrifice to God, through Christ, both in regard of those that are saved, and those that perish: To the one my Preaching is of ill Savour, un- 16.
acceptable and offensive, by their rejecting whereof they draw Death on themselves; and to the other, being as a sweet Savour, acceptable, they thereby receive eternal Life: And who is sufficient for these Things [w]? and yet, as I said, my Service in the Gospel is well-
pleasing to God. For I am not as several [x] are, 17.
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.

14 [u] *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.

16 [w] *Vid. Chap.* III. 5, 6.

17 [x] 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.

PARAPHRASE.

1. DO I begin again to commend my ſelf [y];
or need I, as ſome [z], commendatory Let-
2. ters to, or from you? You are my commen-
datory Epiſtle, written in my Heart, known
3. and read by all Men. I need no other com-
mendatory Letter, but 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 [a], but of the Heart, whereof I was the
Ama-

TEXT.

1 DO we begin again to
commend our ſelves?
or need we, as ſome o-
thers, epiſtles of commen-
dation to you, or letters of
commendation from you?
2 Ye are our epiſtle writ-
ten in our hearts, known
and read of all men:
3 Foraſmuch as ye are
manifeſtly declared to be
the epiſtle of Chriſt, mi-
niſtred by us, written not
with ink, but with the

NOTES.

1 [y] This is a plain Indication that he had been blamed amongſt them for commending himſelf.

2 [z] Seems to intimate, that their falſe Apoſtle had got himſelf recommended to them by Letters, and ſo had introduced himſelf into that Church.

3 [a] The Senſe of St. *Paul* in this 3d Verſe, is plainly this, That he needed no Letters of Commendation to them, but that by 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*

TEXT.

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 our ſelves to think any thing as of our ſelves: but our ſufficiency is of God.

6 Who alſo hath made us able miniſters of the new teſtament, not of the letter, but of the Spirit: for

PARAPHRASE.

Amanuenſis, *i. e.* your Converſion was the Effect of my Miniſtry. [b] And this ſo great Confidence have I, thro' Chriſt in God. Not as if I were ſufficient of my ſelf to reckon [c] upon any thing, as of myſelf; but my Sufficiency, my Ability to perform any thing, is wholly from God: Who has fitted and enabled me to be a Miniſter of the New Teſtament; not of the Letter [d], but of the Spirit; for the Letter kills [e], but the

4. 5. 6.

NOTES.

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 [b] As if he had ſaid, But miſtake me not, as if I boaſted of my ſelf; 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 [c] Πεποίθησις, *Truſt*, a milder Term for *Boaſting*; for ſo St. *Paul* uſes it, *Chap.* X. 7. compared with *ver.* 8. where alſo λογιζέσθω, *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. 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 my ſelf, by the Strength of my "own natural Parts, to attain the Knowledge of the Goſpel-Truths that I preach; but my Abi-"lity herein is all from God." But in whatever Senſe λογίσασθαι is here taken, 'tis certain τὶ, which is tranſlated *any thing*, muſt be limited to the Subject in hand, *viz.* the Goſpel that he preached to them.

6 [d] 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, tho' 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 ſhews what a ſpiritual Senſe ran through the Moſaical Inſtitution and Writings.

[e] *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 quickning Spirit, 1 *Cor.* XV. 45. giveth Life.

PARAPHRASE.

7. 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 but temporary, and was quickly to vanish [f];
8. how can it be otherwise, but that the Ministry of the Spirit, which giveth Life, should confer more Glory and Lustre on the Ministers
9. of the Gospel? For if the Ministration of Condemnation were Glory, the Ministry of Justification [g] in the Gospel doth certainly
10. much more exceed in Glory: Though even the Glory that *Moses*'s Ministration had, was no Glory, in comparison of the far more ex-
11. celling Glory of the Gospel-Ministry [h]. Farther, if that which is temporary, and to be done away, were delivered with Glory, how

TEXT.

the letter killeth, but the Spirit giveth life.
7 But if the ministration of death written and engraven 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?
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,

NOTES.

7 [f] Καταργουμένη, *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 τὸ μένον, *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 καταργουμένη, 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 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 [g] 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 [h] Though the shewing 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?

much

TEXT. PARAPHRASE.

much more that which remaineth is glorious.
12 Seeing then that we have such hope, we use great plainness of speech.
13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly

much rather is that which remains, without being done away, to appear in Glory [i]? Wherefore having such Hope [k], we use great Freedom and Plainness of Speech. And not as *Moses*, who put a Vail over his Face, do we vail the Light, so that the Obscurity of what we deliver, should hinder [l] the Children of *Israel* from 12. 13.

NOTES.

11 [i] 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 abolish'd, but the Gospel to remain and never be abolish'd.

12 [k] *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 Ministry* of the Law and of 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 shews the Apostle's Design, in this Discourse, to 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, tho' 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 [l] 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 vailed, 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 Vail 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 Vail over his Face, so that the Children of* Israel *could not see the End of the Law; but their Minds were blinded, for the Vail 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 Vail upon our selves, 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 Unbelief 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.

seeing

PARAPHRASE.

seeing in the Law, which was to be done away, Christ, who was the End [m] of the Law:
14. But their not seeing it, is from the Blindness of their own Minds; for unto this Day the same Vail remains upon their Understandings, in reading of the Old Testament, which Vail is done away in Christ, *i. e.* Christ now he is come, so 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 Vail [n] remains upon their Hearts; they see not the spiritual and
16. 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 Vail shall be taken away, and they shall plainly see him to be the Person spoken of and intended [o].
17. But the Lord is the Spirit [p] whereof we are Ministers; and they who have this Spirit, have liberty [q], so that they speak openly and
18. freely: But we, all the faithful Ministers of

TEXT.

look to the end of that which is abolished.

But their minds were 14
blinded: for until this day remaineth the same vail untaken away, in the reading of the Old Testament; which vail is done away in Christ.

But even unto this day, 15
when Moses is read, the vail is upon their heart.

Nevertheless, when it 16
shall turn to the Lord, the vail shall be taken away.

Now the Lord is that 17
Spirit: and where the Spirit of the Lord is, there is liberty.

But we all with open 18
face, beholding as in a

NOTES.

[m] *Vid.* Rom. X. 2—4.

15 [n] 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 Vail over their Faces.

16 [o] When this shall be, see *Rom.* XI. 25—27.

17 [p] Ὁ δὲ κύριος τὸ πνεῦμά ἐστι, *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, nor of the outside and literal Sense, but of the mystical and spiritual Meaning of it; which here he tells us is Christ.

[q] *There is Liberty*; because the Spirit is given only to Sons, or those that are free. See *Rom.* VIII. 15. *Gal.* IV. 6, 7.

the

TEXT. PARAPHRASE.

glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.

the New Teſtament, not vailed [r], but with open Countenances, as Mirrors reflecting the 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 and Freedom.

NOTES.

18 [r] 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, 'tis viſible, that all from theſe Words, *Who put a Vail 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 Vail covered the Brightneſs and Glory " of God, which ſhone in his Countenance; but we, the Miniſters of the Goſpel, with open " Countenances, καλοπτριζόμενοι, reflecting as Mirrors the Glory of the Lord " So the Word καλοπτριζόμενοι muſt ſignify here, and not *beholding as in a Mirror*; 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 vailed Face of *Moſes*, ver. 13. and the open Face of the Miniſters of the Goſpel in this Verſe. The Face of *Moſes* was vailed, 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 καλοπτριζόμενοι 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 ſhew'd 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 decay'd and diſappear'd 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 explain'd in the Senſe we have given of it.

Seeing

Chap. IV.

PARAPHRASE.

1. 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 [s] nor flag; I do not behave my self unworthily in it, nor misbecoming the Honour and Dignity of such an Employment:
2. 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 my self to every one's Conscience, only by making plain [t] the Truth which I deliver, as in the Presence of God.
3. But if the Gospel which I preach, be obscure and hidden, it is so only to those who are lost:
4. In whom being Unbelievers, the God of this World [u] has blinded their Minds [w], so that the glorious [x] Brightness of the Light of the Gospel of Christ, who is the Image of

TEXT.

1 Therefore seeing we have this ministry, as we have received mercy, we faint not:

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 our selves to every mans 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.

NOTES.

1 [s] 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 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 [t] 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 [u] *The God of this World*, i. e. the Devil; so called, because the Men of the World worshipped and obey'd him as their God.

[w] 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, explains the 13th and 14th Verses of the preceding Chapter.

[x] Δόξα, *Glory*, here, as in the former Chapter, is put for Shining and Brightness; so that ἐπαυγάσμα τῆς δόξης τοῦ Χριστοῦ, is the Brightness or Clearness of the Doctrine wherein Christ is manifested in the Gospel.

God,

TEXT.

5 For we preach not our selves, but Christ Jesus the Lord; and our selves your servants for Jesus sake.
6 For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.
7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.
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.

PARAPHRASE.

God, cannot enlighten them. For I seek not 5.
my own Glory or secular Advantage in preaching, but only the propagating of the Gospel of the Lord Jesus Christ; professing my self your Servant for Jesus sake. For God, who 6.
made Light to shine out of Darkness, hath enlightned 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 [y] of Jesus Christ. But yet we, to whom this Treasure of 7.
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 from God, and not from us. I am pressed on every side, 8.
but do not shrink; I am perplexed, but yet not so as to dispond; Persecuted, but yet not 9.
left to sink under it; thrown down, but not slain: Carrying about every where in my Body 10.
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 preach-

NOTES.

6 [y] 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 Vail 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 precedent 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 Mirrors, 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.

PARAPHRASE.

11. ing 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 Sufferings in this mortal Flesh
12. 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
13. gives Life to those 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
14. believing, therefore 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 Num-
16. ber should give Thanks, and pray to him. For which Reason I faint not [z], I flag not; but tho' my bodily Strength decay, yet the Vigour of my

TEXT.

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.

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 tho' our outward man perish, yet the inward man is renewed day by day.

NOTES.

16 [z] *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, thro' Christ, will raise him again, and reward him with Immortality in Glory. This Argument he pursues, *Chap.* IV. 17. & V. 9.

Mind

TEXT.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;
18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen, are temporal; but the things which are not seen, are eternal.

PARAPHRASE.

Mind is daily renewed: For the more my Suf- 17.
ferings 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 that Glory [a] in Heaven, which is solid and eternal; I having no regard 18.
to the visible Things of this World, but to the invisible Things of the other; for the Things that are seen, are temporal, but those that are not seen, are eternal.

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.

Chap. V.

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 1.
have another of a divine Original; which shall not, like Buildings made with Mens Hands, be subject to decay, but shall be eternal in the Heavens. For in this Tabernacle [b] I groan 2.

2 For in this we groan earnestly, desiring to be cloathed upon with our house which is from heaven:

earnestly, desiring, without putting off this mortal, earthly Body, by Death to have that celestial Body superinduced; if so be, the com- 3.
ing [c] of Christ shall overtake me in this Life, before I put off this Body. For we that are 4.

3 If so be, that being cloathed, we shall not be found naked.
4 For we that are in this tabernacle do groan, being burdened: not for that we would be uncloathed, but cloathed upon, that mortality might be swallowed up of life.

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 [d] into a celestial, immortal Body; that so this mortal State may be put an End to, by an immediate

NOTES.

17 [a] *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, *Weight of Glory*.

2 [b] Vid. *Ver.* 4.

3 [c] That the Apostle look'd on the Coming of Christ as not far off, appears by what he says, 1 *Thess.* IV. 15. & V. 6 which Epistle was written some Years before this. See also to the same Purpose, 1 *Cor.* I. 7. & VII. 29, 31. & X. 11. *Rom.* XIII. 11, 12. *Heb.* X. 37.

4 [d] The same that he had told them in the first Epistle, *Chap.* 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

PARAPHRASE.

5. mediate Entrance into an immortal Life. Now it is God who prepares and fits us for this immortal State; who also gives us the Spirit, as
6. a Pledge [e] of it. Wherefore, being always undaunted [f], and knowing that whilst I dwell or sojourn in this Body, I am absent from my
7. proper 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
8. of the World to come) I, with Boldness [f], preach the Gospel; preferring in my Choice the quitting this Habitation, to get home to
9. the Lord. Wherefore, I make this my only Aim, whether staying [g] here in this Body, or departing [g] out of it, so to acquit my self, as

TEXT.

Now he that hath 5
wrought us for the selfsame thing, is God, who also hath given unto us the earnest of the Spirit.
Therefore we are al- 6
ways confident, knowing that whilst we are at home in the body, we are absent from the Lord:
(For we walk by faith, 7
not by sight)
We are confident, I say, 8
and willing rather to be absent from the body, and to be present with the Lord.

Wherefore we labour, 9
that whether present or absent, we may be accepted of him.

NOTES.

with immortal Bodies, till the Resurrection; which Sense is favour'd by the same Word, 1 *Cor.* XV. 37. or whether we understand the *cloathing upon*, which the Apostle desires, to be those immortal Bodies which Souls shall be cloathed with at the Resurrection; which Sense of *cloathing upon*, seems to be favour'd by 1 *Cor.* XV. 53, 54. and is that which one should be inclined to, were it not accompanied with this 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 *cloathed upon*, it is something that is peculiar to the Saints, who have the Spirit of God, and shal be with the Lord in contra-distinction to others, as appears from the following Verses, and the whole Tenor of this Place.

5 [e] 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. shews 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 [f] Θαῤῥοῦντες and θαῤῥοῦμεν, *we are confident*, signifies, in these two Verses, the same that οὐκ ἐκκακοῦμεν, *we faint not*, does, *Chap.* IV. 1, & 16, *i. e.* I go on 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 [g] 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, shews, 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.

to

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 terror of the Lord, we perswade men; but we are made manifest unto God, and I trust also are made manifest in your consciences.

12 For we commend not our selves again unto you, but give you occasion to glory on our behalf, that you may have somewhat to answer them

PARAPHRASE.

to be acceptable to him [h]. For we must all 10.
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
or bad. Knowing therefore this terrible Judg- 11.
ment of the Lord, I preach the Gospel, per-
swading 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 Consciences. And this I say, not 12.
that I commend [i] my self 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
shew of glorying in outward Appearance,

NOTES.

[h] St. *Paul*, from *Chap.* IV. 12. to this Place, has, to convince them of his Uprightness in his Ministry, been shewing 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 ap-"prove my self 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 [i] 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 answer'd nothing to what was talk'd 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 shew, 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.

without

PARAPHRASE.

without doing so inwardly in their Hearts [k].
13. For if [l] I am besides my self [m], in speaking as I do of my self, 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 my self be in reality true, it is for your sake and ad-
14. vantage. For 'tis the Love of Christ constraineth me; judging, as I do, that if Christ
15. died for all, then all were dead; and that if he died for all, his Intention was, that they who by him have attain'd to a State of Life, should not a y 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
16. died, and rose again. So that from henceforth I have no regard to any one, according to the Flesh [n], *i. e.* for being circumcised, or a *Jew.*

TEXT.

which glory in appearance, and not in heart.
13 For whether we be besides our selves, 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

NOTES.

[k] This may be understood of the Leaders of the opposite Faction, who, as 'tis manifest from *Chap.* 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 [l] 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 Ambassy, and, pursuant thereunto, took care that his Behaviour should be such as he describes, *Chap.* VI. 3———10.

[m] *Besides my self*, i e. in speaking well of my self in my own Justification. He that observes what St *Paul* says, *Chap.* XI. 1. & 16———21. *Chap.* XII. 6, & 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 [n] 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.

For

TEXT.

know we him no more.
17 Therefore if any man be in Christ, he is a new creature: old things are past away, behold, all things are become new.
18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;
19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses upon them; and hath committed unto us the word of reconciliation.
20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.
21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

PARAPHRASE.

For if I my self have gloried in this, that Christ himself was circumcised, as I am, and was of my Blood and Nation, I do so now no more any longer. So that if any one be in Christ, it 17.
is as if he were in a new Creation [o], wherein all former mundane Relations, Considerations and Interests [p], are ceased, and at an end; all Things in that State are new to him, and he 18.
owes his very Being in it, and the Advantages he therein enjoys, not in the least measure to his Birth, Extraction, or any legal Observances or Privileges, but wholly and solely to God alone; reconciling the World to himself by 19.
Jesus Christ, and not imputing their Trespasses to them. And therefore I, whom God hath reconciled to himself, and to whom he hath given the Ministry, and committed the Word of this Reconciliation, as an Ambassador 20.
for Christ, as tho' God did by me beseech you, I pray you, in Christ's stead, be ye reconciled to God. For God hath made him subject to 21.
Sufferings and Death, the Punishment and

NOTES.

17 [o] *Gal.* VI. 14. may give some light to this Place. To make this 16th and 17th Verses coherent to the rest of St. *Paul*'s Discourse here, they must be understood in reference to the false Apostle, against whom St. *Paul* is here justifying himself; and makes it his main Business in this, as well as his former Epistle, to shew what that false Apostle gloried in, was no just Cause of boasting. Pursuant to this Design of sinking the Authority and Credit of that false Apostle, St. *Paul*, in these and the following Verses, dexterously insinuates these two Things: *1st*, That the Ministry of Reconciliation being committed to him, they should not forsake him, to hearken to, and follow that Pretender. *2dly*, That they being in Christ, and the new Creation, should, as he does, not know any Man in the Flesh; not esteem or glory in that false Apostle, because he might, perhaps, pretend to have seen our Saviour in the Flesh, or have heard him, or the like. Κτίσις, signifies *Creation*; and is so translated, *Rom.* VIII. 22.

[p] Τὰ ἀρχαῖα, *old Things*, perhaps, may here mean the *Jewish* Oeconomy; for the false Apostle was a *Jew*, and, as such, assumed to himself some 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 Gospel, is all antiquated, and quite out of doors.

Conse-

PARAPHRASE.

Consequence of Sin, as if he had been a Sinner, tho' he were guilty of no Sin; that we, in and by him, might be made righteous by a Righteousness imputed to us by God.

1. I therefore working together with him, be-
seech you also, that you receive not the Fa-
vour of God, in the Gospel preached to you,
2. in vain [q]. (For he saith, I have heard thee in
a Time accepted, and in the Day of Salvation
have I succour'd thee: Behold, now is the ac-
cepted Time; behold, now is the Day of Sal-
3. vation) Giving no Offence to any one in any
4. thing, that the Ministry be not blamed: But in
every thing approving my self as becomes the
Minister of God, by much Patience in Afflic-
5. tions, in Necessities, in Streights, in Stripes, in
Imprisonments, in being tossed up and down, in
6. Labours, in Watchings, in Fastings; by a Life
undefiled, by Knowledge, by Long-sufferings,
by the Gifts of the Holy Ghost, by Love un-
7. feigned; by preaching the Gospel of Truth
sincerely, by the Power of God assisting my Mi-
nistry, by Uprightness of Mind, wherewith I am
armed at all Points, both to do and to suffer;
8. by Honour and Disgrace, by good and bad Re-
9. port, as a Deceiver [r], and yet faithful; as an
obscure, unknown Man, but yet known and
owned; as one often in danger of Death, and
yet, behold, I live; as chastened, but yet not
10. killed; as sorrowful, but yet always rejoicing;

TEXT.

We then as workers to- 1
gether with him, beseech
you also, that ye receive
not the grace of God in
vain.

(For he saith, I have 2
heard thee in a time ac-
cepted, and in the day of
salvation have I succoured
thee: behold, now is the
accepted time: behold,
now is the day of salva-
tion)

Giving no offence in 3
any thing, that the mi-
nistry be not blamed:

But in all things appro- 4
ving our selves as the mi-
nisters of God, in much
patience, in afflictions, in
necessities, in distresses.

In stripes, in imprison- 5
ments, in tumults, in la-
bours, in watchings, in
fastings,

By pureness, by know- 6
ledge, by long-suffering,
by kindness, by the Holy
Ghost, by love unfeigned,

By the word of truth, 7
by the power of God, by
the armour of righteous-
ness, on the right hand
and on the left;

By honour and disho- 8
nour, by evil report and
good report; as deceivers,
and yet true;

As unknown, and yet 9
well known; as dying,
and behold, we live; as
chastened, and not killed;

As sorrowful, yet al- 10

NOTES.

1 [q] *Receive the Grace of God in vain*, is 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 [r] *Deceiver*; a Title, 'tis like, he had received from some of the opposite Faction at *Corinth*, *vid. Chap.* XII. 16.

as

TEXT.

way 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 straitned in us, but ye are straitned in your own bowels.

13 Now for a recompense 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.

18 And will be a father unto you, and ye shall be my sons and daughters, saith the Lord almighty.

PARAPHRASE.

as poor, yet making many rich; as having nothing, and yet possessing all things.

O ye *Corinthians*, my Mouth is opened to 11.
you, my Heart is enlarged [s] to you, my Affection, my Tenderness, my Compliance for you, is not streight or narrow. 'Tis your own 12.
Narrowness makes you uneasy. Let me speak 13.
to you as a Father to his Children; in return do you likewise enlarge your Affections and Deference to me. Be ye not associated with 14.
Unbelievers, have nothing to do with them in their Vices or Worship [t]; for what Fellowship hath Righteousness with Unrighteousness? What Communion hath Light with Darkness? What Concord hath Christ with Belial [u]? 15.
Or what part hath a Believer with an Unbeliever? What Agreement hath the Temple of 16.
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 God, and they shall be my People.
Wherefore come out from among them, and 17.
be separate, saith the Lord, and touch not the unclean thing; and I will receive you to me.
And I will be a Father to you, and ye shall be my 18.
Sons and Daughters, saith the Lord Almighty.

NOTES.

11 [s] Another Argument St. *Paul* makes use of to justify aad 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 *Ch.* VII. 16.

14 [t] *Vid.* Ch. VII. 1.

15 [u] *Belial* is a general Name for all the false Gods worshipped by the idolatrous *Gentiles*.

PARAPHRASE.

1. Having therefore these Promises, (dearly Be-
loved) let us cleanse ourselves from the De-
filement of all sorts of Sins, whether of Body
or Mind, endeavouring after perfect Holiness
2. in the fear of God. Receive me, as one to be
hearken'd to, as one to be follow'd, as one that
hath done nothing to forfeit your Esteem. I
have wrong'd no Man: I have corrupted no
3. Man: I have defrauded no Man [w]: I say not
this to reflect on your Carriage towards me:
[x] For I have already assured you, that I have
so great an Affection for you, that I could live
4. 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 exceedingly in all my Af-
5. flictions. For when I came to *Macedonia*, I
had no Respite from continual Trouble that be-
set me on every side. From without I met
with Strife and Opposition in Preaching the
Gospel: and within I was filled with Fear up-
on your Account, lest the false Apostle con-
tinuing his Credit and Faction amongst you,
should pervert you from the Simplicity of the
6. Gospel [y]. But God, who comforteth those
who are cast down, comforted me by the com-
ing of *Titus*, not barely by his Presence, but
by the Comfort I received from you by him,
7. when he acquainted me with your great Desire
of conforming your selves to my Orders; your
Trouble for any Neglects you have been guilty

TEXT.

Having therefore these 1
promises (dearly beloved)
let us cleanse our selves
from all filthiness of the
flesh and spirit, perfecting
holiness in the fear of
God.

Receive us: we have 2
wronged no man, we have
corrupted no man, we have
defrauded no man.

I speak not this to con- 3
demn you: for I have
said before, that you are
in our hearts to die and
live with you.

Great is my boldness of 4
speech toward you, great
is my glorying of you. I
am filled with comfort, I
am exceeding joyful in all
our tribulation.

For when we were come 5
into Macedonia, our flesh
had no rest, but we were
troubled on every side;
without were fightings,
within were fears.

Nevertheless, God that 6
comforteth those that are
cast down, comforted us
by the coming of Titus:

And not by his coming 7
only, but by the consola-
tion wherewith he was
comforted in you, when
he told us your earnest de-
sire, your mourning, your
fervent mind toward me;

NOTES.

2 [w] This insinuates the contrary Behaviour of their false Apostle.
3 [x] *Vid.* 1 Cor. IV. 3. 2 Cor. X. 2. & XI. 20, 21. & XIII. 3.
5 [y] *Vid.* Ch. XI. 5.

of

TEXT. PARAPHRASE.

so that I rejoyced 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 rejoyce, 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 your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge: in all things ye have approved your selves to be clear in this matter.

of towards me; the great Warmth of your Affection and Concern for me; so that I rejoyced 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 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. For godly Sorrow worketh Repentance to Salvation not to be repented of: But Sorrow rising from Worldly Interest, worketh Death. In the present case mark it, [z] that godly Sorrow which you had, what Carefulness it wrought in you, to conform your selves to my Orders, *ver.* 15. yea what clearing your selves from your former Miscarriages; yea, what Indignation against those who led you into them; yea, what Fear to offend me [a]; yea, what vehement Desire of satisfying me; yea, what Zeal for me; yea, what Revenge against your selves for having been so misled. You have shewn your selves to be set right *, and be as you should be in every

8. 9. 10. 11.

NOTES.

11 [z] 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 *7th* 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

[a] *Vid.* Ver. 15. * *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

PARAPHRASE.

12. every thing by this Carriage 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 Presence of
13. 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 he found you all
14. in towards me [b]. So that I am not ashamed of having boasted of you to him. For as all that I have said to you is Truth, so what I said to *Titus* in your Commendation he has found to be
15. 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 manner of your receiving him

TEXT.

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. 12

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. 13

For if I have boasted any thing to him of you, I am not ashamed; but as we speak all things to you in truth, even so our boasting which I made before Titus is found a truth. 14

And his inward affection is more abundant toward you, whilst he remembreth the obedience of you all, how with fear and trembling you received him. 15

NOTES.

former Part of this Verse. † And therefore I think ἐν τῷ πράγματι, may best be 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 what was the great Cause of his Rejoicing, what it was that gave him the great Satisfaction, was the breaking 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 Confidence in you in all Things.* His Mind was now at rest; the Partizans 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.

13 [b] *Vid.* ver. 15.

with

TEXT. PARAPHRASE.

16 I rejoice therefore, that I have confidence in you in all things.

with Fear and Trembling. I rejoice therefore, that I have Confidence in you in all Things. 16.

SECT. III.

CHAP. VIII. 1.-----IX. 15.

CONTENTS.

THE Apoſtle having employ'd 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. PARAPHRASE.

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 be-

Moreover, Brethren, I make known to you the Gift [c], which, by the Grace of God, is given in the Churches of *Macedonia*, *viz.* that amidſt the Afflictions [d] they have been much tried with, they have, with exceeding Chearfulneſs and Joy, made their very low Eſtate of Poverty yield a rich Contribution of Liberality; being forward of themſelves (as I muſt bear them witneſs) to the utmoſt of their 1. 2. 3.

NOTES.

1 [c] 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. & 1 *Cor.* XVI. 3. It is alſo called 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 [d] How ill diſpos'd and rough to the Chriſtians the *Macedonians* were, may be ſeen, *Acts* XVI. & XVII.

Power;

PARAPHRASE.

4. Power; nay, and beyond their Power, earneſtly intreating me to receive their Contribution, and be a Partner with others in the Charge of conveying and diſtributing it to the Saints.
5. 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 the good Pleaſure of God ſhould
6. direct. Inſomuch, that I was moved to perſwade *Titus*, that as he had begun, ſo he would alſo ſee this charitable Contribution carried on
7. among 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 in this Act of charitable Liberality alſo.
8. This I ſay to you, not as a Command from God, but on occaſion of the great Liberality of the Churches of *Macedonia*, and to ſhew the World a Proof of the genuine, noble Temper of your Love [e]. For ye know the

TEXT.

yond their power, they 4
were willing of themſelves.
Praying us with much intreaty, that we would receive the gift, and take upon us the fellowſhip of the miniſtring to the ſaints.
And this they did, not 5
as we hoped, but firſt gave their own ſelves to the Lord, and unto us by the will of God.
Inſomuch that we de- 6
ſired Titus, that as he had begun, ſo he would alſo finiſh in you the ſame grace alſo.
Therefore, as ye abound 7
in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; ſee that ye abound in this grace alſo.
I ſpeak not by com- 8
mandment, but by occaſion of the forwardneſs of others, and to prove the ſincerity of your love.

NOTES.

8 [e] Τὸ τῆς ἐμῆς ἀγάπης γνήσιον δοκιμάζων, *ſhewing the World a Proof of the genuine Temper of their Love*: Thus, I think, it ſhould be rendred. St *Paul*, who is ſo careful all along in this Epiſtle, to ſhew 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 return'd 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 *Mace-* " *donians*, made me ſend *Titus* to you, to carry on the Collection 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 Op- " portunity 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."

Muni-

TEXT.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our 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.
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 an 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

PARAPHRASE.

Munificence [f] of our Lord Jesus Christ, who 9.
being rich, made himself poor for your sakes,
that you by his Poverty might become rich.
I give you my Opinion in the Case, because it 10.
becomes you so to do; as having began not only
to do something in it, but to shew a Willing-
ness to it above a Year ago. Now therefore 11.
apply your selves to the doing of it in earnest;
so that as you undertook it readily, so you
would as readily perform it, out of what you
have: For every Man's Charity is accepted by 12.
God according to the Largeness and Willing-
ness of his Heart in giving, and not according
to the Narrowness of his Fortune. For my 13.
meaning is, not that you should be burdened to
ease others, but that at this time your Abun-
dance should make up what they through Want
come short in, that in another Occasion their 14.
Abundance may supply your Deficiency, that
there may be an Equality: As it is written, 15.
He that had much, had nothing over; and he
that had little, had no lack. But Thanks be to 16.
God, who put into the Heart of *Titus* the same
Concern for you; who not only yielded to my
Exhortation [g], but being more than ordinary 17.
concerned for you, of his own Accord went un-

NOTES.

9 [f] 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.
17 [g] *Vid.* Ver. 6.

to

PARAPHRASE.

18. to you; with whom I have sent the Brother [h], who has Praise through all the Churches for
19. his Labour in the Gospel, (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 Encouragement to a liberal
20. Contribution) to prevent any Aspersion might be cast on me by any one, on occasion of my meddling with the Management of so great a
21. Sum; and to take care, by having such Men join'd with me in the same Trust, that my Integrity and Credit should be preserved, not only in the sight of the Lord, but also in the
22. 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 Perswasion he has of your contri-
23. buting 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 the Glory
24. of Christ. Give therefore to them, and by them to those Churches, a Demonstration of your Love, and a Justification of my boasting of you.

1. For as touching the Relief of the poor Christians in *Jerusalem*, it is needless for me
2. to write to you. For I know the Forwardness of your Minds, which I boasted of on

TEXT.

more forward, of his own accord he went unto you.
And we have sent with 18
him the brother, whose praise is in the gospel, throughout all the churches:
(And not that only, but 19
who was also chosen of the churches to travel with us with this grace, which is administred by us to the glory of the same Lord, and declaration of your ready mind)
Avoiding this, that no 20
man should blame us in this abundance, which is administred by us:
Providing for honest 21
things, not only in the sight of the Lord, but also in the sight of men.
And we have sent with 22
them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.
Whether any do enquire 23
of Titus, he is my partner, and fellow helper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.
Wherefore shew ye to 24
them, and before the churches, the proof of your love, and of our boasting on your behalf.
For as touching the mi- 1
nistring to the saints, it is superfluous for me to write to you.
For I know the for- 2

NOTES.

18 [h] This Brother must take to be St. *Luke*, who now was, and had been a long while St. *Paul*'s Companion in his Travels.

your

TEXT.

wardness 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.
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 cheerful 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:

PARAPHRASE.

your behalf to the *Macedonians*, that [i] *Achaia* was ready a Year ago, and your Zeal in this Matter hath been a Spur to many others. Yet 3.
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, 4.
have 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. I thought it therefore necessary to put 5.
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 from you. This I say, He who 6.
soweth sparingly, shall reap also sparingly; and he who soweth plentifully, shall also reap plentifully. So give as you find your selves disposed every one in his own Heart, not grudgingly, as if it were wrung from you; for God 7.
loves a cheerful Giver. For God is able to make 8.
every charitable Gift [k] of yours redound to your Advantage, that you having in every thing always a Fulness of Plenty, ye may abound in every good Work (as it is written,

NOTES.

2 [i] *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.

8 [k] Χαρις, *Grace*, rather *Charitable Gift* or *Liberality*, as it signifies in the former Chapter, and as the Context determines the Sense here.

PARAPHRASE.

9. He hath ſcattered, he hath given to the Poor, and his Liberality [l] remaineth for ever. Now
10. he that ſupplies Seed to the Sower, and Bread for Food; ſupply and multiply your Stock of Seed [m], and increaſe the Fruit of your Libe-
11. rality) enrich'd in every thing to all Benefi-cence, which by me as inſtrumental in it, pro-
12. cureth Thankſgiving to God. For the Perfor-mance of this Service doth not only bring Sup-ply to the Wants of the Saints, but reacheth farther, even to God himſelf, by many Thankſ-
13. givings (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 communicating to
14. them, and to all Men, and to the procuring their Prayers for you, they having a great In-clination towards you, becauſe of that gracious Gift of God beſtowed on them by your Libe-
15. rality. Thanks be to God for this his un-ſpeakable Gift.

TEXT.

(As it is written, He 9
hath diſperſed abroad; he hath given to the poor: his righteouſneſs remain-eth for ever.

Now he that miniſtreth 10
ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your righte-ouſneſs)

Being enriched in every 11
thing to all bountifulneſs, which cauſeth through us thankſgiving to God.

For the adminiſtration 12
of this ſervice, not only ſupplieth the want of the ſaints, but is abundant al-ſo by many thankſgivings unto God;

(Whiles by the experi- 13
ment of this miniſtration, they glorify God for your profeſſed ſubjection unto the goſpel of Chriſt, and for your liberal diſtribu-tion unto them, and unto all men)

And by their prayer for 14
you, which long after you, for the exceeding grace of God in you.

Thanks be unto God 15
for his unſpeakable gift.

NOTES.

9, 10 [l] Δικαιοσύνη, *Righteouſneſs*, rather *Liberality*; for ſo δικαιοσύνη in Scripture-Language often ſignifies. And ſo *Matt* VI. 1. for ἐλεημοσύνη, *Alms*, ſome Copies have δικαιοσύνη, *Libe-rality*. And ſo *Joſeph*, Matt. I. 19. is called δίκαιος, *juſt*, *benign*.

10 [m] Σπόρος, *Seed ſown*, rather your *Seed and Seed plot*, i. e. Increaſe your Plenty to be laid out in charitable uſes.

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 reaſſumes 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. 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.	*PARAPHRASE.*	
1 NOW I Paul my ſelf beſeech you, by the meekneſs and gentleneſs of Chriſt, who in preſence am baſe among	NOW I the ſame *Paul*, who am (as 'tis ſaid amongſt [n] you) baſe and mean when preſent with you, but bold towards you when abſent, beſeech you by the Meekneſs and Gen-	1.

NOTES.

1 [n] Vid. *ver.* 10.

PARAPHRASE.

2. tleneſs [o] of Chriſt; I beſeech you, I ſay, that I may not, when preſent among you, be bold after that manner. I have reſolv'd to be bold towards ſome, who account that in my Conduct and Miniſtry I regulate myſelf wholly by car-
3. nal Conſiderations. For though I live in the Fleſh, yet I do not carry on the Work of the Goſpel (which is a Warfare) according to the
4. Fleſh. (For the Weapons of my Warfare are not fleſhly [p], but ſuch as God hath made mighty to the pulling down of ſtrong Holds, *i. e.* whatever is made uſe of in Oppoſition)
5. Beating down human Reaſonings, and all the touring 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
6. them 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 your ſelves from him, ſhall return to a perfect Obedience [q].

TEXT.

you, but being abſent am bold toward you.

But I beſeech you, that 2
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.

For though we walk in 3
the fleſh, we do not war after the fleſh:

(For the weapons of our 4
warfare are not carnal, but mighty through God, to the pulling down of ſtrong holds)

Caſting down imagina- 5
tions, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt:

And having in a readi- 6
neſs to revenge all diſobedience, when your obedience is fulfilled.

SECT.

NOTES.

[o] St. *Paul* thinking it fit to forbear 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 [p] What the ὅπλα σαρκικὰ, 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. & II. 1, 2, 4, 5, 12, 13. 2 *Cor.* IV. 2, 6.

6 [q] 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, *Ch.* II. 3. & *Ch.* 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. *Ch.* XI. 22.

crept

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.

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:

6 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.

PARAPHRASE.

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 employ'd and commiſſioned by Chriſt [r]; let him, on the other ſide, count thus with himſelf, that as he is Chriſt's, ſo I alſo am Chriſt's. Nay, if I ſhould boaſtingly ſay ſomething more [s] of the Authority and Power, which the Lord has given me for your Edification, and not for your Deſtruction *, I ſhould not be put to ſhame [t]. But that I may not ſeem to terrify you by Letters, as is objected to me by ſome, who ſay, that my Letters are weighty and powerful, but my bodily Preſence weak, and my Diſcourſe contemptible; 7. 8. 9. 10.

NOTES.

crept in amongſt them, after St. *Paul* had gather'd and eſtabliſh'd 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, 1 *Cor.* IV. 19. and here particularly, *ver.* 6, & 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.

7 [r] Vid. *Chap.* XI. 33.

8 [s] *More*, vid. *Chap.* XI. 23. * Another Reaſon inſinuated by the Apoſtle for his forbearing Severity to them.

[t] *I ſhould not be put to ſhame*, i. e. the Truth would juſtify me in it.

let

PARAPHRASE.

11. 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 pre-
12. sent. For I dare not be so bold, as to rank or compare myself with some who vaunt themselves: But they measuring themselves within themselves [u], and comparing themselves with
13. themselves, do not understand [w]. But I, for my Part, will not boast of my self in what has not been measured out, or allotted to me [x], *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 reach'd even unto you, *i. e.* I preach'd the Gospel in every Country as I went, till I came as far
14. as to you. For I do not extend my self farther than I should, as if I had skipp'd over other Countries in my way, without proceeding gradually to you; no, for I have reach'd even unto you in Preaching of the Gospel in all Countries as I passed along [y];

TEXT.

Let such an one think it 11
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.

For we dare not make 12
our selves of the number, or compare our selves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves amongst themselves, are not wise.

But we will not boast 13
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.

For we stretch not our 14
selves 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:

NOTES.

12 [u] 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 find in themselves: The whole Place shewing, that this Person made an Estimate of himself only by what he found in himself; and thereupon preferr'd himself to St. *Paul*, without considering what St. *Paul* was, or had done.

[w] *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 [x] 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 [y] 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 of *Corinth*.

Not

TEXT. PARAPHRASE.

15 Not boasting of things without our measure, that is, of other mens labour; but having hope when your faith is increased, that we shall be enlarged by you, according to our rule abundantly;

Not extending my Boasting [z] beyond my own Bounds, into Provinces not allotted to me, nor vaunting my self of any thing I have done in another's Labour [a], *i. e.* in a Church planted by another Man's Pains; but having hope that your Faith increasing, my Province will be enlarged by you yet farther: 15.

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.

So that I may preach the Gospel to the yet unconverted Countries beyond you, and not take Glory to my self from another Man's Province, where all Things are made ready to my Hand [a]. 16.

17 But he that glorieth, let him glory in the Lord.

But he that will glory, let him glory or seek Praise from that which is committed to him by the Lord, or in that which is acceptable to the Lord. 17.

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

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 [b]. 18.

NOTES.

15 [z] *Boasting*, i. e. intermeddling, or assuming to my self Authority to meddle, or Honour for meddling.

15, 16 [a] 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 him to govern that Church, and withdraw the *Corinthians* from following St. *Paul*, his 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. 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 [b] 'Tis of these Weapons of his Warfare that St. *Paul* speaks in this Chapter; and 'tis by them that he intends to try which is the true Apostle, when he comes to them.

SECT.

SECT. IV. N. 3.

CHAP. XI. 1------6.

CONTENTS.

HE ſhews, 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 preferr'd before him.

PARAPHRASE.

1. WOuld you could bear with me a little in my Folly [c]; and indeed do bear with me.
2. 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 deliver you up a pure Virgin to Chriſt.
3. But I fear leſt ſome way or other, as the Serpent beguiled *Eve* by his Cunning, ſo your Minds ſhould be debauch'd from that Singleneſs which is due to Chriſt [d]. For if

TEXT.

WOuld to God ye could bear with me a little in my folly; and indeed bear with me. 1

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. 2

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. 3

NOTES.

1 [c] *Folly*, ſo he modeſtly calls his ſpeaking in his own Defence.

3 [d] Ἁπλότητος τῆς εἰς τὸν Χριστὸν, *The Simplicity that is in*, rather, *towards Chriſt*, anſwers to εἰς ἕνὶ ἀνδρὶ Χριστῷ, *to one Huſband Chriſt*, in the immediately foregoing Verſe: For εἷς, *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, that 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." 'Tis plain their Perverter, who oppoſed St *Paul*, was a *Jew*, as we have ſeen. 'Twas from the *Jews*, from whom, of all profeſſing Chriſtianity, St. *Paul* had moſt Trouble and Oppoſition: for they having their 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. & *Chap.* IV. 9——11. & 16——21. & *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.

this

TEXT.	PARAPHRASE.	
4 For if he that cometh, preacheth another Jesus whom we have not 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.	this Intruder who has been a Leader 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 and greater Apostle.	4.
5 For I suppose I was not a whit behind the very chiefest apostles.	For as to the Apostles of Christ, I suppose I am not a whit behind the chiefest of them.	5.
6 But though I be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.	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.	6.

SECT. IV. *N.* 1.

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 discover'd himself not to be an Apostle: To which he there answers, and here touches 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.

PARAPHRASE.

7. HAVE I committed an Offence [e] in abasing my self 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 preached the Gospel of
8. God to you *gratis*? I robb'd other Churches, taking Wages of them to do you Service: And being with you, and in want, I was chargeable
9. 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 my self from being burdensome to you, and so will
10. I continue to do. 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
11. of *Achaia* be stopp'd in me. Why so? Is it because I love you not? For that God can be my
12. Witness, he knoweth. But what I do and shall do [f] is, that I may cut off all Occasion from those who, if I took any thing of you, would be glad of that Occasion to boast, that in it they had me for a Pattern, and did nothing
13. but what even I my self had done. For these are false [g] Apostles, deceitful Labourers in the Gospel, having put on the counterfeit Shape

TEXT.

HAVE I committed 7
an offence in abasing my self, that you might be exalted, because I have preached to you the gospel of God freely?
I robbed other churches, 8
taking wages of them to do you service.
And when I was pre- 9
sent 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 my self from being burdensome unto you, and so will I keep my self.
As the truth of Christ 10
is in me, no man shall stop me of this boasting in the regions of Achaia.
Wherefore? because I 11
love you not? God knoweth.
But what I do, that I 12
will do, that I may cut off occasion from them which desire occasion, that wherein they glory, they may be found even as we
For such are false 13
apostles, deceitful work-

NOTES.

[e] The adverse Party made it an Argument against St. *Paul*, as an Evidence 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 [f] 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 join'd: shewing that his refusing any Reward from them, was not out of Unkindness, but for another reason.

13 [g] 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.

and

TEXT. PARAPHRASE.

ers, 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.

and Outside of Apostles of Christ: And no marvel; for Satan himself is sometimes transformed 14. into an Angel of Light. Therefore it is not 15. strange, if so be his Ministers are disguised so as to appear Ministers of the Gospel; whose End shall be according to their Works.

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*, v. 16——21. He compares himself with the false Apostle in what he boasts of, as being an *Hebrew*, v. 21, 22. or Minister of Christ, *v.* 23. and here St. *Paul* enlarges upon his Labours and Sufferings.

TEXT. PARAPHRASE.

16 I Say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast my self a little.
17 That which I speak, I speak it not after the Lord, but as it were foolishly in this confidence of boasting.

I Say again, Let no Man think me a Fool, 16. that I speak so much of my self: or at least if it be a Folly in me, bear with me as a Fool, that I too, as well as others [h], may boast my self a little. That which I say on this Occasion is not by Command from Christ, but, as it 17. were, foolishly in this matter of Boasting.

NOTES.

16. [h] Vid. *ver.* 18.

PARAPHRASE.

18. Since many glory in their Circumcision or Ex-
19. traction [i], I will glory also. For ye bear with Fools [k] easily, being your selves wise.
20. [l] For you bear with it if a Man bring you into Bondage [m], *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,
21. *i. e.* treat you contumeliously. I speak according to the Reproach that 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 you as he.
22. Is he an *Hebrew* [n], *i. e.* by Language an *Hebrew?* 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 Prose-
23. lyte of a foreign Extraction? so am I: Is he a

TEXT.

Seeing that many glory 18
after the flesh, I will glory also.

For ye suffer fools glad- 19
ly, seeing ye your selves are wise.

For ye suffer if a man 20
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.

I speak as concerning 21
reproach, as though we had been weak: howbeit, wherein soever any is bold (I speak foolishly) I am bold also.

Are they Hebrews? so 22
am I: are they Israelites? so am I: are they the seed of Abraham? so am I:

Are they ministers of 23
Christ? (I speak as a fool) I am more: in labours

NOTES.

18 [i] *Vid.* Ch. XII 11.

19 [k] *After the Flesh.* What this glorying *after the Flesh* was in particular here, *vid.* ver 22. viz being a *Jew* by descent.

20 [l] Spoken ironically for their bearing with the Insolence and Covetousness of their false Apostle.

[m] 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 spoke 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 [n] *Is he an Hebrew?* Having in the foregoing Verse spoke in the Singular Number, I have been fain to continue on the same Number here, though 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, that 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.

Mini-

TEXT.

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 ſhipwrack; a night and a day I have been in the deep:

26 In journeying 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.

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

PARAPHRASE.

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 [o]; in Priſons I have been oftner; and in the very Jaws of Death more than once. Of the *Jews* I have five Times re- 24.
ceived forty Stripes, ſave one: Thrice was I 25.
whipp'd with Rods; once was I ſtoned; thrice ſhipwrack'd: I have paſſed a Night and a Day in the Sea: In Journeyings often; in Perils by 26.
Water, in Perils by Robbers, in Perils by my own Countrymen, in Perils from the Heathen, in Perils in the City, in Perils in the Country, in Perils at Sea, in Perils amongſt falſe Bre-
thren: In Toil and Trouble, and ſleepleſs 27.
Nights often; in Hunger and Thirſt; in Faſtings often; in Cold and Nakedneſs.
Beſides theſe Troubles from without, the Diſtur- 28.
bance that comes daily upon me from my Con-
cern for all the Churches. Who is a weak Chri- 29.
ſtian, 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 does not make me uneaſy, as if I had a Fire in me? If I muſt be compelled [p] to glory [q], I will 30.

NOTES.

23 [o] 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.

30 [p] *Compelled*, vid. *Chap.* XII. 11.

[q] 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.

glory

PARAPHRASE.

glory of those Things which are of my weak
31. and suffering side. The God and Father of our
Lord Jesus Christ, who is blessed for ever,
32. knoweth that I lie not. In *Damascus*, the Go-
vernour under *Aretas* the King, who kept the
Town with a Garrison, being desirous to appre-
33. hend me, I was through a Window let down
in a Basket, and escaped his Hands.

TEXT.

which concern mine infirmities.
31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.
32 In Damascus, the governour 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.

SECT. IV. N. 6.

CHAP. XII. 1——11.

CONTENTS.

HE makes good his Apostleship by the extraordinary Visions and Revelations which he had received.

PARAPHRASE.

1. IF I must be forced to glory [r] for your
sakes, for me it is not expedient, I will
come to Visions and Revelations of the Lord.
2. I knew a Man, by [s] 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 Extasy, I know
3. not, God knows. And I know such an one [s],

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

NOTES.

1 [r] Ἐι 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 [s] Modestly speaking of himself in a third Person.

whether

TEXT.

(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 my self 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 thro' the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.
8 For this thing I besought the Lord thrice, that it might depart from me.
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 re-

PARAPHRASE.

whether in the Body, or out of the Body, I know not, God knows; that he was caught up into 4.
Paradise, and there heard what is not in the Power of Man to utter: Of such an one I will 5.
glory; but my self I will not mention with any boasting, unless in Things that carry the Marks of Weakness, and shew my Sufferings. But if I should have a mind to glory in other 6.
Things, I might do it without being a Fool; for I would speak nothing but what is true, having Matter in abundance: [t] But I forbear, lest any one should think of me beyond what he sees me, or hears commonly reported of me. And that I might not be exalted above measure, 7.
by reason of the abundance of Revelations that I had, there was given me a Thorn in the Flesh [u], the Messenger of Satan to buffet me, that I might not be over-much elevated. Concerning this Thing I besought the Lord 8.
thrice, that it might depart from me: And he 9.
said, My Favour is sufficient for thee; for my Power exerts it self, and its Sufficiency is seen the more perfectly, the weaker thou thy self art. I therefore most willingly choose to glory, rather in Things that shew my Weakness, than in my Abundance of glorious Revelations, that the Power of Christ may the more visibly be seen to dwell in me: Wherefore I have Satisfaction 10.
in Weaknesses, in Reproaches, in Necessities, in Persecutions, in Distresses, for Christ's sake. For when I, look'd upon in my outward State,

NOTES.

6 [t] Vid. *ver.* 7.
7 [u] *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 much material.

appear

PARAPHRASE.

appear weak; then, by the Power of Christ which dwelleth in me, I am found to be strong.
11. 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 my self I am nothing.

TEXT.

proaches, 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.

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*.

PARAPHRASE.

12. TRuly the Signs whereby an Apostle might be known, were wrought amongst you by me in all Patience [w] and Submission under the Difficulties I there met with, in miraculous, wonderful and mighty Works, performed by me.
13. For what is there which you were any way shorten'd in, and had not equally with other Churches [x], except it be that I my self was not burdensome to you? Forgive me this Injury.

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 inferior to other churches, except it be that I my self was not burdensome to you? Forgive me this wrong.

NOTES.

12 [w] This may well be understood to reflect on the Haughtiness and Plenty wherein the false Apostle lived amongst them.
13 [x] Vid. 1 Cor. I. 4——7.

SECT.

SECT. IV. N. 8.

CHAP. XII. 14—21.

CONTENTS.

HE farther justifies himself to the *Corinthians*, by his passed Disinteressedness, and his continued kind Intentions to them.

TEXT.

14 BEhold, the third time I am ready to come to you; and I 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.

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?

PARAPHRASE.

BEhold this is the third time I am ready to 14
come unto you, but I will not be burden-
some to you; for I seek not what is yours, but
you: for 'tis not expected, nor usual, that Chil-
dren should lay up for their Parents, but Pa-
rents [a] for their Children. I will gladly lay 15
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 be beloved
by you [c]. Be it so, as some suggest, that I 16
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 by
others what I refused in Person. In answer to 17
which I ask, Did I by any of those I sent unto
you make a Gain of you? I desired *Titus* to go 18
to you, and with him I sent a Brother: Did *Titus*
make a Gain of you? Did not they behave them-
selves with the same Temper that I did amongst
you? Did we not walk in the same Steps, *i. e.*
neither they nor I received any thing from you.

NOTES.

14 [a] Vid. 1 *Cor.* iv. 14, 15.
15 [b] Vid. 2 *Tim.* ii. 10.
[c] Vid. *Chap.* vi. 12, 13.

PARAPHRASE.

19 Again, [d] Do not, upon my mentioning my ſending of *Titus* to you, think that I apologize for my not coming my ſelf: 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 an Apology for my not coming to you
20 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,
21 Swellings of Mind, Diſturbances. And that my God, when I come to you again, will hum-

TEXT.

Again, think you that 19
we excuſe ourſelves unto you? we ſpeak before God in Chriſt: but we do all things, dearly beloved, for your edifying.

For I fear, leſt when I 20
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:

And leſt when I come 21
again, my God will humble me among you, and that I ſhall bewail many which have ſinned alrea-

NOTES.

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 come to you*, ver. 14. to this *Third time I am coming to you*, ch. 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

ble

TEXT. PARAPHRASE.

dy, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs which they have committed.

ble 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.

SECT. IV. N. 9.

CHAP. XIII. 1.—10.

CONTENTS.

HE reaſſumes 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.

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,

THIS is now the third time I am coming 1
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 extremity. And of this my former Epiſtle, wherein 2
I applied my ſelf 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 eſtabliſhed [e]. Since you demand a Proof of 3
my

NOTES.

2 [e] *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, *Matth.* xviii. 16. and not from the Law of

PARAPHRASE.

my Miſſion, and of what I deliver, that it is dictated by Chriſt ſpeaking in me, who muſt be acknowledged not to be weak to you-ward, but has given ſufficient Marks of his Power a-
4 mongſt you. For though his Crucifixion and Death were with Appearance [f] of Weakneſs, yet he liveth with the Manifeſtation [f] of the Power of God appearing in my puniſhing you.

TEXT.

which to you-ward is not weak, but is mighty in you.

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 toward you.

NOTES.

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, *Matth.* 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 expreſly 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 [f] Ἐξ ἀσθενείας, *through Weakneſs*; ἐκ δυνάμεως Θεοῦ, *by the Power of God*, I have render'd *with Appearance of Weakneſs*, and *with the Manifeſtation of the Power of God*; which I think the Senſe of the Place, and the Stile 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 ſhew the Power of God in the Miracles and mighty Works "which he does: So I, though I by my Sufferings and Infirmities appear weak and contempti-"ble, yet ſhall I live to ſhew the Power of God in puniſhing you miraculouſly."

TEXT.

5 Examine your ſelves, whether ye be in the faith, prove your own 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

PARAPHRASE.

You examine me whether I can by any miraculous Operation give a Proof that Chriſt is in me. 5
Pray examine your ſelves whether you be in the Faith; make a trial upon your ſelves, whether you your ſelves are not ſomewhat deſtitute of Proofs [h]; or are you ſo little acquainted with your ſelves, as not to know whether Chriſt be in you? But if you do not know your ſelves whether you can give Proofs or no, yet I hope you 6
ſhall know that I am not unable to give Proofs [h] of Chriſt in me. But I pray to God 7
that you may do no Evil, wiſhing not for an Opportunity to ſhew my Proofs [h]; but that you doing what is right, I may be as if I had no Proofs [h], no ſupernatural Power: For 8
though I have the Power of puniſhing ſupernaturally, I cannot ſhew this Power upon any of you, unleſs it be that you are Offenders, and your Puniſhment be for the Advantage of the Goſpel. I am therefore glad when I am weak, 9
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, even your Perfection. Theſe things therefore I write to 10

NOTES.

5, 6, 7. [h] 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.*

you

PARAPHRASE.

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.

TEXT.

the Power which the Lord hath given me to edification, and not to destruction.

SECT. V.

CHAP. XIII. 11---13.

CONCLUSION.

11 FINALLY, Brethren, farewel. Bring your selves into one well united, firm, unjarring Society [i]. Be of good comfort; be of one mind; live in peace, and the God of Love and 12 Peace shall be with you: Salute one another 13 with a holy kiss: All the Saints salute you. The 14 Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all. *Amen.*

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.*

NOTES.

11 [i] The same that he exhorts them to in the beginning of the first Epistle, *ch.* i. *ver.* 10.

A PARA-

A

PARAPHRASE *and* NOTES

ON THE

EPISTLE of St. *PAUL*

TO THE

ROMANS.

From Corinth, *Anno Æræ Vulg.* 57. *Neronis* 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 choſe 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 Meſſias 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

Synopsis. 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 the Jews; and that now under the Gospel there is no Difference between Jew and Gentile. This he does several ways.

1. By shewing 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 the 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 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 threatned in their ancient Prophets. Besides the raising

ſing 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. Syncpſis.

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 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;

Synopsis. 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 unto 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, shews himself to be the God both of 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 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 of 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.

PAUL a Servant of Jesus Christ, called [k] to 1
be an Apostle, separated [l] to the preach-
ing of the Gospel of God (which he had here- 2
tofore promised by his Prophets in the Holy
Scriptures) concerning his Son Jesus Christ our 3
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
and Lineage of *David* [m] according to the Spirit 4
of Holiness [n], *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 [o], and was of another
Extraction, with most mighty Power [p] declar-

NOTES.

1 [k] *Called.* The manner of his being called, see *Acts* ix. 1—22.

[l] *Separated*, vid. *Acts* xiii. 2.

3 [m] 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. *Matth.* xiii. 55.

4 [n] *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.

[o] See Paraphrase, *Chap.* viii. 3.

[p] 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.

Chap. I.

PARAPHRASE.

ed [q] to be the Son of God by his Resurrection
5 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
6 of Faith, which I preach in his Name; of which Number, *i. e.* Gentiles that I am sent to
7 preach to, are ye who are already called, [r] and become Christians: To all the Beloved of God [s], and called to be Saints, who are in *Rome*, Favour and Peace be to you from God our Father, and the Lord Jesus Christ.

8 In the first place I thank my God through Jesus Christ for you all, that your Faith is spo-
9 ken 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 I constantly make mention of you in my Prayers, requesting (if
10 it be God's Will, that I may now at length, if possible, have a good Opportunity) to come
11 unto you. For I long to see you, that I may communicate to you some spiritual Gift [t] for your Establishment [u] in the Faith; that is,

TEXT.

By whom we have received grace and apostleship, for obedience to the faith among all nations for his name: 5

Among whom are ye also the called of Jesus Christ. 6

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. 7

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 8

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, 9

Making request (if by any means now at length I might have a prosperous journey by the will of God) to come unto you. 10

For I long to see you, that I may impart unto you some spiritual gift, 11

NOTES.

4 [q] *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 the Apostle uses it here; ὁρίζω 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 entring 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.

7 [r] 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 & 7 [s] *Called of Jesus Christ*; *called to be saints*; *beloved of God*; are but different Expressions for Professors of Christianity.

11 [t] *Spiritual Gift.* If any one desire to know more particularly the spiritual Gifts, he may read 1 *Cor.* xii.

[u] *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 persuade

TEXT.

to the end you may be eſtabliſhed ;

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.

is [x], that when I am among you, I may be 12
comforted together with you, both with your
Faith and my own. This I think fit you ſhould 13
know, Brethren, that I often purpoſed to come
unto you, that I may have ſome Fruit of my
Miniſtry among you alſo, even as among other
Gentiles. I owe what Service I can do to the 14
Gentiles of all kinds, whether Greeks or Bar-
barians, to both the more knowing and civili-
zed, and the uncultivated and ignorant ; ſo that 15
as much as in me lies, I am ready to preach the
Goſpel to you alſo who are at *Rome*.

NOTES.

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 [x] *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 ſhews, 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 uncapable 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

teous 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. Chap. I.

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 darkned, 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 knew 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 Aversation 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

C. II. 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 transgresseth, 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.

PARAPHRASE.

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 [1] by that vain and haughty People, it is that wherein God exerts himself, and shews his Power [2] for the Salvation of those who believe, of the Jews in the first [a]
17 place, and also of the Gentiles. For therein is the Righteousness [b] which is the Free Grace of God through Jesus Christ revealed to be wholly by Faith [c], as it is written, *The Just*

TEXT.

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. 16

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. 17

NOTES.

16 [1] Vid. ver. 22. and 1 *Cor.* i. 21.

[2] Vid. *Eph.* i. 19.

[a] *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. *Matth.* x. 6. & xv. 24. *Acts* xiii. 46. & xvii. 2.

17 [b] Δικαιοσυνη 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.*

[c] *From Faith to Faith.* The Design of St. *Paul* here being to shew, that neither Jews nor Gentiles could by Works attain to Righteousness, *i. e.* such a perfect and compleat Obedience whereby they could be justified, which he calls their own Righteousness, *Chap.* x. 3. He

TEXT.

18 For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness.

19 Because that which may be known of God, is manifest in them; for God hath shewed it unto them.

PARAPHRASE.

Just shall live by Faith. And 'tis no more than 18
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 [d] from Heaven by Jesus Christ, against all Ungodliness [e] and Unrighteosness of Men [f], who live not up to the Light that God has given them [g]. Be- 19
cause God in a clear Manifestation of himself amongst them, has laid before them ever since the Creation of the World, his Divine Nature

NOTES.

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; Chap. 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 [d] *Now revealed.* Vid. *Acts* xvii. 30, 31. *God now commandeth all Men every where to repent, because he hath appointed a Day, in the which he will judge the World in Righteousness, by the Man whom he hath ordained.* 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. *Matth.* xiii. 40. *Luke* xiii. 27. & *Rom.* ii. 5. he calls the Day of Judgment *the Day of Wrath*, consonant to his saying here, *the Wrath of God is revealed.*

[e] 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 threatned by St. *Paul* in the following Verses. The same Appropriation of these Words, I think, may be observed in other Parts of this Epistle.

[f] *Of Men*, i. e. Of all Men, or as in that 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.

[g] *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 from the same Reason of God's Wrath given, *chap.* ii. 8. in these Words, *Who do not obey the Truth, but obey Unrighteousness.*

Chap. I.

PARAPHRASE.

20 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 [h] that way: Insomuch that
21 they are utterly without Excuse: 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 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 [i] Minds, set up to themselves fictitious no Gods, and their foolish Understandings were
22 darkened: Assuming to themselves the Opinion and Name [k] of being wise, they became
23 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 Insects, as fit Objects of their Adoration and Worship.

TEXT.

For the invisible things 20
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:
Because that when they 21
knew God, they glorified
him not as God, neither
were thankful, but became vain in their imaginations, and their foolish heart was darkened.
Professing themselves to 22
be wise, they became
fools:
And changed the glory 23
of the uncorruptible God,
into an image made like
to corruptible man, and
to birds, and four footed beasts, and creeping things.

NOTES.

20 [h] St. *Paul* says, νοούμενα καθορᾶται, If they are minded they are seen: The invisible things of God lie within the Reach and Discovery of Mens Reason and Understandings, but yet they must exercise their Faculties, and employ their Minds about them.

21. [i] 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 [k] Φάσκοντες εἶναι σοφοί, *Professing themselves to be wise*; Though the Nations of the Heathens generally thought themselves wise in the Religions 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 Enquiry had assumed to themselves the name of σοφοί, wise.

Where-

TEXT.

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 lie, 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:

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 error which was meet.

28 And even as they did not like to retain God in their knowledge, God

PARAPHRASE.

Wherefore they having forsaken God, he also 24
left them to the Lusts of their own Hearts,
and that Uncleanness their darkned Hearts
led them into, to dishonour their Bodies among
themselves: Who so much debased themselves, 25
as to change the true God who made them
for a Lie [l] of their own making, worship-
ing and serving the Creature, and things even
of a lower Rank than themselves, more than
the Creator, who is God over all, blessed for
evermore, Amen. For this Cause God gave 26
them up to shameful and infamous Lusts and
Passions: For even their Women did change
their natural Use into that which is against
Nature: And likewise their Men leaving also 27
the natural Use of the Women, burned in their
Lusts one towards another, Men with Men,
practising that which is shameful, and receiv-
ing in themselves a fit Reward of their Er-
ror, *i. e.* Idolatry [m]. And [n] as they did not 28
search out [o] God whom they had in the
World, so as to have him with a due acknow-

NOTES.

25 [l] The false and fictitious Gods of the Heathen are very fitly called in the Scripture *Lies*, *Amos* ii. 4. *Jer.* xvi. 19, 20.

27 [m] *Error*; so Idolatry is called, 2 *Pet.* ii. 18. As they against the Light of Nature debased and dishonoured God by their Idolatry, 'twas a just and fit Recompence they received, in being left to debase and dishonour themselves by unnatural Lusts.

28 [n] *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.

[o] 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. & xii. 2. compared, & xiv. 22. *Eph.* v. 10.

PARAPHRASE.

ledgment [p] of him, God gave them up to an unſearching and unjudicious [q] Mind, to do things incongruous, and not meet [r] to be
29 done; Being filled with all manner of Iniquity, Fornication, Wickedneſs, Covetouſneſs, Malice, full of Envy, Contention, Deceit, Malig-
30 nity even to Murder, Backbiters, Haters of God, Inſulters of Men, Proud, Boaſters, Inventers of new Arts of Debauchery, diſobedient
31 to Parents, without Underſtanding, Covenant-breakers, without natural Affection, implaca-
32 ble, unmerciful: Who though they acknowledge the Rule of Right [s] preſcribed them by God, and diſcovered by the Light of Nature, did not yet underſtand [t] that thoſe who did

TEXT.

gave them over to a reprobate mind, to do thoſe things which are not convenient:

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, inventers 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

NOTES.

p 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 οὐκ ἐδοκίμασαν ἔχειν αὐτὸν ἐν ἐπιγνώσει, but 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.

q 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.

r 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.*

32 s 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.

t Οὐκ ἐπίστασθαι. *Did not underſtand that they who commit,* &c. This Reading is juſtified by the *Clermont,* and another ancient Manuſcript, as well as by that which the old Latin Verſion followed, as well as *Clement, Iſidore,* and *Oecumenius,* and will probably be thought the

TEXT.	PARAPHRASE.
things are worthy of death) not only do the same, but have pleasure in them that do them.	did such things were worthy of Death, do [u] not only do them themselves, but live well together without any Mark of Dis-esteem or Censure with them that do them.
1 Therefore thou art inexcusable, O man, whoart	[x] Therefore 1 thou art unexcusable, O Man, whosoever thou

NOTES.

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.

[u] 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 shewing them that the Gentiles, in all the Darkness that blinded them, and the Extravagancies they run into, were never guilty of such an Absurdity as this, to censure and separate from others, and shew an implacable Aversion to them, for what they themselves were equally guilty of: He, I say, that considers this, will be easily persuaded to understand συνευδοκοῦσι 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 συνευδοκοῦσι, *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 [x] *Therefore:* This is a Term of Illation, and shews 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 it's due Light. It stands thus: " The Gentiles acknowledged the Rectitude of the Law of Nature, but knew not " that those who break any of it's 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 com- " mittest the same things thou condemnest them for: But this thou mayest be sure, that the Judg- " ment 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 thy self, canst thou imagine that thou thy self shalt escape the same Judgment " of

PARAPHRASE.

art [y] that judgeſt [z] or cenſureſt another; For wherein thou judgeſt another, thou condemneſt thy ſelf: For thou that judgeſt art a-
2 like guilty in doing the ſame things. But this we are ſure of, that the Judgment that God paſſes upon any Offenders, is according to [a]
3 Truth, right and juſt. Canſt thou who doſt thoſe things which thou condemneſt in another, think that thou ſhalt eſcape the condemn-

TEXT.

ſoever thou art that judgeſt: for wherein thou judgeſt another, thou condemneſt thyſelf, for thou that judgeſt doſt the ſame things.

But we are ſure that the 2
judgment of God is according to truth, againſt them which commit ſuch things.

And thinkeſt thou this, 3
O man, that judgeſt them which do ſuch things, and

NOTES.

" of God? God, whatever thou mayeſt think, is no Reſpecter of Perſons, both Jews as well " as Gentiles, that are perverſly contentious againſt others, and do not themſelves obey the " Goſpel, ſhall meet with Wrath and Indignation from God: And Gentiles as well as Jews, " whom the Goodneſs and Forbearance of God bringeth to Repentance, and an humble ſub- " miſſive Acceptance of the Goſpel, ſhall find Acceptance with God, and eternal Life in the " Kingdom of the Meſſias; for which if thou art contentious to ſhut out the Gentiles, thou " manifeſtly ſhutteſt out thy ſelf."

1 *O Man, whoſoever thou art.* It is plain from *ver.* 17 & 27. and the whole Tenor 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 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.

[z] *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 t'other, judged them unworthy the Favour of God, and out of 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* ſhews in this Chapter.

2 [a] *According to Truth*, doth, I ſuppoſe, ſignify not barely a true Judgment, which will ſtand in Oppoſition to 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 Judg- " ment 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 prejudiced 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.

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?

5 But after thy hardneſs and impenitent heart, treaſureſt up unto thy ſelf 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.

PARAPHRASE.

ing Sentence of God? or ſlighteſt thou the 4
Riches of his Goodneſs, Forbearance and Long-Suffering, not knowing nor conſidering that the Goodneſs of God ought to lead thee to Repentance? But layeſt up to thy ſelf Wrath and 5
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 Impenitency, and the Hardneſs of thy Heart; Who will retribute to every one 6
according to his Works, *viz.* Eternal Life to all thoſe who by Patience [b] and Gentleneſs in 7
Well-doing ſeek Glory and Honour, and a State of Immortality: But to them who are conten- 8
tious * and froward, and will not obey the Truth [c], but ſubject themſelves to Unrighteouſneſs, Indignation and Wrath; Tribulati- 9
on and Anguiſh, ſhall be poured out upon every Soul of Man that worketh Evil, on the Jew firſt, and alſo on the Gentile. But Glory, 10
Honour and Peace, ſhall be beſtowed on every Man that worketh Good, on the Jew

NOTES.

7 [b] *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 [c] 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.

firſt [d],

PARAPHRASE.

11 first [d], and also on the Gentile. For with
12 God there is no respect of Persons. For all that have sinned without having the positive Law of God, which was given the Israelites shall perish [e] without the Law; and all who have sinned being under the Law, shall be
13 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 commanded in
14 it shall be justified. For when the Gentiles who have no positive Law given them by God [f], do by the Direction of the Light of

TEXT.

But glory, honour, and 10
peace to every man that worketh good, to the Jew first, and also to the Gentile.

For there is no respect 11
of persons with God.

For as many as have 12
sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law,

(For not the hearers of 13
the law are just before God, but the doers of the law shall be justified.

For when the Gentiles 14
which have not the law,

NOTES.

9 & 10 [d] *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, 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 [e] 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 [f] 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.

Nature

TEXT.

do by nature the things contained in the law, these having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, 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,

PARAPHRASE.

Nature observe or keep to the moral Rectitude contained in the positive Law given by God to the Israelites, they being without any positive Law given them, have nevertheless a Law within themselves; And shew the Rule of 15 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.) At 16 the Day of Judgment, when as I make known in my preaching the Gospel [g], God shall judge all the Actions of Men by Jesus Christ. Behold thou art named [h] a Jew; and thou 17 with Satisfaction restest in the Privilege of having the Law, as a Mark of God's peculiar Favour [i], whom thou glorieſt in, as being thy God, and thou one of his People; a People who alone know and worship the true God; And thou knowest his Will, and hast the 18 Touchstone of things excellent [k], having

NOTES.

16 [g] *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 [h] 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 & 29. he is not in the Esteem of God a Jew, who is so outwardly only.

17—20 [i] In those 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 shew 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 [l] Vid. *Mic.* iii. 11.

18 [k] 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.

PARAPHRASE.

19 been educated in the Law. And takeſt upon thee as one who art a Guide to the Blind [l], a Light to the ignorant Gentiles who are in 20 darkneſs [l], an Inſtructor of the Fooliſh [l], a Teacher of Babes, having an exact Draught, and a compleat Syſtem [m] of Knowledge and 21 Truth in the Law. Thou therefore who art a Maſter in this Knowledge, and teacheſt others, teacheſt thou not thy ſelf? Thou that preacheſt that a Man ſhould not ſteal, doſt thou ſteal? 22 Thou that declareſt Adultery to be unlawful, doſt thou commit it? Thou that abhorreſt I- 23 dols, doſt thou commit Sacrilege? Thou who glorieſt in the Law, doſt thou by breaking of 24 the Law diſhonour God? For the Name of God is blaſphemed amongſt the Gentiles, by reaſon of your Miſcarriages, as it is written [n]. 25 Circumciſion [o] indeed, and thy being a Jew, profiteth [p], if thou keep the Law: But if thou be a Tranſgreſſor of the Law, thy Circumciſion is made Uncircumciſion; thou art no way

TEXT.

being inſtructed out of the law,

And art confident that 19
thou thy ſelf art a guide of the blind, a light of them which are in darkneſs,

An inſtructor of the 20
fooliſh, a teacher of babes, which haſt the form of knowledge, and of the truth in the law.

Thou therefore which 21
teacheſt another, teacheſt thou not thy ſelf? Thou that preacheſt a man ſhould not ſteal, doſt thou ſteal?

Thou that ſayeſt a man 22
ſhould not commit adultery, doſt thou commit adultery? thou that abhorreſt idols, doſt thou commit ſacrilege?

Thou that makeſt thy 23
boaſt of the law, through breaking the law diſhonoureſt thou God?

For the name of God 24
is blaſphemed among the Gentiles through you, as it is written.

For circumciſion verily 25
profiteth, if thou keep the law: but if thou be a

NOTES.

19, 20 [l] *Blind*, in *Darkneſs*, *Fooliſh*, *Babes*, were Appellations which the Jews gave to the Gentiles, ſignifying how much inferior to themſelves they thought them in Knowledge.

20 [m] Μόρφωσις, *Form*, ſeems here to be the ſame with τύπος, *Form*, ch. vi. 17. *i. e.* ſuch a Draught as contained and repreſented the Parts and Lineaments of the whole. For it is to be remembred, that the Apoſtle uſes theſe Expreſſions and Terms here in the ſame Senſe the Jews ſpoke of themſelves vaunting it over the Gentiles, he thereby aggravating their Fault in judging the Gentiles as they did.

24 [n] See 2 *Sam.* xii. 14. *Ezek.* xxxvi. 23.

25 [o] *Circumciſion* is here put for being a Jew, as being one of the chief and moſt diſcriminating Rites of that People.

[p] *Profiteth if thou keep the Law*; Becauſe a Jew that kept the Law was to have Life therein, *Lev.* xviii. 5.

better

TEXT.

breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumci-

PARAPHRASE.

better than an Heathen. If therefore an uncircumcised Gentile keep the moral Rectitudes [q] of the Law, shall he not be reckoned and accounted of, as if he were circumcised 26 and

NOTES.

26 [q] Τὰ δικαιώματα τοῦ νόμου, *The Righteousness of the Law.* I have taken the Liberty to render it, *The Rectitudes of the Law*, in an appropriated Sense of the 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 compleatly perfected to be what he had undertaken to be, *viz.* the Redeemer and Saviour of the World. For it was διὰ παθημάτων, or as some Copies read it, διὰ παθήματος, by his Suffering, *viz.* Death on the Cross, that he was perfected, *Heb.* ii. 9, 10. & xiv. 15 & 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.

Chap. III.

PARAPHRASE.

27 and every way a Jew? And shall not a Gentile, who in his natural State of Uncircumcision fulfils the Law, condemn [r] thee, who notwithstanding the Advantage of having the Law and Circumcision, [s] art a Transgressor

TEXT.

sion be counted for circumcision?

And shall not uncir- 27
cumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

NOTES.

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 that if we well observe it, δικαίωμα is the Rule of Right, as having God for it's Author, it is δικαίωμα Θεοῦ; As contained in the Precepts of the Law, 'tis 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 σαρκός; 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 δίκαιωμα 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 'tis 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 it's full Latitude and Extent, and let these δικαιώματα τοῦ νόμου in their due Light and full Force; and accordingly we see all the Branches of it more expresly commanded, and with Penalties more vigorously enforced on all his Subjects by our Saviour and his Apostles, than they were in the Law of *Moses*.

Thus we see 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 compleat Obedience to it in every title, 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 [r] *Judge thee* This he saith prosecuting the Design he began with, *ver.* 1. of shewing 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.

[s] 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 that Law.

of

TEXT.

28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the Flesh:

29 But he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

PARAPHRASE.

of the Law? For he is not a Jew who is one 28
in outward Appearance and Conformity [t];
nor is that the Circumcision which renders a
Man acceptable to God, which is outwardly
in the Flesh. But he is a Jew, and one of the 29
People of God, who is one in an inward Con-
formity to the Law: and that is the Circumcisi-
on which avails a Man, which is of the Heart [u],
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 exter-
nal 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 ne-
vertheless honoured and accepted by God.

NOTES.

28 [t] Vid. *ch.* ix. 6, 7. *Gal.* vi. 15, 16.
29 [u] 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 xvii.

SECT. III.

CHAP. III. 1—13.

CONTENTS.

IN this third Chapter St. *Paul* goes on to shew 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

Ch. III. 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 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.

PARAPHRASE. *TEXT.*

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?*

WHat advantage then hath the Jew? or what profit is there of circumcision? 1

2 I answer, Much every way [y]; 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, as it were, without God

Much every way: chiefly, because that unto them were committed the oracles of God. 2

NOTES.

2 [y] A List of the Advantages the Jews had over the Gentiles he gives, *ch. ix.* 4, 5. but here mentions only one of them that was most proper to his present purpose.

in

TEXT.

3 For what if ſome did not believe: ſhall their unbelief make the Faith of God without effect?

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?

PARAPHRASE.

in the World. For though ſome of the Jews, 3 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, and bleſs them to all Generations [z]. No, by no means. God forbid 4 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.*

But you will ſay farther, *If it be ſo that our* 5 *Sinfulneſs commendeth the Righteouſneſs of God ſhewn in keeping his word* [a] *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 himſelf)* God forbid: For if God be 6 unrighteous, how ſhall he judge the World [b]?

NOTES.

3 [z] How this was made good, St. Paul explains more at large in the following Chapter, and *ch.* ix. 6———13.

5 [a] 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 [b] 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.

PARAPHRASE.

7 [c] *For if the Truth and Veracity of God hath the more appeared to his Glory, by reason of my Lie* [d], i. e. *my Sin, why yet am I condemned for a Sin-*
8 *ner, and punished 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 [e] 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* [f]? Not at all. For I have already [g] brought a charge of Guilt and Sin

TEXT.

For if the truth of God hath more abounded 7
through my lie unto his glory; why yet am I also judged as a sinner?

And not rather, as we 8
be slanderously reported, and as some affirm that we say, Let us do evil, that good may come? whose damnation is just.

What then? are we 9
better than they? No in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

NOTES.

7 [c] *For.* This Particle plainly joins what follows in this and the next Verse to *vengeance* in the 5th Verse, and shews 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 in the middle of it, there is a very plain Reason. In the Objection there were two things to be corrected; 1st, The charging God with Unrighteousness, which as soon as mentioned, it was a becoming Interruption in St *Paul* to quash immediately, and to stop the Jews Mouth with the 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

[d] *Lie.* The Sense of the Place makes it plain, that St. *Paul* by *Lie* here means Sin in general, but seems to have used the Word *Lie*, as having a more forcible and graceful Antithesis *to the Truth of God*, which the Objection pretends to be thereby illustrated.

8 [e] *Some.* 'Tis 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 [f] 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 urges it home to the case in hand. Τί οὖν προεχόμεθα, being but the same with Τί ἄρα τὸ περισσὸν τοῦ Ἰουδαίου, ver. 1. *Have Jews then any Preference in the Kingdom of the Messiah?* 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.

[g] *Already*, viz. *c.* 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 shews, that by having the Law they were no more kept from being Sinners than the Gentiles were without the Law. And this Charge against them, that they were Sinners, he here proves against them from the Testimony of their own Sacred Books contained in the Old Testament.

both

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 doth 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

PARAPHRASE.

both against Jews and Gentiles, and urged that there is not one of them clear, which I shall prove now against you Jews; For it is written, *There is none righteous, no not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one. Their Throat is an open Sepulchre; with their Tongues they have used Deceit; the Poison of Asps is under their Lips; whose Mouth is full of Cursing and Bitterness. Their Feet are swift to shed Blood: Destruction and Misery are in their ways, and the way of Peace have they not known. There is no Fear of God before their Eyes.* This is all said in the Sacred Book of our Law [h]: 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 stopp'd, and all the World, Jews as well as Gentiles, may be forced to acknowledge themselves guilty before God. From whence it is evident, that by his own Performances, in Obedience to a Law [i]

NOTES.

19 [h] *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.

20 [i] 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 σὰρξ. 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.

PARAPHRASE.

no * 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 [l]; 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 Death is by the Law annexed to it [m]. But
21 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 to this Truth, that Jesus is the Messias, and that it is accord-
22 ing to his Purpose and Promise, That the Righteousness of God by Faith in Jesus the Messias, is extended to and bestowed on all who believe in him [n] (for there is no Diffe-
23 rence between them. They have all, both Jews and Gentiles, sinned, and fail of attaining that Glory [o] which God hath appointed
24 for the Righteous) being made righteous *gratis* by the Favour of God through the Re-

TEXT.

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.

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:

NOTES.

* *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. & viii. 14.

[l] *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.

[m] *Chap.* vii. 13.

22 [n] Vid. *chap.* x. 12. *Gal.* iii. 22——28.

23 [o] 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 it's Author, or is appointed by him, is 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.

TEXT.

25 Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remissi-

PARAPHRASE.

demption [p] which is by Jesus Christ; whom God hath set forth to be the Propitiatory or Mercy-seat [q] in his own Blood [r], for the Manifestation of his [God's] Righteousness [s], 25

NOTES.

24 [p] *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 'tis 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. & xv. 15. & 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 it's Redemption. For 'tis 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 [q] Ἱλαστήριον, signifies *Propitiatory*, or *Mercy Seat*, and not *Propitiation*, as Mr. *Mede* has rightly observed upon this Place in his Discourse of God's House, §. 1.

[r] The *Alexandrine* Copy omits the words διὰ πίστεως, by Faith; which seems conformable 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 shewn 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 has 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.* lxxxi. 1. 2 *Kings* xix. 15. For between the Cherubim was the Mercy-Seat. In all which Respects, our Saviour, who was the Antitype, is properly called the *Propitiatory*.

[s] 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 shewing 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.

PARAPHRASE.

by passing over [1] their Transgressions formerly committed, which he hath bore with hitherto, so as to with-hold his Hand from casting off the Nation of the Jews as their past
26 Sins deserved, for the manifesting of his Righteousness [2] at this time [x], 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 [y] in Jesus Christ.

TEXT.

on of sins that are past, through the forbearance of God;

To declare, I say, at 26
this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

NOTES.

[1] 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 hindred 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.

24 [2] 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, & 22. as it is manifest 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.

[x] *At this time, viz.* The Fulness of Time, according to his Promise.

[y] Τὸν ἐκ πίστεως Ἰησοῦ: If this Phrase had been translated, *him that is of the Faith of Jesus*, as it is, *chap.* iv. 6. & *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.

What

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.

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 by the Law of Faith. I conclude therefore [b], that a Man is 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 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 Faith, and the Gentiles also through Faith, who by the Law of *Moses* were heretofore shut out [e] from be-

NOTES.

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 your selves, or set your selves 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 [d] 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 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.

[e] 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*.

ing

PARAPHRASE. TEXT.

31 ing the People of 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.

Do we then make void 31 the Law through Faith? God forbid: yea we establish the Law.

NOTES.

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, *ch.* i. 32. 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, *ch.* 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 shewn 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

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. Chap. IV.

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.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

PARAPHRASE.

WHAT then shall we say of *Abraham* our Father according to the Flesh [h], what has he obtained? Has not he found matter of glorying? Yes, if he were justified by Works, he had matter of glorying [i], he might then have gloried 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 Subject of glorying before God, as it is evident from Sacred Scripture, which telleth us that *Abraham* believed God, and it 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

NOTES.

1 [h] *Our Father according to the Flesh.* St. *Paul* speaks here as lineally descended from *Abraham*, and joins himself herein 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 [i] Καύχημα, 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 shew the Falshood and Groundlesness 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.

Works

PARAPHRASE.

Works of Obedience exactly conformable and coming up to the Rule of Righteousness.
4 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 Fa-
5 vour. But to him that by his Works attains not Righteousness, but only believeth on God who justifieth him, being ungodly [k], to him
6 Justification is a Favour of Grace: because his Believing is accounted to him for Righteousness, or perfect Obedience. Even as *David* speaks of the Blessedness of the Man to whom God reckoneth Righteousness without Works, say-
7 ing, Blessed are they whose Iniquities are forgiven, and whose Sins are covered. Bles-
8 sed is the Man to whom the Lord will not
9 reckon [l] Sin. Is this Blessedness then upon the Circumcised only, or upon the Uncircumcised also? For we say that Faith was
10 reckoned to *Abraham* for Righteousness. When therefore was it reckoned to him? When he was in Circumcision or in Uncircumcision? Not in Circumcision, but in Uncircumcision.
11 For he received the Sign of Circumcision, a Seal of the Righteousness of the Faith, which he had being yet uncircumcised [m], that he might

TEXT.

Now to him that work- 4
eth, is the reward not reckoned of grace, but of debt.

But to him that work- 5
eth not, but believeth on him that justifieth the ungodly, his Faith is counted for righteousness.

Even as David also de- 6
scribeth the blessedness of the man unto whom God imputeth righteousness without works.

Saying, blessed are they 7
whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to 8
whom the Lord will not impute sin.

Cometh this blessedness 9
then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.

How was it then rec- 10
koned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.

And he received the 11
sign of circumcision, a

NOTES.

5 [k] 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, *chap.* i. 18.

8 [l] Λογίσηται, *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.* the striking it out of the account. Λογίζεσθαι 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, & 11.

11 [m] See *Gen.* xvii. 11.

be

TEXT.

ſeal of the Righteouſneſs of the Faith, which he had yet being 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

PARAPHRASE.

be the Father of all thoſe who believe, being uncircumciſed, that Righteouſneſs might be reckoned to them alſo; and the Father of the Circumciſed, that Righteouſneſs might be reckoned not to thoſe who were barely of the 12
Circumciſion, but to ſuch of the Circumciſion as did alſo walk in the Steps of the Faith of our Father *Abraham*, which he had being uncircumciſed [n]. For the Promiſe [o] that he 13

NOTES.

11 & 12 [n] 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 enquires, *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 ſhews 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 οὐκ 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 οὐκ *not*, as if it were οὐ 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, 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 [o] *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 κληρονόμος 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 'tis plain the Apoſtle in this Verſe purſues the Argument he was upon in the two former. And 'tis 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.

PARAPHRASE.

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 [p], and inherited the Bleſſing of
14 Juſtification by Faith. For if they only who had the Law of *Moſes* given them, were Heirs of *Abraham*, Faith is made void and uſeleſs [q], it receiving no Benefit of the Promiſe which was made to the Heirs of *Abraham*'s Faith, and
15 ſo the Promiſe becomes of no effect. Becauſe the Law procures them not Juſtification [r], but renders them liable to the Wrath and Puniſhment of God [s], who by the Law has made known to them what is Sin, and what Puniſhment he has annexed to it. For there is no incurring Wrath or Puniſhment where there is no Law that ſays any thing of it [t].

TEXT.

the ſteps of that Faith of our Father Abraham, which he had being yet uncircumciſed.

For the promiſe that 13
he ſhould be the heir of the world, was not to Abraham, or to his ſeed through the law, but through the Righteouſneſs of Faith.

For if they which are 14
of the law be heirs, faith is made void, and the promiſe made of none effect.

Becauſe the law work- 15
eth wrath: for where no law is, there is no tranſgreſſion.

NOTES.

[p] *Gal.* iii. 7.

14 [q] See *Gal.* iii. 18.

15 [r] *Ch.* viii. 3. *Gal.* iii. 21.

[s] See *ch.* iii. 19, 20. & v. 10, 13, 20. & vii. 7, 8, 10. 1 *Cor.* xv. 56. *Gal.* iii. 19. *John* ix. 41. & xv. 22.

[t] Οὗ οὐκ ἔστι 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 ὁ with an Aſpiration, as ſome do. But whether it be taken to ſignify *where* or *whereof*, the Senſe will be the ſame. For 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 'tis the Law alone that expoſes us to Wrath, and that is all that the Law can do, for it gives us no Power to perform.

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 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

PARAPHRASE.

Therefore the Inheritance [w] 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 (as it is written [x], 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 quickned the Dead, *i. e. Abraham* and *Sarah*, whose Bodies were dead; and calleth Things that are not as if they were [y]:) 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 shewing him the Stars of Heaven, saying, *So shall thy Seed be*. And being firm and unshaken in his Faith, he regarded not his own Body now dead, he being about an hundred Years old; nor the Deadness of *Sarah*'s Womb; he staggered not at the Promise of God through Unbelief, but was strong in Faith, thereby giving Glory to God; by the full Persuasion he had that God was able to perform what he had promised:

NOTES.

16 [w] The Grammatical Construction does not seem much to favour *Inheritance*, as the Word to 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, & 14. and that he does mean *Inheritance* here, *Gal.* iii. 18. puts it past doubt.

17 [x] See *Gen.* xvii. 16.

[y] *Gen.* xvii. 5, 6.

PARAPHRASE.

22 And therefore it was accounted to him for
23 Righteousness. Now this of it's being reckoned to him, was not written for his sake alone, but
24 for ours also, to whom Faith also be reckoned for Righteousness, *viz.* to as many as be-
25 lieve in him who raised Jesus our Lord from the dead [z], who was delivered to Death for our Offences [a], and was raised again for our [b] Justification.

TEXT.

promised, he was able also to perform,
And therefore it was 22
imputed to him for righteousness.
Now it was not written 23
for his sake alone, that it was imputed to him;
But for us also, to 24
whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.
Who was delivered for 25
our offences, and was raised again for our Justification.

NOTES.

24 [z] St. *Paul* seems to mention this here in particular, to shew the Analogy between *Abraham's* Faith, and that of Believers under the Gospel; see *ver.* 17.

25 [a] See *Rom.* iii. 25. & v. 6, 10. *Eph.* i. 7, 11, 14. & v. 2. *Col.* i. 14, 20——22. 1 *Tim.* ii. 6. *Tit.* ii. 14.

[b] 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 rose 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 'tis 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. 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 ſhewn 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 ſhew 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 incidental train of Conſiderations, to ſhew 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

PARAPHRASE.

THerefore being juſtified by Faith, we [c] 1
have Peace with God through our Lord
Jeſus Chriſt, by whom we have had admit- 2
tance through Faith into that Favour in which

NOTES.

[c] *We, i. e.* we Gentiles that are not under the Law. 'Tis 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.

we

PARAPHRASE.

we have stood, and glory [d] in the hope of
3 the Glory which God has in store for us. And
not only so, but we glory in Tribulation also,
knowing that Tribulation worketh Patience;
4 And Patience giveth us a Proof of our selves,
5 which furnishes us with Hope; And our Hope
maketh not ashamed, will not deceive us, be-
cause [e] the Sense of the Love of God is
poured out into our Hearts by the Holy Ghost,
6 which is given unto us *. For when we Gen-
tiles were yet without Strength †, void of all
Help or Ability to deliver our selves, Christ in
the time that God had appointed and foretold,
died for us, who lived without the Acknow-
ledgment and Worship of the true God †.
7 Scarce is it to be found, that any one will die
for a just Man, if peradventure one should
8 dare to die for a good Man; but God recom-
mends, and herein shews the Greatness of his
Love [f] towards us, in that whilst we Gen-
tiles were a Mass of profligate Sinners [g], Christ
died

TEXT.

grace wherein we stand,
and rejoice in hope of the
glory of God.
And not only so, but 3
we glory in tribulations
also, knowing that tribu-
lation worketh patience;
And patience, experi- 4
ence; and experience,
hope;
And hope maketh not 5
ashamed, because the
love of God is shed abroad
in our hearts, by the holy
Ghost which is given unto
us.
For when we were yet 6
without strength, in due
time, Christ died for the
ungodly.
For scarcely for a righ- 7
teous man will one die:
yet peradventure for a
good man some would
even dare to die.
But God commendeth 8
his love towards us, in
that while we were yet
sinners, Christ died for
us.

NOTES.

2 [d] 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 shews 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 [e] *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 [f] 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 Estate, which he describes by calling them,

6, 8 [g] † Ἀσθενῆς, *without Strength*; Ἀσεβεῖς, *ungodly*; Ἁμαρτωλοὶ, *Sinners*; Ἐχθροὶ, *Enemies*: These four Epithets are given to them as Gentiles, they being used by St. *Paul*, as the proper Attributes of the Heathen World, as considered in contradistinction 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 here by ἀσθενεῖς, *without Strength*, he terms,

Col.

NOTES.

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 Righteousness unto God, ch.* vi. 13. How he describes ἀσέβειαν, *Ungodliness*, mentioned *ch.* i. 18. as the proper State of the Gentiles, we may see *ver.* 21, 23. That he thought the Title ἁμαρτωλοὶ, *Sinners*, belong'd peculiarly to the Gentiles, in Contradistinction 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 ch. 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 Heathens a little more at large; but yet the Parts of the Character he there gives them, we may find comprised 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 'tis 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 and ἄθεοι, (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 Contradistinction 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, hainous 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 politick 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, 'tis 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 the Gentiles were stiled 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* expressly 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

NOTES.

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. & *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 Contradistinction 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 Tenor 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 no where that I know called ἐχθροὶ, *Enemies*, or ἀσεβεῖς, *ungodly*, whilst they publickly 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 this 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 *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 sodder 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, makes them not only of a piece with St. *Paul*'s Design in the foregoing and following Chapters, but the Thread of the whole Discourse goes very smooth, and the Inferences (ushered in with *Therefore* in the 1st Verse, and with *Wherefore* in the 12th Verse) are very easy, clear and natural from the immediately preceding Verses. That of the 1st 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 Disobedience of that one, Condemnation of Death came on all; so by the Obedience of one, Justification to Life came upon all.*

TEXT.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

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.

died for us. Much more therefore, now being 9
justified by his Death, shall we through him
be delivered from Condemnation [h] at the Day
of Judgment. For if, when we were Ene- 10
mies †, we were reconciled to God, by the
Death of his Son, much more being reconciled,
shall we be saved by his Life. And not on- 11
ly [i] do we glory in Tribulation, but also in
God, through our Lord Jesus Christ, by whom
now [k] we have received Reconciliation.

NOTES.

9 [h] 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 [i] 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 3d Verse he adds οὐ 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, οὐ 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 shews that the Convert Gentiles had whereof to glory, as well as the Jews; and were not inferior 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.

[k] 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 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.

ROMANS.

SECT. VI.

CHAP. V. 12---VII. 25.

CONTENTS.

THE Apoſtle here goes on with his Deſign of ſhewing 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 Oeconomy, 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.

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 it's Puniſhment, notwithſtanding which, by Chriſt, thoſe under the Law, who believe, receive Life.

3. That though the Gentiles who believe come not under the Rigor 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

bling 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. Chap. V.

Thus lies the Thread of St. *Paul*'s Argument; wherein we may see how he pursues his Design of satisfying the 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. I.

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 shews, that *Adam*, transgressing the Law, which forbid 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

Chap. V. Gentiles, being the Descendants of *Adam*, as well as the Jews, 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.

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 [1]. 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

TEXT.

WHerefore, as by one man sin entered 12
into the world, and death by sin; and so death passed upon all men, for that all have sinned.

For until the law sin 13
was in the world, but sin

NOTES.

12 [1] *Have fixed*, 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 Stile and usual way of writing, wherein is shewn a great liking of the Beauty and Force of Antithesis, as serving much to Illustration and Impression. In the xvth Chapter of *Corinthians*, 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 Desire here, which is to shew, that all Men, from *Adam* to *Moses*, died solely in consequence of *Adam*'s Transgression, see *ver.* 17.

TEXT. PARAPHRASE.

is not imputed when there is no law.

14 Nevertheleſs, death reign-

it is as true [m] that there is no certain determined Puniſhment affixed to Sin, without a poſitive [n] Law declaring it. Nevertheleſs we 14

NOTES.

13 [m] 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 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 accounts, 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. & v. 13, 20, & 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.

[n] Νόμῳ, *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*.

ſee

PARAPHRASE.

see that in all that space of Time, which was 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 [o], 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*, he was the Figure
15 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 [p], *i. e.* all Men died [q], 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 multitude [p], *i. e.* to all Men.

TEXT.

ed from Adam to Moses, even over them that had not sinned, after the similitude of Adam's transgression, who is the figure of him that was to come:

But not as the offence, 15
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.

NOTES.

14 [o] 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 Mens 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 [p] Οἱ πολλοὶ and τοὺς πολλοὺς, 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

TEXT.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation; but the free gift is of many offences unto 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

PARAPHRASE.

Men. Furthermore, neither is the Gift as was 16
the Lapse, by one Sin [q]. For the Judgment
or Sentence was for one [q] Offence to Con-
demnation: But the Gift of Favour reaches
notwithstanding many [q] Sins, to Justificati-
on of Life [r]. For if by one Lapse Death 17
reigned by reason of one Offence, much more
shall they who receive the [s] Surplusage of
Favour, and of the Gift of Righteousness, reign

NOTES.

want of taking the Comparison here right, and the placing it amiss, in a greater Number restored to Life by Jesus Christ, than those brought into Death by *Adam*'s Sin, hath led some Men so far out of the way, as to alledge, 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 [q] Δι' ἑνὸς 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 shews another Disproportion in the Case, wherein *Adam* the Type comes short of Christ the Antitype; and that is, that 'twas 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 of 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 the Deliverance from the Guilt of *one*.

[r] 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 [s] *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 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.

PARAPHRASE.

18 in Life by one, even Jesus Christ. Therefore [t] as by one [u] 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 [x], all Men are restored

TEXT.

reign in life by one, Jesus Christ.

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. 18

NOTES.

18 [t] *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 incompleat, 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 convicing 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 first Part of the Comparison repeated: and then the *Apodosis* or latter Part is added to it, and the whole Sentence made compleat; which, to take right, one must read thus, *ver.* 12. *Therefore as by one Man Sin entred 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 Condemnation; 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.

[u] That ἑνὸς παραπτώματος ought to be rendered *one Offence*, and not *the Offence of one Man*; and so ἑνὸς δικαιώματος, *one Act of Righteousness*, 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 shews the Correspondence of *Adam* the Type with Christ the Antitype, as we may see, *ver.* 14. he designed, as he had shewn the Disparity between them, *ver.* 15, 16, 17.

[x] 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 παρακοῆς, *Disobedience*, and ὑπακοῆς, *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.	PARAPHRASE.	
19 For, as by one man's disobedience many were made sinners: so by the obedience of one, shall many be made righteous.	to Life [y]. For as by one Man's Disobedience many were brought into a State of Mortality, which is the State of Sinners [z]; so by the Obedience of one, shall many be made righteous, *i. e.* be restored to Life again as if they were not Sinners.	19

NOTES.

[y] 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 [z] *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

Chap. V. for the farther Satisfaction of the Gentile Converts, he shews 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.

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

TEXT.

MOreover, the law entered, that the offence might abound: but where sin abounded, 20

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 shew 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 really it 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 Lawgiver, 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 remembred, 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

TEXT. PARAPHRASE.

grace did much more abound:

which Death 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 Good-

NOTES.

mention barely accidental Consequences of the Law that made the Difference, had come short of St. *Paul*'s Purpose.

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, shewing 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.

PARAPHRASE.

nesſ of God where *Sin* [d], with Death annexed to it, did abound, Grace did much more a-
21 bound [e]. That as Sin had reigned or ſhewed it's Maſtery in the Death of the *Iſraelites*, who were under the Law, ſo Grace in it's turn might reign, or ſhew it's 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.

TEXT.

That as ſin has reign- 21
ed unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.

NOTES.

[d] *Sin.* That by *Sin* St. *Paul* means here ſuch Failure, as by the Sanction of a poſitive Law had Death annexed to it, the beginning of the next Verſe ſhews, 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 Senſe. And that this is not a mere groundleſs Criticiſm, may appear from *ver.* 12, & 13. where St. *Paul* uſes ἁμαρτία in theſe two different Senſes, with the Diſtinction of the Article and no Article.

[e] *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.

SECT. VI. N. 3.

CHAP. VI. 1—23.

CONTENTS.

ST. *Paul* having, in the foregoing Chapter, very much magnified Free Grace, by ſhewing 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 reeſtabliſhed 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 ſuperabounding where Sin abounded, he here obviates a wrong Inference, which might be apt to miſlead the Convert Gentiles, *(viz.) Therefore let us continue in Sin, that Grace may abound.* The contrary whereof he ſhews, 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 it's 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 ſhews the Gentiles not only the no Neceſſity, but the Advantage of their not being under the Law.

Chap. VI

PARAPHRASE.

1 WHAT shall we say then? Shall we continue in Sin, that Grace may abound?
2 God forbid: How can it be that we [f], who, by our embracing Christianity, have renounced our former sinful Courses, and have professed a Death to Sin, should live any longer in it?
3 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 Similitude of his
4 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 [g] into a glorious Life with his Father, even so we, being raised from our typical Death and

TEXT.

WHAT shall we say 1
then? shall we
continue in sin, that grace
may abound?
God forbid: how shall 2
we that are dead to sin,
live any longer therein?
Know ye not, that so 3
many of us as were bap-
tized into Jesus Christ,
were baptized into his
death?
Therefore we are bu- 4
ried 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

NOTES.

2 [f] *We*, *i. e.* I and all Converts to Christianity. St. *Paul* in this Chapter shews 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 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.

3 [g] Εἰς, in the Hellenistick 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 shew *into* what State of Life we ought to be raised out of Baptism, in a Similitude and Conformity to that State of Life Christ was raised into from the Grave.

Burial

TEXT.

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.

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 to. For if we had been ingrafted into him in the Similitude of his Death, 5 we shall be also in a Conformity to the Life, which he is entered into by his Resurrection. Knowing this, that we are to live so, as if our 6 Old Man, our wicked and corrupt fleshly self [h] 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 henceforth we should not serve Sin [i], as Vassals to it. For he that 7 is dead is set free from the Vassalage [k] of Sin, as a Slave is from the Vassalage of his Master.

NOTES.

6 [h] See *Gal.* v. 24. *Eph.* iv. 22. *Col.* ii. 11. 1 *Pet.* iv. 1.

[i] 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 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 of Uncleanness*, *and to Iniquity unto Iniquity*, to *be free from Righteousness*, to *walk*, *live*, *or to be after the Flesh*, to be *carnally minded*, all signify one and the same thing, *viz.* the giving our selves 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 yourselves 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 [k] The Tenor of St. *Paul's* Discourse here shews 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.* 1, 12, 13. which supposes it in their Power to continue in their Obedience to Sin, or return to that Vassalage if they would.

PARAPHRASE.

8 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 9 Life conformable to his; knowing that Chriſt being raiſed from the dead, returns no more to a mortal Life, Death hath no more Dominion over him, he is no more ſubject to Death. 10 For in that he died, he died unto Sin: *i. e.* upon the account of Sin, once [l] for all: But his Life, now after his Reſurrection, is a Life wholly appropriated to God, with which Sin or Death ſhall never have any more to do, or 11 come in reach of. In like manner do you alſo make your reckoning, account your ſelves dead to Sin [m], freed from that Maſter; ſo as not to ſuffer your ſelves 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 Glory [n], through Jeſus 12 Chriſt our Lord. Permit not, therefore, Sin to reign over you, by [o] your mortal Bodies, which you will do if you obey your carnal

TEXT.

Now if we be dead 8
with Chriſt, we believe
that we ſhall alſo live with
him:
Knowing that Chriſt 9
being raiſed from the
dead, dieth no more;
death hath no more do-
minion over him.
For in that he died, he 10
died unto ſin once: but in
that he liveth, he liveth
unto God.
Likewiſe reckon ye alſo 11
yourſelves to be dead in-
deed unto ſin; but alive
unto God, through Jeſus
Chriſt our Lord.
Let not ſin therefore 12
reign in your mortal body,
that ye ſhould obey it in
the luſts thereof.

NOTES.

10 [l] See *Heb.* ix. 26—28. 1 *Pet.* iv. 1, 2.

11 [m] *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.

[n] See *Gal.* ii. 19. 2 *Cor.* v. 15. *Rom.* vii. 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 entirely to the Service of God, to whom you are devoted, in Obedience to his Will in all things.

12 [o] *In your mortal Bodies*, ἐν in the Apoſtle's Writings often ſignifies *by*. And he here, as alſo in the following Chapter, *ver.* 18, & 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.*

TEXT.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield your selves 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.
15 What then? shall we sin, because we are not

PARAPHRASE.

Lusts: Neither deliver up your Members [p] 13 to Sin, to be employ'd 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 [q], and chusing him for your Lord and Master, yield your Members to him, as Instruments of Righteousness. For if you do so, Sin shall not have Dominion 14 over you [r], you shall not be as it's Slaves, in it's Power, to be by it delivered over to Death. [s] For you are not under the Law in the legal State, but you are under Grace, in the Gospel State of the Covenant of Grace. What then, 15 shall we sin because we are not under the

NOTES.

13 [p] 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.

[q] 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 [r] *Sin shall not have Dominion over you*, i. e. Sin shall not be your absolute Master to dispose of your Members and Faculties in it's Drudgery and Service as it pleases; you shall not be under it's Controul in absolute Subjection to it, but your own Men that are alive, and at your own Disposal, unless by your own free Choice you enthral your selves to it, and by a voluntary Obedience give it the Command over you, and are willing to have it your Master. It must be remembred, that St. *Paul* here, and in the following Chapter, personates Sin as striving with Men for Mastery to destroy them.

[s] *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 your 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 entred 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 your selves Vassals to Sin, Sin, as the Lord and Master to whom you belong, will pay you with Death, the only Wages that Sin pays.

PARAPHRASE.

16 Law, but under the Covenant of Grace [t]? God forbid! Know ye not that to whom you subject your selves [u] 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
17 the obtaining of Righteousness and Life. But God be thanked, that you who were the Vas-

TEXT.

under the law, but under grace? God forbid.

Know ye not, that to 16
whom you yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

But God be thanked, 17
that ye were the servants

NOTES.

15 [t] 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 Preceps 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 Preceps 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 politick 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, 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 Title 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 [u] Ὑπακοὴ, *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.

TEXT.

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 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.

PARAPHRASE.

sals 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 [x] you were put, that you might conform your selves to it. Being therefore set free from the Vassalage of 18
Sin, you became the Servants or Vassals of Righteousness [y]. (I make use of this Meta- 19
phor of the passing of Slaves from one Master to another [z], well known to you *Romans*, the better to let in 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 [a] Faculties obedient slavish Instruments to Uncleanne(s, to be wholly employed in all manner of Iniquity [b], so now ye ought to yield up your natural Faculties to a perfect and ready Obedience to Righteousness. For when you 20
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

NOTES.

17 [x] 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 [y] Ἐδουλώθητε τῇ δικαιοσύνῃ, *Ye became the Slaves of Righteousness.* This will seem an harsh Expression, unless we remember that St. *Paul* going 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 [z] 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.

[a] *Members*, see *ch.* vii. 5. Note.

[b] *To Iniquity unto Iniquity*, see Note, *ch.* i. 17.

PARAPHRASE.

21 pay no Obedience to Sin. What Fruit or Benefit had you then in those Things, in that Course of Things, whereof you are now asha-
22 med? For the end of these Things which are done in Obedience to Sin is Death. 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 Life tends to Holiness, and will end in everlasting
23 Life. For the Wages [c] that Sin pays is Death: But that which God's Servants receive from his Bounty, is the Gift [d] of eternal Life through Jesus Christ our Lord.

TEXT.

What fruit had ye then 21
in those things whereof ye are now ashamed? for the end of those things is death.

But now being made 22
free from Sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

For the wages of sin is 23
death: but the gift of God is eternal life, through Jesus Christ our Lord.

NOTES.

23 [c] *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 Tenor 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.

[d] *The Gift of God.* Sin pays Death to those who are it's 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 *chap.* iv. 4.

SECT.

SECT. VI. N. IV.

CHAP. VII. 1---25.

CONTENTS.

ST. *Paul* in the foregoing Chapter addreſſing himſelf to the Convert Gentiles, ſhews them, that not being under the Law, they were obliged only to keep themſelves free from a 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* ſhews 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 ſhew 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

Ch. VII. 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*.

PARAPHRASE.

1 I HAVE let thoſe of you who were formerly Gentiles, ſee that they are not under the Law, but under Grace [e]: I now apply myſelf to you, my Brethren of my own Nation [f], who know the Law. You cannot be ignorant that the Authority of the Law reaches or concerns a Man [g] ſo long as he liveth, and no
2 longer. For [h] a Woman who hath a Huſ-

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?

2 For the woman which hath an huſband, is bound

NOTES.

1 [e] See *chap.* vi. 14.

[f] That his Diſcourſe here is addreſſed to thoſe Converts of this Church, who were of the Jewiſh Nation, is ſo evident from the whole Tenor 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.

[g] Κυριεύει τοῦ 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.

2 [h] *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.

band,

TEXT.

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, tho' she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the

PARAPHRASE.

band, is bound by the Law [i] 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. Wherefore she 3
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 become another Man's. So that even ye, my 4
Brethren [k], by the Body of Christ [l], are become dead [m] to the Law, whereby the Dominion

NOTES.

[i] Ἀπὸ τοῦ νόμου τοῦ ἀνδρὸς, *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 [k] Καὶ ὑμεῖς, *Ye also*, καὶ *also*, is not added here by Chance, and without any Meaning, but shews plainly that the Apostle had in his Mind some Person or Persons beforementioned, 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 Gentile 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 shew, 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.

[l] *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.

[m] *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. that *the law was dead*, that so the Persons here spoken of might rightly answer to the Wife, who there represents them,

PARAPHRASE.

minion 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 [n], as a Woman whose Husband is dead, may without the Imputation of Adultery marry another Man. And this making your selves another's, even Christ's, who is risen from the dead, is that *we* [o] should bring forth Fruit unto God [p]. For

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.

NOTES.

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.

[n] *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.

[o] *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 says, *that we should*, &c. I suppose to press the Argument the stronger, by shewing himself to be in the same Circumstances and Concern with them, he being a Jew as well as those he spoke to.

[p] *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.

when

TEXT. PARAPHRASE.

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.

when we were after so fleshly [q] 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 [r] that remained in us under the Law [s], or in the State under the Law, wrought in our Members, *i. e.* set our Members and Faculties [t] on Work in doing that whose end was 5

NOTES.

5 [q] *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, 10. 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.

[r] 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.*

[s] 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, *Chap.* i. than the Heathens 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, *chap.* 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 the 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.* 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, or under the Gospel Dispensation.

[t] *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.

PARAPHRASE.

6 Death [u]. 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 [w] and spiritual Covenant of the Gospel, wherein there is Remission of Frailties, and not as still under the old Rigor of the Letter of the Law, which condemns every one who does not perform exact Obedience to eve-
7 ry Tittle [x]. 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 [y]? By no means: For the Law on the contrary tied Men stricter up from

TEXT.

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. 6

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 7

NOTES.

u 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 w *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 it's 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, *ch.* 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.

x That this Sense also is 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, *ch.* 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 Rigor of the Law, under which it was impossible for them to expect ought but Death.

7 y *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 it's prohibiting of Desire, and from *ver.* 12. where it's Rectitude is asserted.

Sin,

TEXT.

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.

PARAPHRASE.

Sin, forbidding Concupiscence, which they did not know to be Sin but by the Law. For I [z] had not known Concupiscence to be Sin, unless the Law had said, *Thou shalt not covet.* Nevertheless Sin taking Opportunity [a] during 8
the Law [b], or whilst I was under the Commandment, wrought in me all manner of Concupiscence: For without the Law Sin is dead, [c] not able to hurt me; and there was a Time

NOTES.

[z] *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, though it be plain he means all those who were under the Law.

8 [a] 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 Prosopopeia, 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 it's Rise.

[b] See Note, *ver.* 5.

[c] *Dead.* It is to be remembred, not only that St. *Paul* all along this Chapter makes Sin a Person, but speaks of that Person and himself as two incompatible 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 it's 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 it's 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, be-"cause 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 of-"fending under the Law than I was before, I am under the Law exposed to certain Death." This deplorable Estate 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.

PARAPHRASE.

9 once [d] when I being without the Law, was in a State of Life; but the Commandment coming, Sin got Life and Strength again, and I
10 found my self a dead Man; and that very Law which was given me for the attaining of Life [e], was found to produce Death [f] to
11 me. For my mortal Enemy Sin taking the Opportunity of my being under [g] the Law, slew me by the Law, which it inveagled [h] 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

TEXT.

For I was alive without the law once: but when the commandment came, sin revived, and I died. 9

And the commandment which was ordained to life, I found to be unto death. 10

For sin taking occasion by the commandment, de- 11

NOTES.

9 [d] 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, *vid. 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 shews 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 shews 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 shewing at large what he says, *chap.* viii. 3. and so may be looked on as an Explication and Proof of it.

10 [e] That the Commandments of the Law were given to the *Israelites*, that they might have Life by them; see *Lev.* xviii. 5. *Matth.* xix. 17.

[f] 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 [g] 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.

[h] *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.

TEXT.

ceived 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 is good; that sin by the commandment might become exceeding sinful.

PARAPHRASE.

me into Transgressions, each whereof was mortal Sin, had by my being under the Law, a sure Opportunity of bringing Death upon me. So that [i] the Law is holy, just and good, such as the eternal, immutable Rule of Right and Good required it to be. Was then the Law, that in it self was good, made Death to me? No [k], by no means: But it was Sin that by the Law was made Death unto me, to the end that the Power [l] of Sin might appear, by it's being able to bring Death upon me, by that very Law that was intended for my Good, that so by the Commandment the Power [m] of

NOTES.

12 [i] Ὅτι, *so that*, ver. 7. he laid down this Position, that *the Law was not Sin*, ver. 8, 9, 10, 11. he proves it by shewing, 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 Trangression) 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 [k] *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 shew 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 it's Prohibition, with the Penalty of Death annexed to every Transgression. Of what Use this shewing the Power of Sin by the Law was, wee may see, *Gal.* iii. 24.

[l] That ἁμαρτία καθ' ὑπερβολὴν ἁμαρτωλός, *Sin exceeding sinful*, is put here to signify the great Power of Sin or Lust, is evident from the following Discourse, which wholly tends to shew, 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 exceedingly sinful*, means Sin strenuously exerting it's sinful, *i. e.* destructive Nature with mighty Force.

[m] Ἵνα γένηται, *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 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. *chap.* iii. 19.

Sin

PARAPHRASE.

Sin and Corruption in me might be ſhewn to
14 be exceeding great; for we know that the Law is ſpiritual, requiring Actions quite oppoſite [n] 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
15 Hands of that my domineering Enemy. For what I do is not of my own Contrivance [o]. For that which I have a Mind to I do not; and what I have an Averſion to, that I
16 do. If then my tranſgreſſing the Law be what I in my Mind am againſt, it is plain the Conſent of my Mind goes with the Law, that it is
17 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 ſtill in
18 me, notwithſtanding the Law. For I know by woful Experience, that in me *(viz.)* in my Fleſh [p], that part which is the Seat of car-

TEXT.

For we know that the 14
law is ſpiritual: but I am carnal, ſold under ſin.

For that which I do, I 15
allow not: for what I would, that do I not; but what I hate, that do I.

If then I do that which 16
I would not, I conſent unto the law, that it is good.

Now then, it is no more 17
I that do it, but ſin that dwelleth in me.

For I know that in me 18
(that is, in my fleſh) dwelleth no good thing: for

NOTES.

14 [n] 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 [o] 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 οὐ γινώσκω be interpreted, *I do not approve*, what in the next Words is brought for a Reaſon will be but a Tautology.

18 [p] 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 Prevaleney of the fleſhly Inclinations, not abated by the Law, it comes to paſs, which he ſays, *ch.* 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.*

nal

TEXT.

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.
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

PARAPHRASE.

nal Apetites, 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, 19 and intend 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 universal Obedience, but cannot in fact attain it. Now if I do that which is against the 20 full Bent and Intention of me [q] my self, 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 it therefore as by 21 a Law settled in me, that when my Intentions aim at Good, Evil is ready at hand, to make my Actions wrong and faulty. For that which 22 my inward Man is delighted with, that which with Satisfaction my Mind would make it's Rule, is the Law of God. But I see in my 23 Members [r] another Principle of Action equivalent to a Law [s] directly waging War against

NOTES.

20 [q] Οὐ θέλω ἐγὼ, *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 ἐγὼ, *I my own self.*

23 [r] 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.

[s] 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 shew that it is a Principle of Operation in Men even under the Law, as steady and constant in it's Direction and Impulse to Sin, as the Law is to Obedience, and failed not, through the Frailty of the Flesh, often to prevail.

that

PARAPHRASE.

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
24 it were a Law, carries me to Sin. O miserable Man that I am, who shall deliver me [t] from
25 this Body of Death? The Grace of God [u]

TEXT.

into captivity to the law of sin, which is in my members.

O wretched man that I 24
am, who shall deliver me from the body of this death!

I thank God, through 25

NOTES.

24 [t] 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. This 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 as brings Death, that he enquires 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 Man 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 Intention and sincere Endeavours are of no behoof against Death to those under the Law, which requires compleat and punctual Obedience, but gives no Ability to attain it. And so it is Grace alone 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 my self 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 [u] 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 shew 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 it self. 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.

through

TEXT. PARAPHRASE.

Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

through Jesus Christ our Lord. To comfort my self therefore as that State requires for my Deliverance from Death, I myself [x] with full Purpose and sincere Endeavours of Mind, give up myself to obey the Law of God, though my carnal Inclinations are enslaved, and have a constant Tendency to Sin. This is all I [y] can do, and this is all, I being under Grace, that is required of me, and through Christ will be accepted.

NOTES.

[x] Αὐτὸς ἐγὼ, *I myself*, *i. e.* I the Man, with all my full Resolution of Mind. Αὐτὸς and 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.

[y] 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, *chap.* 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 sincere Obedience, shall from him receive the Gift of eternal Life, though his carnal Appetite, which he cannot get rid of, having it's Bent towards Sin, makes him sometimes transgress; which would be certain Death to him, if he were still under the Law. See *chap.* vi. 18, and 22.

And thus St. *Paul* having shewn 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 shewn 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, *ch.* vi. ſhewn 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. ſhewn 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 ſhews, 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.

PARAPHRASE.

1 THERE is therefore [2] now [a] no Condemnation [b] to, *i. e.* no Sentence of Death

TEXT.

THERE is therefore now no condemna- 1

NOTES.

1 [2] *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.

[a] *Now.* Now that under the Goſpel the Law is aboliſhed to thoſe who entertain the Goſpel.

[b] 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.

ſhall

TEXT.

tion 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.

3 For what the law could

PARAPHRASE.

shall pass upon those who are Christians [c], if so be they obey [d] not the sinful Lusts of the Flesh, but follow with Sincerity of Heart the Dictates of the [e] Spirit [f] in the Gospel. For the [g] Grace of God, which is effectual to 2 Life, has set me free from that Law in my Members which cannot now produce Sin in me unto Death [h]. For this (*viz.* the delivering 3 us from Sin) being beyond the Power of the

NOTES.

[c] *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.

[d] 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 Tenor 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, shew 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 enthrals himself by a willing Obedience, who can set free?

[e] *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.

[f] *Walking after the Spirit*, is, *ver.* 13. explained by *mortifying the Deeds of the Body through the Spirit.*

2 [g] 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 raised Christ from the dead, and that quickens us to Newness of Life, and has for it's End the conferring of eternal Life.

[h] *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, & 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 it's self; yet it's 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.

PARAPHRASE.

Law, which was too weak [i] 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 [k], and sending [l] him also to be an Offering [m] for Sin, he put to Death, or extinguished or suppressed Sin [n]

TEXT.

not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful

NOTES.

5 [i] *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 it's 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 shews, *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 their Flesh, or fleshly Propensities, so as to perform the Obedience required. The Law exacted compleat Obedience, but afforded Men no Help against their Frailty or vicious Inclinations. And this reigning of Sin in their mortal Bodies, St. *Paul* shews 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.

[k] See *Heb.* iv. 15.

[l] 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.

[m] 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.*

[n] 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. The *Antithesis* between κατάκριμα, *ver.* 1. and κατέκρινε here, will also shew 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, & 18.

in

TEXT.

flesh, and for sin condemned sin in the flesh:
4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.
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

PARAPHRASE.

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, to the end, That under this Example of 4
Flesh wherein Sin was perfectly mastered and excluded from any Life, the moral Rectitude of the Law [o] might be conformed to [p] 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 to live not after the Flesh, but after the Spirit. For 5
as for those who [q] are still under the Direction of the Flesh and it's 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 Dictates of the Spirit in that Law. For [r] to have our Minds set upon the Satis- 6
faction of the Lusts of the Flesh, in a slavish Obedience to them, does certainly produce and

NOTES.

4 [o] Τὸ δικαίωμα τοῦ νόμου, *The Righteousness of the Law.* See Note, *chap.* ii. 26.

[p] *Fulfilled* does not here signify a compleat exact Obedience, but such an unblameable Life, by sincere Endeavours after Righteousness, as shews 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.

5 [q] 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 [r] *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.

bring

PARAPHRASE.

bring Death upon us: But our ſetting our ſelves ſeriouſly and ſincerely to obey the Dictates and Direction of the Spirit, produces Life [s] and Peace, which are not to be had in the
7 contrary carnal State, becauſe to be carnally minded [t] 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 [u], it
8 having a quite contrary Tendency. So then [x] they that are in the Fleſh, *i. e.* under the fleſhly Diſpenſation of the Law [y], without regarding Chriſt the Spirit of it, in it cannot pleaſe

TEXT.

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.
8 So then they that are in the fleſh, cannot pleaſe God.

NOTES.

[s] See *Gal.* vi. 8.

7 [t] 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 entirely to the fulfilling the Luſts of the Fleſh.

[u] 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 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 Diſpenſation 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, *ch.* 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

TEXT.

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.

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 bo-

PARAPHRASE.

pleaſe God. But ye are not in that State of 9
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 his Spirit [b]. And if Chriſt 10
be in you by his Spirit, the Body is dead as to all Activity to Sin [c], Sin no longer reigns in in, but your ſinful carnal Luſts are mortified. But the Spirit [d] of your Mind liveth, *i. e.* is enlivened in order to Righteouſneſs, or living righteouſly. But if the Spirit of God, who 11
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 [e] your mortal Bodies,

NOTES.

wherein it is and muſt be taken here, if what I propoſe be rejected. Let it be alſo remembred, 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.

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 [e] 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 ſhewn, that neither Jew nor Gentile could be juſtified by the Law; and in the fifth 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

ſixth.

NOTES.

fixth Chapter he shewed 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 shews 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 eighth 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 shew, 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 shew 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 shews, that Christians are delivered from the Dominion of their carnal unful Lusts, by the Spirit of God, that is given to them and dwells in them, as a new quickning 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 νῦν in the first 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, shew 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 active and overruling 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 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 there stiled, *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 to one 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 *quickning of your mortal Bodies* in it mean any thing but a quickning to 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*; ζωοποιῶν *quicken*, he says, imports the same with ἐγείρειν, *raise*. His Way of proving it is very remarkable; his Words are, ζωοποιῶν 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, ζωοποιῶν, *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 ζωοποιῶν, *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

TEXT.

dies, by his Spirit that dwelleth in you.

PARAPHRASE.

dies [f], (that Sin shall not have the sole Power and Rule there) but your Members may be made

NOTES.

he can prove that θνητὰ, *mortal*, here signifies the same with νεκρὰ, *dead*. And I demand of him to show 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 shew 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 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 Divine Authority than to Hypotheses of their own, or to Opinions of the Season. I do not say that he is every way clear in his Expressions to us now: But I do say he is every way 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, his, or theirs that father it on him. One thing more the Text suggests concerning this Matter, and that is, If by *quickning 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.* xi. 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.

[f] 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 ἐγείρας,

PARAPHRASE.

made living Instruments of Righteousness,
12 Therefore Brethren, we are not under any Obligation to the Flesh to obey the Lusts of it.
13 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 [g],
14 ye shall 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 consequent-
15 ly like their Father immortal [h]. For ye have not received the Spirit of Bondage [i] again, [k] to fear; but ye have received the [l] Spirit of God (which is given to those who having received Adoption are Sons) whereby we are
16 all enabled to call God our Father [m]. The Spirit of God himself beareth witness [n] 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 [o] with him, that we may also be glorified with him.

TEXT.

Therefore, brethren, we 12
are debtors not to the flesh, to live after the flesh.

For if ye live after the 13
flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live.

For as many as are led 14
by the spirit of God, they are the sons of God.

For ye have not receiv- 15
ed the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

The spirit itself beareth 16
witness with our spirit, that we are the children of God.

And if children, then 17
heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

NOTES.

[f] ἐγκρατεῖς, for then it must have been καὶ ζωοποιοῦσι; 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 [g] *Deeds of the Body*: what they are may be seen, *Gal.* v. 19, *&c.* as we have already remarked.

14 [h] 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 [i] *What the Spirit of Bondage is*, the Apostle hath plainly declared, *Heb.* ii. 15. See Note, *ver.* 21.

[k] *Again*, i. e. Now again under Christ, as the Jews did from *Moses* under the Law.

[l] See *Gal.* iv. 5, 6.

[m] *Abba, Father.* The Apostle here expresses this filial Assurance in the same Words that our Saviour applies himself to God, *Mark* xiv. 36.

16 [n] See the same thing taught, 2 *Cor.* i. 21, 22. and v. 5. *Eph.* i. 13——14. and *Gal.* iv. 6.

17 [o] The full Sense of this you may take in St. *Paul*'s own Words, 2 *Tim.* ii. 11, 12.

For

TEXT.

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 creation waiteth for the manifestation of the sons of God.

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 cor-

PARAPHRASE.

For I count that the Sufferings of this transitory Life, bear no Proportion to that glorious State that shall be hereafter [p] revealed and set before the Eyes of the whole World at our Admittance into it. For the whole Race of [q] Mankind, in an earnest Expectation of this unconceivable glorious [r] Immortality that shall be bestowed on the [s] Sons of God. (For Mankind created in a better State, was made subject to the [t] Vanity of this calamitous fleeting Life, not of it's own Choice, but by the Guile of the Devil [u], who brought Mankind into this mortal State) Waiteth in Hope [x], that even they also shall be delivered from

NOTES.

18 [p] *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 [q] 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 *Matth.* xxviii. 19.

[r] *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.

[s] 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 ἀποκάλυψις 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 [t] 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.

[u] *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.

21 [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 it's proper Signification *that,* and not *because.*

PARAPHRASE.

this Subjection to Corruption [y], and shall be brought into that glorious Freedom from Death, which is the proper Inheritance of the Chil-
22 dren of God. For we know that Mankind, all [z] of them, groan together, and unto this Day are in pain, as a Woman in Labour, to be delivered out of the Uneasiness of this mortal
23 State. And not only they, but even those who have the first Fruits of the Spirit, and therein the Earnest [a] of eternal Life, we our selves groan [b] within our selves, waiting for the Fruit of our Adoption, which is, that as we are by Adoption made Sons, and Coheirs with Jesus Christ, so we may have Bodies like unto his most glorious Body, spiritual and im-
24 mortal. 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 in his own Hands, he no
25 longer hopes for. But if we hope for what is out of sight, and yet to come, then do we
26 with Patience wait for it [c]. Such therefore are our Groans, which the Spirit in aid to our

TEXT.

ruption, into the glorious liberty of the children of God.

For we know that the 22
whole creation groaneth and travelleth in pain together until now:

And not only they, but 23
our selves also, which have the first fruits of the spirit, even we our selves groan within our selves, waiting for the adoption, to wit, the redemption of our Body.

For we are saved by 24
hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?

But if we hope for that 25
we see not, then do we with patience wait for it.

Likewise the spirit al- 26
so helpeth our infirmities for we know not what

NOTES.

[y] Δουλεια της φθορας, *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; 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 shew 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 our selves in Words, *ver.* 19—23.

Infirmity

TEXT.

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.

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 foreknow, he alſo did predeſtinate to be conformed to the image of his Son, that he might be the firſtborn 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.

PARAPHRASE.

Infirmity makes uſe of. For we know not what Prayers to make as we ought, but the Spirit it ſelf layeth for us our Requeſts before God in Groans that cannot be expreſſed in Words. And God the Searcher of Hearts, 27 who underſtandeth this Language of the Spirit, knoweth what the Spirit would have, becauſe the Spirit is wont to make Interceſſion for the Saints [d] acceptably to God. Bear 28 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 of calling the Gentiles [e]. In which 29 Purpoſe the Gentiles, whom he fore-knew as he did the Jews [f], with an Intention of Kindneſs, and of making them his People, he preordained to be conformable to the Image of his Son, that he might be the firſt-born, the chief amongſt many Brethren [g]. Moreover, 30 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 Righteouſ-

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, *Matth.* 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.

PARAPHRASE.

31 nesſ: And whom he juſtified, them he alſo glorified, *viz.* in his 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 ſhall be the Proſecutor of thoſe whom God hath choſen? Shall God who juſtifieth 34 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 God, making 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 For this is our Lot, as it is written, *For thy ſake we are killed all the Day long, we are accounted as* 37 *Sheep for the Slaughter.* Nay in all theſe Things we are already more than Conquerors by the Grace and Aſſiſtance of him that loved us. 38 For I am ſteadfaſtly perſuaded, that neither the Terrors of Death, nor the Allurements of Life, nor Angels, nor the Princes and Powers of this World; nor Things preſent; nor any

TEXT.

What ſhall we then ſay 31 to theſe things? If God be for us, who can be againſt us?

He that ſpared not his 32 own ſon, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?

Who ſhall lay any thing 33 to the charge of God's elect? It is God that juſtifieth:

Who is he that con- 34 demneth? 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.

Who ſhall ſeparate us 35 from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?

(As it is written, for 36 thy ſake we are killed all the day long; we are accounted as ſheep for the ſlaughter)

Nay, in all theſe things 37 we are more than conquerors, through him that loved us.

For I am perſuaded, 38 that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come,

NOTES.

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 thoſe 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?

thing

TEXT.	PARAPHRASE.	
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.	thing future; 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.	39

SECT. VIII.

CHAP. IX. 1.---X. 21.

CONTENTS.

THERE was nothing more grating and offensive to the Jews, than the Thoughts of having the Gentiles joined with them, and partake 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 shew 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 shews, 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 to the good things they enjoy, and he may dispossess or exter-

Chap. IX. 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 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.

PARAPHRASE.

1 I AS a Chriſtian ſpeak Truth, and my Con-
ſcience, guided and enlighten'd by the Ho-
2 ly Ghoſt, bears me witneſs, That I lie not in
my Profeſſion of great Heavineſs and continual
3 Sorrow of Heart, I could even wiſh that [k] 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 Kinſ-

TEXT.

1 I Say the truth in Chriſt,
I lie not, my conſci-
ence alſo bearing me wit-
neſs in the Holy Ghoſt,
2 That I have great hea-
vineſs and continual ſor-
row in my heart.
3 For I could wiſh that
my ſelf were accurſed
from Chriſt for my bre-
thren, my kinſmen ac-
cording to the fleſh:

NOTES.

3 [k] Ἀνάθεμα, *accurſed*. חרם, which the Septuagint render *Anathema*, ſignifies Perſons or Things devoted to Deſtruction and Extermination. The Jewiſh Nation were now 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,

men

TEXT.

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;

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 had taken none effect. For they are not all Israel, which are of Israel:

PARAPHRASE.

men after the Flesh; Who are *Israelites*, a Nation dignified with these Privileges, which 4
were peculiar to them. Adoption, whereby they were in a particular manner the Sons of God [l]; The Glory [m] of the Divine Presence amongst them. Covenants [n] made between them and the great God of Heaven and Earth. The moral Law [o], a Constitution of Civil Government, and a Form of Divine Worship prescribed by God himself, and all the Promises of the Old Testament, had the Patriarchs, to whom the Promises were made, for their Fore-fathers [p]; and of them as to 5
his fleshly Extraction Christ is come, he who is over all, God 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 6
it were possible that the Promise of God should fail of Performance, and not have it's Effect [q]. 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

NOTES.

4 [l] *Adoption*, Exod. iv. 22. Jer. xxxi. 9.

[m] *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 these following, *Exod.* xiii. 21. *Lev.* ix. 6. and xxiii. 24. *Numb.* xvi. 42. 2 *Chron.* vii. 1—3. *Ezek.* x. 4. and xliii. 2, 3. compared with *chap.* i. 4, 28.

[n] Covenants. See *Gen.* xvii. 4. *Exod.* xxxiv. 27.

[o] 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 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 [p] Fathers; who they were, see *Exod.* iii. 6, 16. *Acts* vii. 32.

6 [q] See *chap.* iii. 3. *Word of God*, i. e. Promise, see *ver.* 9.

PARAPHRASE.

7 Nation of *Israel* [r], or the People of God comprehended in the Promise; Nor are they who are the Race of *Abraham* all Children, 8 but only his Posterity by *Isaac*, as it is said, In *Isaac* shall thy Seed be called: That is, the Children of the Flesh descended out of *Abraham*'s Loins, are not thereby the Children of God [s], and to be esteemed his People; but 9 the Children of the Promise, as *Isaac* was, are alone to be accounted his Seed. For thus runs 10 the Word of Promise, *At this time I will come, and* Sarah *shall have 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 Fa- 11 ther *Isaac*, and there were Twins in her Womb, of that one Father, before the Children were born, or had done any Good or Evil [t], to

TEXT.

Neither because they 7
are the seed of Abraham, are they all children: but in Isaac shall thy seed be called.

That is, They which 8
are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

For this is the word of 9
promise, At this time will I come, and Sarah shall have a son.

And not only this, but 10
when Rebecca also had conceived by one, even by our father Isaac,

(For the children being 11
not yet born, neither ha-

NOTES.

[r] See *chap.* iv. 16. St. *Paul* uses this as a Reason to prove that the Promise of God failed not to have it's 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 shew 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.

8 [s] *Children of God*, i. e. People of God, see *ver.* 26.

11 [t] *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 Bond-woman.

shew

TEXT.

ving 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.

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 com-

PARAPHRASE.

shew that his making any Stock or Race of Men his peculiar People, depended solely on his own Purpose and good Pleasure in chusing 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, it was declared unto her, that there were two Nations [u] in her 12
Womb, and that the Descendants of the elder Brother should serve those of the younger, as it is written, Jacob *have I loved* [x], so as to 13
make his Posterity my chosen People; and *Esau* I put so much behind him [y], as to lay his Mountains and his Heritage waste [z]. What 14
shall we say then, is there any Injustice with God in chusing one People to himself before another, according to his good Pleasure? By no Means. My Brethren, the Jews themselves 15
cannot charge any such Thing on what I say, since they have it from *Moses* himself [a], that

NOTES.

12 [u] 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 *ver.*

13 [x] *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 his People, and possess the promised Land before the other. What this Love of God was, see *Deut.* vii. 6—8.

[y] *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.

[z] 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 [a] 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 before-hand, *ver.* 25—29. which we shall consider in their Places.

PARAPHRASE.

God declared to him that he would be gracious to whom he would be gracious; and shew Mercy on whom he would shew Mer-
16 cy. So then neither the Purpose of *Isaac* who designed it for *Esau*, and willed [b] 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 good
17 Pleasure of God himself. The like hath *Moses* left us upon Record of God's Dealing with *Pharaoh* and his Subjects the People of *Egypt*, to whom God saith [c], *Even for this same Purpose have I raised thee up, that I might shew my Power in thee, and that my Name might be*
18 *renowned through all the Earth.* [d] Therefore that his Name and Power may be made known and taken Notice of in the World, he is kind and bountiful [e] 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

TEXT.

passion on whom I will have compassion.

So then it is not of him 16
that willeth, nor of him that runneth, but of God that sheweth mercy.

For the scripture saith 17
unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

Therefore hath he mer- 18
cy on whom he will have

NOTES.

16 [b] *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.

17 [c] *Exod* ix. 16.

18 [d] *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*.

[e] 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.

the

TEXT.

mercy, and whom he will, he hardneth.
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 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 on themſelves exemplary Deſtruction [f]. To this ſome may 19
be ready to ſay, Why then does he find fault? For who at any Time hath been able to reſiſt his Will? Say you ſo indeed? But who art 20
thou, O Man, that replieſt thus to God? Shall the Nations [g] that are made great or

NOTES.

[f] *Hardens.* That God's *hardening* ſpoke 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 [g] Here St. *Paul* ſhews 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, may, without any queſtion of his Juſtice, be made great and glorious, or 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 ſhews 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 thence-forwards 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 Verſes 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, accord-"ing to his Purpoſe, he was in a Readineſs to receive into the glorious State of being his "People under the Goſpel."

little,

PARAPHRASE.

little, shall Kingdoms 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 Dishonour [h]?
22 But what hast thou to say, O Man of *Judea*, if God willing to shew his Wrath, and have his Power taken notice of in his Execution of it, did with much Long-suffering [i] bear with the

TEXT.

Hath not the potter 21
power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

What if God willing 22
to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

NOTES.

21 [h] *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, shews them to have a temporal Sense, and to relate to the Nation of the Jews.

22 [i] *Endured with much Long-suffering.* Immediately after the Instance of *Pharoah*, whom God said he raised up to shew his Power in him, *ver.* 17. it is subjoined, *ver.* 18. *and whom he will he hardeneth*, plainly with reference to the Story of *Pharoah*, 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 theirs 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. 18. 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

TEXT. PARAPHRASE.

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?

24 Even us whom he hath called, not of the Jews only, but also of the Gentiles.

the sinful Nation of the Jews, even when they were proper Objects of that Wrath, fit to have it poured out upon them in their Destruction; That [k] he might make known the Riches of his Glory [l] on those whom, being Objects of his Mercy, he had before prepared to Glory? Even us Christians, whom he hath also called, not

23 24

NOTES.

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 it's full Light. For it seems a somewhat strange sort of reasoning, to say, God, to shew 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 shew his Power, and make himself be taken notice of, will easily see the strong and easy Sense of this and the following Verse.

23 [k] Καὶ ἵνα, *And that:* The Vulgate has not *And*, 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, *shewed 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 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, suitable 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 taking 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 mighter People than the Posterity of his elder Brother* Esau; *and made you also his own People, plentifully 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.

[l] *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.* 17. of that Chapter with the Context there, can be in no manner of doubt what St. *Paul* means here.

only

PARAPHRASE.

25 only of the Jews, but also of the Gentiles, as he hath declared in *Osee*: *I will call them my people, who were not my people, and her beloved,* 26 *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 of the Sea, yet it is but* [m] *a* 28 *remnant that shall be saved. For the Lord finishing and contracting the account in Righteousness, shall make a short or small remainder* [n] *in the earth.* 29 And as *Isaiah* said before, *Unless the Lord of Hosts had left us a seed*[o], *we had been as Sodom, and been made like unto Gomorrah*, we had utter- 30 ly been extirpated. 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 People of God; but the Chil- 31 dren 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 [p], and so are not the People of God. How

TEXT.

As he saith also in Osee, I will call them my people, which were not my people; and her, beloved, which was not beloved. 25

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. 26

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. 27

For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. 28

And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah. 29

What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith: 30

NOTES.

27 [m] *But a remnant.* There needs no more but to read the Text, to see this to be the meaning.

28 [n] 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 [o] *A seed*, Isiah i. 9 The Words are, *a very small remnant.*

31 [p] See *Chap.* x. 3. & xi. 6, 7. The Apostle's Design, in this and the following Chapter, is, to shew 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

TEXT.

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;

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.

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.

PARAPHRASE.

How came they to miss it? Because they 32
sought 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-block to 33
them [q]; 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 ashamed. Brethren, my hearty 1
Desire and Prayer to God for *Israel* is, that they
may be saved. For I bear them witness, that 2
they are zealous [r], and as they think for God
and his Law; but their Zeal is not guided by
true Knowledge: For they being ignorant of 3
the Righteousness that is of God, *viz.* that
Righteousness which he graciously bestows and
accepts of; and going about to establish a Righ-
teousness 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.* Righ-
teousness by Faith, is offered. For the end of 4
the Law [s] was to bring Men to Christ, that
by believing in him every one that did so might
be justified by Faith; For *Moses* describeth the

NOTES.

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.

33 [q] See 1 *Cor.* i. 23.

2 [r] This their *Zeal* for God, see described, *Act.* xxi. 27——31. and xxii. 3.

4 [s] See *Gal.* iii. 24.

PARAPHRASE.

5 Righteousness that was to be had by the Law thus: *That the man which doth the things requi-*
6 *red in the law, shall have 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 perso-
7 nally here on Earth 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
8 other World to be present 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 Gospel which we
9 Preach [t], *viz. If thou shalt confess with thy mouth* [u], i. e. openly own Jesus the Lord, i. e.

TEXT.

For Moses describeth 5
the righteousness which is of the law, That the man which doth those things, shall live by them.

But the righteousness 6
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.)

Or, who shall descend 7
into the deep? (that is, to bring up Christ again from the dead.)

But what saith it? The 8
word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach,

That if thou shalt con- 9
fess with thy mouth the Lord Jesus, and shalt be-

NOTES.

8 [t] 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 their 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 [u] The Expectation of the Jews was, that the Messiah, who was promised them, was to be their Deliverer; and so far they were 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 Splendor 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

TEXT.

lieve 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.

PARAPHRASE.

i. e. Jesus to be the Messiah, thy Lord; and shalt believe in thy Heart, that God hath raised him from the Dead, [x] otherwise he cannot be believed to be the Messiah, thou shalt be saved. 'Twas 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 Mouth Confession [y] is made unto Salvation. For the Scripture saith, *whosoever believeth on him shall not be ashamed*, 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 upon him.

NOTES.

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 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 among them.

[x] *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 [y] Believing and an open avowed Profession of the Gospel, are required by our Saviour, *Mark* xvi. 16.

PARAPHRASE

13 For whoſoever ſhall call [z] upon his Name ſhall be ſaved. But how ſhall they call upon him
14 on whom they have not believed? And how ſhall they believe on him of whom they have not heard? And how ſhall they hear without a
15 Preacher? And how ſhall they preach except they be ſent [a]? As it is written, *How beautiful are the Feet of them that preach the Goſpel of Peace, and bring glad Tidings of good Things?* But
16 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 [b]. For

TEXT.

For whoſoever ſhall 13
call upon the name of the Lord, ſhall be ſaved.
How then ſhall they 14
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?
And how ſhall they 15
preach, except they be ſent? As it is written, How beautiful are the feet of them that preach the goſpel of peace, and

NOTES.

13 [z] Whoever 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 be 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. We need go no farther for an Example than the 6, 7, 8, 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 [a] 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 Tenor of this Epiſtle, and in the next Chapter in words at length, *ver.* 13. In this Chapter *ver.* 12. he had ſhewed 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 [b] *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 ſeems 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 *Evangil* 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.

Iſaiah

TEXT.

bring glad tidings of good things?
16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?
17 So then faith cometh by hearing, and hearing by the word of God.
18 But I say, have they not heard? Yes verily, their sound went into all the 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 I have stretched forth my hands unto a disobedient and gainsaying people.

PARAPHRASE.

Isaiah hath foretold that they should not, saying, *Lord who hath believed our report?* That which 17
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 Saviour. It is enough that both Jews 18
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*.

But I ask, did not *Israel* know [c] this, that 19
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 Nation I will anger you.* But *Isaiah* declares it yet much 20
plainer in these Words; *I was found of them that sought me not; I was made manifest to them that asked not after me.* And to *Israel*, to shew their refusal, he saith; *All Day long have I* 21
stretched forth mine Hands unto a disobedient and gainsaying People.

NOTES.

19 [c] *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.

ROMANS.

SECT. IX.

CHAP. XI. 1---36.

CONTENTS.

THE Apoſtle in this Chapter goes on to ſhew 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 was 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.

PARAPHRASE.

1 I SAY then, Has [d] God wholly caſt away his People the Jews from being his People? By no Means. For I my ſelf am an Iſraelite, of the Seed of *Abraham*, of the Tribe of *Benjamin*. 2 God hath not utterly caſt off his People whom he formerly owned [e] with ſo peculiar a Reſpect. Know ye not what the Scripture ſaith concerning *Elijah*? How he complained to

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 in-

NOTES.

1 [d] This is a Queſtion in the Perſon of a Jew, who made the Objections in the foregoing Chapter, and continues to object here.

2 [e] See *Chap.* viii. 29.

TEXT.

terceſſion to God againſt Iſrael, ſaying,

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 my ſelf 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 more grace. But if it be of works, then it is no more grace: otherwiſe work is no more work.

PARAPHRASE.

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, 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 [f], *i. e.* have not been guilty of Idolatry. Even ſo at this time alſo there is a Remnant reſerved and ſegregated by the Favour and free Choice of God. Which Reſervation of a Remnant, if it be by Grace and Favour, it is not of Works [g], for then Grace would not be Grace. But if it were of Works, then it is not Grace: For then Work would not be Work, *i. e.* Work gives a Right, Grace beſtows the Favour where there is no Right to it; ſo that what is conferred by

NOTES.

4 [f] *Baal* and *Baalim* was the Name whereby the falſe Gods and Idols which the Heathens worſhipped were ſignified in Sacred Scripture; See *Judges* ii. 11——13. *Hoſ.* xi. 2.

6 [g] *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 Chuſer, 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 meer 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 takes Arms againſt him; He reſolves to pardon ſome of them. This is a Purpoſe of Grace. He reduces them under his Power, and then chuſes 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. An 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.

the

PARAPHRASE.

7 the one, cannot be ascribed to the other. How is it then? Even thus; *Israel*, or the Nation of the Jews, obtained not what it seeks [h]; but the Election [i], or that Part which was to remain God's elect chosen People, obtained it, 8 but the rest of them were blinded [k]: According as it it written [l], *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 [m], *Let their Table be made a Snare and a Trap, and a Stumbling-block,* 10 *and a Recompence unto them: Let their Eyes be darkned, that they may not see, and bow down their* 11 *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 Rejection for refusing [n] the Gospel, the Privilege of becoming the People of God, by receiving the Doctrine of Salvation, is come to the Gentiles, to provoke the Jews 12 to Jealousy. Now if the Fall of the Jews hath been to the enriching of the rest of the World, and their Damage an Advantage to

TEXT

What then? Israel hath 7
not obtained that which
he seeketh for; but the
election hath obtained it,
and the rest were blind-
ed:
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Let their eyes be dark- 10
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see, and bow down their
back alway.
I say then, Have they 11
stumbled that they should
fall? God forbid; but
rather through their fall
salvation is come unto
the Gentiles, for to pro-
voke them to jealousy.
Now if the fall of them 12
be the riches of the
world, and the diminish-

NOTES.

7 [h] *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*.

[i] *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.

[k] *Blinded*, see 2 *Cor.* iii. 13——16.

8 [l] *Written*, Isa. xxix. 10. and vi. 9, 10.

9 [m] *Saith*, Psal. lxix. 22, 23.

11 [n] That this is the meaning of *Fall* here, see *Acts* xiii. 46.

the

TEXT.

ing of them the riches of the Gentiles: how much more their fulness?

15 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.

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

PARAPHRASE.

the Gentiles, by letting them into the Church, how much more shall their Completion be so, when their whole Nation shall be restored? This I say to you Gentiles, forasmuch as being 13
Apostle of the Gentiles, I magnify [o] mine Office: If by any Means I may provoke to E- 14
mulation the Jews, who are my own Flesh and Blood, and bring some of them into the way of Salvation. For if the casting them off be a 15
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, which is to all Mankind of all Nations? For if the First-fruits [p] be holy [q] and ac- 16
cepted, 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. If then 17
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, were taken in, and ingrafted into the Church of God in their room; and there partakest of the Bles- 18
sings promised to *Abraham* and his Seed, be not

NOTES.

13 [o] 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 [p] These Allusions the Apostle makes use of here, to shew 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.

[q] *Holy:* By *Holy* is here meant that relative Holiness whereby any thing hath an Appropriation to God.

PARAPHRASE.

so conceited of thy self, as to shew any Disrespect [r] 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
19 Race by any thing derived from thee. Thou wilt perhaps say, the Jews were rejected to
20 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
21 of thy self, 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
22 art guilty of the like Miscarriage. Mind therefore the Benignity and Rigour of God; Rigour to them that stumbled at the Gospel 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 even thou
23 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-

TEXT.

boast, thon 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 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,

NOTES.

18 [r] *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 *ch.* 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 *ch.* xiv.

established

TEXT.

shall be graffed in: for God is able to graff them in again.

24 For if they were 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.

26 And so all Israel shall be saved: as it is written, There shall come out

PARAPHRASE.

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 Condition in their own Land [s]. For if you who are Heathens by 24
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 vested in that Family? For to prevent your being conceited of 25
your selves, 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 [t] Gentile World shall enter into the Church, and make Profession of Christianity. And so all *Israel* shall be converted [u] to the 26

NOTES.

23 [s] 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 with-held from speaking out here: But in the Prophets there are very plain Intimations of it.

25 [t] 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.

26 [u] 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 Politick can go, towards the Attainment of eternal Salvation, I will not enquire. 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.

PARAPHRASE.

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 a-*
27 *way Ungodliness from* Jacob. *For this is my Covenant to them, when I shall take way* [x] *their*
28 *Sins.* They are indeed at present Strangers to the Gospel, and so are in the State of Enemies [y], 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
29 sake, from whom they are descended. For the Favours that God shewed those their Fathers, in calling them and their Posterity to be his People, he doth not repent of; but his Promise, that they shall be his People shall stand
30 good [z]. 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,

TEXT.

of Sion the deliverer, and shall turn away ungodliness from Jacob.

For this is my covenant unto them, when I shall take away their sins. 27

As concerning the gospel, they are enemies for your sake, but as touching the election, they are beloved for the fathers sakes. 28

For the gifts and calling of God are without repentance. 29

For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 30

NOTES.

27 [x] *Take away*, i. e. Forgive *their Sins*, and take away the Punishment they lie under for them.

28 [y] 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*, ch. 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.

29 [z] So God's not repenting is explained, *Numb.* xxiii. 19——24.

TEXT. PARAPHRASE.

31 Even so have these also so now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief,

who submit not to the Gospel [a]: 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. For God hath put up together in a State of Revolt from their Allegiance [b]

31 32

NOTES.

30 [a] See *Acts* xiii. 46.

32 [b] 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 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 Poeple 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 to the Precepts of it, as may be seen *chap.* vii. 8, 9.

to

PARAPHRASE.

to him, as it were in one Fold, all Men, both 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 Gentiles, to be his People.
33 O the depth of the Riches of the Wisdom and Knowledge of God [c]! How unsearchable are his Judgments, and his Ways not to be traced.
34 For who hath known the Mind of the Lord? Or who hath sat in Counsel with him? Or
35 who hath been before-hand with him, in bestowing any Thing upon him, that God may repay it to him again [d]? The Thought of
36 any such Thing is absurd. For 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.

TEXT.

that he might have mercy upon all.
O the depth of the 33
riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!
For who hath known 34
the mind of the Lord, or who hath been his counsellor?
Or who hath first given 35
to him, and it shall be recompensed unto him again?
For of him, and through 36
him, and to him, are all things: to whom be glory for ever. Amen.

NOTES.

33 [c] This emphatical Conclusion seems, in a special manner, to regard the Jews, whom the Apostle would hereby teach Modesty and Submission to the over-ruling 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 every where to observe towards his Nation.

35 [d] 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 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 Apostasy from God to Idolatry, and the Worship of False Gods, had been abandoned by God, had 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 opened 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 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 shews 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 to be so strange a Thing to them. And as to their being

for

Ch. XII. for their Unbelief rejected from being the People of God, and the Gentiles taken in in their room, he shews 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 chuse 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 it's Object only Nations or collective Bodies Politick 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, we here in this, as is usual with him in all his Epistles, conclude with practical and moral Exhortations, whereof there are several in this Chapter, which we shall take in their Order.

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 [e], 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 his People to pre-
2 sent to him. And be not conformed to the Fa-

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.

2 And be not conformed

NOTES.

1 [e] *Your Bodies.* There seem to be two Reasons why St. *Paul*'s first Exhortation to them is, to present their Bodies undefiled to God: (1.) Because he had before, especially *ch.* 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, *ch.* i. 24——27.

shion

TEXT.

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,

4 For as we have many

PARAPHRASE.

shion of this World [f]: But be ye transformed in the renewing of your Minds [g], that you may upon Examination find out, what is the good, the acceptable and perfect Will of God, which now under the Gospel has shewn 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 perpect State under the Gospel [h]. 3 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 Gifts [i], which God has bestowed upon him. For as there are many 4

NOTES.

2 [f] *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.

[g] *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 enlightned*; 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 Lusts of Concupiscence, even as the Gentiles that know not God.*

[h] In these two first Verses of this Chapter is shewn the Preference of the Gospel to the Gentile State and the Jewish Institution.

3 [i] Μέτρον πίστεως, *Measure of Faith*; some Copies read χάριτος, *of Favour*; either of them express the same thing, *i. e.* Gifts of the Spirit.

PARAPHRASE.

Members in one and the ſame Body, but all the Members are not appointed to the ſame Work:
5 So we who are many make all but one Body in Chriſt, and are all Fellow-Members one of
6 another [k]. But having, according to the reſpective Favour that is beſtowed upon us, every one of us different Gifts; whether it be prophecy [l], let us prophesy, according to the proportion of Faith [m], or Gift of Interpretation, which is given us, *i. e.* as far forth as we are enabled by Revelation, and an extraordinary Illumination to underſtand and expound it, and

TEXT.

members in one body, and all members have not the ſame office:
So we being many are 5
one body in Chriſt, and every one members one of another.
Having then gifts, diſ- 6
fering according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith:

NOTES.

5 [k] The ſame Simile to the ſame purpoſe, ſee 1 *Cor.* xii.

6 [l] *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.

[m] *According to the Proportion of Faith.* The Context in this and the three preceding Verſes leads us, without any Difficulty, into the Meaning of the Apoſtle in this Expreſſion. 1 *Cor.* xii, and xiv. ſhew 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 it's 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 according to the Grace given you are diffe- " rent, whether it be the Gift of Prophecy, to prophesy according to the Proportion or Mea- " ſure of that Gift or Revelation that he hath. And let him not think that becauſe ſome things " are,

TEXT.

7 Or ministry, let us wait on our ministring; 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 sheweth 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:
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,

PARAPHRASE.

and no farther: Or if it be Ministry, let us 7
wait on our Ministring: He that is a Teacher,
let him take care to teach. He whose Gift is 8
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 [n], let him do it with Dili-
gence: He that sheweth Mercy, let him do it
with Chearfulness. Let Love be without Dis- 9
simulation. Abhor that which is Evil, stick to
that which is Good. Be kindly affectioned one 10
towards another with brotherly Love; in Ho-
nour preferring one another. Not slothful in 11
Business; but active and vigorous in Mind,
directing all to the Service of Christ and the
Gospel. Rejoicing in the Hope you have of 12
Heaven and Happiness; patient in Tribula-
tion; frequent and instant in Prayer: Forward 13
to help Christians in Want, according to their
Necessities; given to Hospitality. Bless them 14
who persecute you: Bless and curse not. Re- 15
joice with them that rejoice, and weep with
them that weep. Be of the same Mind one to- 16
wards another. Do not mind only high Things;
but suit yourselves to the mean Condition and

NOTES.

"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 it's 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 of 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 it's Being till long after, and is the Product of fallible Men.

The *Measure of Faith*, ver. 3. and *Proportion of Faith*, in this Verse, signifies the same thing, *viz.* so much of that particular Gift which God was pleased to bestow on any one.

8 [n] Ὁ προϊστάμενος, *He that ruleth*, says our Translation; the Context inclines to the Sense I have taken it in: See *Vitringa de Synagog.* l. 2. c. 3.

PARAPHRASE.

low Concerns of Persons beneath you. Be not
17 wise in your own Conceits. Render to no
Man Evil for Evil: But take care that your
Carriage be such as may be approved by all
18 Men. If it be possible, as much as lieth in
you, live peaceably with all Men. Dear-
19 ly beloved, do not avenge yourselves, but
rather leave that to God. For it is written,
Vengeance is mine, and I will repay it, saith the
20 *Lord.* Therefore if thine Enemy hunger, feed
him; if he thurst, give him Drink; if this
prevail on him, thou subduest an Enemy, and
gainest a Friend; if he persists still in his En-
mity, in so doing thou heapest Coals of Fire
on his Head, *i. e.* exposest him to the Wrath
21 of 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.

TEXT.

but condescend to men of low estate. Be not wise in your own conceits.

Recompense to no man 17
evil for evil. Provide things honest in the sight of all men.

If it be possible, as 18
much as lieth in you, live peaceably with all men.

Dearly beloved, avenge 19
not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Therefore if thine ene- 20
my hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Be not overcome of 21
evil, but overcome evil with good.

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 shew 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 being here 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 Saucinesss, 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*,

Ch. XIII. as others, who then was in Poſſeſſion of that Empire. For he ſpeaks here 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, *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.

PARAPHRASE.

1 LET every one of you, none excepted [o], be ſubject to the over-ruling Powers [p] of the Government he lives in. There is no Power

TEXT.

LET every ſoul be ſubject unto the higher powers. For there is no

but

NOTES.

1 [o] *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 over-value 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 Cloak 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 miſtaking 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.

[p] 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

TEXT.

power but of God: the powers that be, are ordained of God.

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 terror 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

PARAPHRASE.

but what is from God: The Powers that are in Being are ordained by God: So that he 2
who resisteth the Power, resisteth the Ordinance of God; and they that resist will be punished by those Powers that they resist. What should you be afraid of? Rulers are no 3
Terror 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. For he is the Officer and Minister of 4
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 Punishment upon him that doth ill. This 5
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 Duty re- 6
quired 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 pu-

NOTES.

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 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.

PARAPHRASE.

nishing and restraining the Wicked and Vicious, and in countenancing and supporting the Virtuous
7 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.

TEXT.

continually upon this very thing.

Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. 7

SECT. XII.

CHAP. XIII. 8---14.

CONTENTS.

HE exhorts them to Love, which is in effect the fulfilling of the whole Law.

PARAPHRASE.

8 OWE nothing to any body but Affection and good Will mutually to one another: for he that loves others sincerely, as he does
9 himself, has fulfilled the Law. For this Precept, Thou shall 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 thy Neighbour
10 as thy self. Love permits us to do no Harm to our Neighbour, and therefore is the fulfilling of the whole Law of the second Table. And
11 all this do, considering that it is now high time that we rouse ourselves up, shake off Sleep, and betake our selves with Vigilancy and Vigor to the Duties of a Christian Life. For the time of your Removal out of this Place of Exercise and Probationership is nearer than

TEXT.

OWE no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. 8

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 thy self. 9

Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. 10

And that, knowing the time, that now it is high time to awake out of sleep: for now is our sal- 11

when

TEXT.

vation 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.

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 not proviſion for the fleſh, to fulfil the luſts thereof.

PARAPHRASE.

when you firſt entered into the Profeſſion of Chriſtianity [q]. The Night, the dark State of 12
this World, wherein the Good and the Bad can ſcarce be diſtinguiſhed, is far ſpent. The Day that will ſhew 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 [r] and Ornaments, that we ſhould be willing to appear in the Light. Let our Behaviour 13
be decent, and our Carriage ſuch as fears not the Light, nor the Eyes of Men; not in diſorderly Feaſtings and Drunkenneſs; not in Dalliance and Wantonneſs [s]; nor in Strife and Envy [t]. But walk in Newneſs of Life, in 14
Obedience to the Precepts of the Goſpel, as becomes thoſe who are baptized 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.

11, 12 [q] 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 concurrent Paſſages in his Epiſtles: See 1 *Cor.* i. 7.

12 [r] Ὅπλα, *Armour*. The word in the Greek is often uſed for the Apparel, Clothing, and Accoutrements of the Body.

13 [s] 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.

[t] Theſe probably were ſet down with regard to univerſal Love and Good-will, which he was principally here preſſing them to.

ROMANS.

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.

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 [u], without any Coldness or Distinction; but do not engage him in Disputes and Controversies
2 about it. For such Variety is there in Mens Persuasions about their Christian Liberty, that one believeth that he may without Restraint eat all things; another is so scrupulous that he
3 eateth nothing but Herbs. 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

TEXT.

HIM that is weak in the faith receive you, but not to doubtful disputations. 1

For one believeth that he may eat all things: another who is weak, eat- 2
eth herbs.

Let not him that eat- 3
eth despise him that eat-
eth not; and let not him
which eateth not, judge

NOTES.

1 [u] 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 Difference 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.

received

TEXT.

him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? To his own master he standeth or falleth: 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 re-

PARAPHRASE.

received [w] him into his Church and Family: And who art thou that takest upon thee to 4 judge the Domestick 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 Domestick or no: What hast thou to do to meddle in the Case? But trouble not thy self, he shall stand and stay in the Family. For God is able to confirm and establish him there [w]. One Man judgeth [x] one Day to be 5 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 censure [y] another in what he doth. He 6 that observeth a Day, observeth it as the Lord's Servant, in Obedience to him: And he that

NOTES.

4 [w] *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.

5 [x] 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 Domestick, 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.

[y] 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.

PARAPHRASE

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 doeth, 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 no one [z] of us
8 dies ſo. For whether we live, our Life is appropriated to the Lord; or whether we die, to him we die as his Servants. For whether we live or die we are his, in his Family, his Do-
9 meſticks [a], appropriated to him. For to this End Chriſt died, and roſe, and lived again, that he might be Lord and Proprietor of us [b]
10 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

TEXT.

gardeth 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.

For none of us liveth to 7
himſelf, and no man dieth to himſelf.

For whether we live, 8
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.

For to this end Chriſt 9
both died, and roſe, and revived, that he might be Lord both of the dead and living.

But why doſt thou 10
judge thy brother? Or

NOTES.

7 [z] 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, *no one of us*, and not, *no Man*. St. *Paul* ſpeaking here only of Chriſtians, this Senſe of οὐδεὶς the next Verſe ſeems to confirm.

8 [a] 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.* 3. *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 Domeſticks. And therefore we ſhould not judge or cenſure one another, for that every Chriſtian was the Lord's Domeſtick, 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 [b] 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 Property: For the Lord died and roſe again, that we, whether living or dying, ſhould be his.

TEXT.

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.

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.

PARAPHRASE.

to think contemptibly 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. For it is written, *As I live*, ſaith 11 the Lord, *every Knee ſhall bow to me, and every Tongue ſhall confeſs to God.* So then every one 12 of us ſhall give an Account of himſelf to God. Let us not therefore take upon us to judge one 13 another; but rather come to this Judgment or Determination of Mind, that no Man put [c] a Stumbling-Block, or an Occaſion of falling in his Brother's Way. I know, and am fully aſſur- 14 ed by the Lord Jeſus, that there is nothing unclean or unlawful to be eaten of itſelf. But to him that accounts any Thing to be unclean, to him it is unclean. But if thy Brother be 15 grieved [d] with thy Meat, thy Carriage is uncharitable to him. Deſtroy not him with thy Meat, for whom Chriſt died. Let not 16 then your Liberty, which is a Good [e] you enjoy under the Goſpel, be evil ſpoken of. For 17 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 Holy Ghoſt

NOTES.

13. [c] 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.

15. [d] *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 [e] See 1 *Cor.* x. 30.

under

PARAPHRASE.

18 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 accep-
19 table to God, and approved of Men. The Things therefore that we set our Hearts upon to pursue and promote, let them be such as tend to Peace and Good-will, and the mutual
20 Edification of one Another. Do not for a little Meat destroy a Man that is the Work [f] of God, and no ordinary Piece of Workmanship. It is true, all Sort of wholesom Food is pure, and defileth not a Man's Conscience. But yet it is evil to him who eateth any Thing, so as to
21 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 stumbleth, or is offended, or is made weak [g]. Thou
22 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 Ostentation
23 of it [h] by thy Practice before others. But he that is in doubt, and balanceth [i], is self-con-

TEXT.

For he that in these things serveth Christ, is acceptable to God, and approved of men. 18

Let us therefore follow after the things which make for peace, and things wherewith one may edify another. 19

For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. 20

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. 21

Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. 22

And he that doubteth, is damned if he eat, be- 23

NOTES.

20 [f] The Force of this Argument, see *Matth.* vi. 25. *The Life is more than Meat.*

21 [g] *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 [h] 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 [i] Διακρινόμενος, translated here *doubteth*, is, *Rom.* iv. 20. translated *staggered*; and is there opposed to ἐνδυναμούμενος τῇ πίστει, *strong in the Faith*; or to πληροφορηθεὶς *fully persuaded*, as it follows in the next Verse

TEXT.

cause he eateth not of faith: for whatsoever is not of faith, is sin.

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.

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

PARAPHRASE.

demned, 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 persuaded in his own Mind to be lawful, is Sin. We then that are strong, ought to bear 1
the Infirmities of the weak, and not to indulge our own Appetites or Inclinations, in such an Use of indifferent things as may offend the Weak. But let every one of us please his Neigh- 2
bour, comply with his Infirmities for his Good, and to Edification. For even Christ our Lord 3
pleased not himself: but as it is written, *The Reproaches of them that reproached thee are fallen upon me.* For whatsoever was heretofore 4
written, *i. e.* in the Old Testament, was written for our Learning, that we through Patience, and the Comfort which the Scriptures give us, might have Hope. Now God, who is the Gi- 5
ver of Patience and Consolation, make you to be at Unity one with another, according to the Will of Christ Jesus; That you may with one 6
Mind and one Mouth glorify the God and Father of our Lord Jesus Christ. Wherefore ad- 7
mit and receive one another [k] into Fellow-
ship

NOTES.

[k] 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 Domesticks of the same Family, live friendly and familiar, notwithstanding their different Judgments about those ritual Observances. Hence, *ver.* 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 has received us the Jews, εἰς δόξαν τοῦ θεοῦ, to the glorifying of God for his

PARAPHRASE.

ſhip and Familiarity, without Shineſs or Diſtance, upon occaſion of Differences about things indifferent, even as Chriſt received us Jews to
8 glorify [l] God. (For [m] I muſt tell you, ye converted *Romans*, that Chriſt was ſent to the Jews, and employed all his Miniſtry [n] on thoſe of the Circumciſion) for his Truth in making good his Promiſe made to the Fathers, *i. e. Abraham, Iſaac* and *Jacob*; and received you
9 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 ſing unto thy*
10 *Name*. And again he ſaith, *Rejoice ye Gentiles*
11 *with his People*. And again, *Praiſe the Lord all ye Gentiles, and laud him all ye Nations*. And
12 again *Iſaiah* ſaith, *There ſhall be a Root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in*

TEXT.

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:

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

NOTES.

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.

[l] 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 of 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 we might magnify the Truth of God; and took the Gentiles that believe to himſelf, that they might magnify God's Mercy. This ſtands eaſy in the Conſtruction of his Words, and Senſe of his Mind.

8 [m] *(Now I ſay, that Jeſus Chriſt was a Miniſter of the Circumciſion.)* 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 naught and deſpiſe the converted Jews for ſticking to their ritual Obſervances of Meats and Drinks, *&c.*

[n] Διάκονον περιτομῆς, *a Miniſter of*, or *to the Circumciſion*. What it was that Chriſt miniſtred 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, miniſtring the Goſpel of God.*

him

TEXT.	PARAPHRASE.
Gentiles; in him shall the Gentiles trust.	*him shall the Gentiles trust* [o]. Now the God of 13
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.	Hope fill you with all Joy and Peace in Believing, that ye may abound in Hope, through the Power of the Holy Ghost [p].

NOTES.

12 [o] 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 [p] 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. 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*.

PARAPHRASE.

14 AS to my own Thoughts concerning you, my Brethren, I am perſuaded that you alſo, as well as others, are full of Goodneſs, abounding in all Knowledge, and able to inſtruct
15 one another. Nevertheleſs, Brethren, I have written to you in ſome things pretty freely, as your Remembrancer, which I have been imboldened to do, by the Commiſſion which God has been graciouſly pleaſed to beſtow on me,
16 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 [q] to God, ſanctified by the pouring out of the
17 Holy Ghoſt upon them. I have therefore matter of glorying through Jeſus Chriſt, as to
18 thoſe things that pertain [r] to God. For I ſhall not venture to trouble you with any concerning my ſelf, but only what Chriſt hath wrought by me, for the bringing of the Gentiles to Chriſtianity, both in Profeſſion and
19 Practice, through mighty Signs and Wonders, by the Power of the Holy Ghoſt, ſo that from *Jeruſalem* and the Neighbouring Countries, all
20 along quite to *Illyricum*, I have effectually preached 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

TEXT.

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. 14

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. 15

That I ſhould be the miniſter of Jeſus Chriſt to the Gentiles, miniſtring the Goſpel of God, that the offering up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt. 16

I have therefore whereof I may glory through Jeſus Chriſt, in thoſe things which pertain to God. 17

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, 18

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. 19

Yea, ſo have I ſtrived 20

NOTES.

16 [q] *Offering.* See *Isa.* lxvi. 20.

17 [r] Τα περος Θεον, *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 following 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 he here 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.

were

TEXT.

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 hindred 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;
24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled 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.

PARAPHRASE.

were already Christians, lest I should build upon another Man's Foundation [s]. But as 21
it is written [t], *To whom he was not spoken of they shall see: And they that have not heard shall understand.* This has often hindered me from 22
coming to you: But now having in these Parts 23
no Place, where Christ hath not been heard of, to preach the Gospel in; and having had for these many Years a desire to come to you, I will, when I take my Journey to *Spain*, take 24
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 my longing upon that Account. But at present I am setting 25
out for *Jerusalem*, going to minister to the Saints there. For it hath pleased those of *Ma-* 26
cedonia and *Achaia*, to make a Contribution for the Poor among the Saints at *Jerusalem*. It hath 27
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 for the Support of this temporal Life. When therefore 28
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*. And I know

NOTES.

20 [s] See 1 *Cor.* iii. 10. 2 *Cor.* x. 16.
21 [t] *Isa.* lii. 15.

PARAPHRASE.

29 that when I come unto you, I ſhall bring with me to you full Satisfaction concerning the Bleſſedneſs which you receive by the Goſpel [u] of
30 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
31 in earneſt Prayers to God for me, that I may be delivered from the Unbelievers in *Judea*; and that the Service I am doing the Saints there
32 may be acceptable to them. That if it be the Will of God, I may come to you with Joy, and
33 may be refreſhed together with you. Now the God of Peace be with you all. Amen.

TEXT.

And I am ſure that 29
when I come unto you, I ſhall come in the fulneſs of the bleſſing of the goſpel of Chriſt.

Now I beſeech you, 30
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:

That I may be deliver- 31
ed from them that do not believe in Judea; and that my ſervice which I have for Jeruſalem may be accepted of the ſaints:

That I may come unto 32
you with joy by the will of God, and may with you be refreſhed.

Now the God of peace 33
be with you all. Amen.

NOTES.

29 [u] 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 ſhews, *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.

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, ſhewed 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 Fomentors 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.

I com-

PARAPHRASE.

1 I Commend to you *Phebe* our Sister, who is a Servant of the Church, which is at *Ken-*
2 *chrea* [x], 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 [y] many, and me in particular.
3 Salute *Priscilla* and *Aquila*, my Fellow-Labou-
4 rers in the Gospel (Who have for my Life exposed their own to Danger, unto whom not only I give Thanks, but also all the Churches
5 of the Gentiles.) Greet also the Church that is in their House. Salute my well beloved *Epenetus*, who is the First-fruits of *Achaia* un-
6 to Christ. Greet *Mary*, who took a great deal
7 of Pains for our Sakes. Salute *Andronicus* and *Junia* my Kinsfolk and Fellow-prisoners, who are of Note among the Apostles, who also were

TEXT.

I Commend unto you 1
Phebe our sister, which is a servant of the Church, which is at Cenchrea.
That ye receive her in 2
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 of myself also.
Greet Priscilla and A- 3
quila my helpers in Christ Jesus:
(Who have for my life 4
laid down their own necks unto whom not only I give thanks, but also all the Churches of the Gentiles)
Likewise greet the church 5
that is in their house. Salute my well beloved Epenetus, who is the first fruits of Achaia unto Christ.
Greet Mary, who be- 6
stowed much labour on us.
Salute Andronicus and 7
Junia my kinsmen and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

NOTES.

1 [x] *Kenchrea* was the Port to *Corinth*.

2 [y] Προστάτις. *Succour*, 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 Stile.

TEXT.

8 Greet Amplias, my beloved in the Lord.
9 Salute Urban, our helper in Chrift, and Stachys, my beloved.
10 Salute Apelles, approved in Chrift. Salute them which are of Ariftobulus houfhold.
11 Salute Herodion, my kinfman. Greet them that be of the houfhold of Narciffus, which are in the Lord.
12 Salute Tryphena and Tryphofa, who labour in the Lord. Salute the beloved Perfis, which laboured much in the Lord.
13 Salute Rufus, chofen in the Lord, and his mother and mine.
14 Salute Afyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
15 Salute Philologus and Julia, Nereus and his fifter, and Olympas, and all the faints which are with them.
16 Salute one another with an holy kifs; the churches of Chrift falute you.
17 Now I befeech you, brethren, mark them which caufe divifions and offences, contrary to the doctrine which ye have learned; and avoid them.
18 For they that are fuch, ferve not our Lord Jefus Chrift, but their own belly; and by good words

PARAPHRASE.

Chriftians before me. Greet *Amplias*, my Be- 8
loved in the Lord. Salute *Urban* our Helper 9
in Chrift, and *Stachys* my Beloved. Salute *A-* 10
pelles approved in Chrift. Salute thofe who are
of the Houfhold of *Ariftobulus*. Salute *Herodi-* 11
on my Kinfman. Salute all thofe of the
Houfhold of *Narciffus*, who have embraced
the Gofpel. Salute *Tryphena* and *Tryphofa*, 12
who take pains in the Gofpel. Salute the
beloved *Perfis*, who laboured much in the
Lord. Salute *Rufus*, chofen or felected 13
to be a Difciple of the Lord; and his Mo-
ther and mine. Salute *Afyncritus*, *Phlegon*, 14
Hermas, *Patrobas*, *Hermes*, and the Brethren
who are with them. Salute *Philologus*, and 15
Julia, *Nereus* and his Sifter, and all the Saints
who are with them. Salute one another with 16
an holy Kifs. The Churches of Chrift falute
you.

Now I befeech you, Brethren, mark thofe 17
who caufe Divifions and Offences contrary to
the Doctrine which you have learned, and a-
void them. For they ferve [z] not our Lord 18
Jefus Chrift, but their own Bellies, and by
good words and fair Speeches, infinuating
themfelves, deceive well-meaning fimple Men.

NOTES.

18. [z] Such as thefe we have a Defcription of, *Tit.* i. 10, 11.

Your

PARAPHRASE.

19 Your Converſion and ready Compliance with the Doctrine of the Goſpel, when it was brought to you, is known in the World [a] 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 your ſelves ſteady in what is wiſe and good [b]; but employ no Thought or Skill how to circumvent or injure another: Be in this regard very plain
20 and ſimple. For God who is the Giver and Lover of Peace, will ſoon rid you of theſe Miniſters of Satan [c], the Diſturbers of your Peace, who make Diviſions amongſt you [d]. The Grace of our Lord Jeſus Chriſt be with you. Amen.

21 *Timothy*, my Work-fellow, and *Lucius*, and *Jaſon*, and *Soſipater* my Kinſmen ſalute you.
22 I *Tertius*, who wrote this Epiſtle, ſalute you in
23 the Lord. *Gaius* mine Hoſt, and of the whole Church, ſaluteth you. *Eraſtus*, the Chamberlain of the City ſaluteth you; and *Quartus* a
24 Brother. The Grace of our Lord Jeſus Chriſt be with you all. Amen.

TEXT.

and fair ſpeeches, deceive the hearts of the ſimple.

For your obedience is 19
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.

And the God of peace 20
ſhall bruiſe Satan under your feet ſhortly. The Grace of our Lord Jeſus Chriſt be with you. Amen.

Timotheus, my work- 21
fellow, and Lucius, and Jaſon, and Soſipater, my kinſmen ſalute you.

I Tertius, who wrote 22
this epiſtle, ſalute you in the Lord.

Gaius, mine hoſt, and of 23
the whole church, ſaluteth you. Eraſtus, the chamberlain of the city, ſaluteth you, and Quartus, a brother.

The grace of our Lord 24
Jeſus Chriſt be with you all. Amen.

NOTES.

19 [a] See *chap.* i. 8.
[b] A Direction much like this you have, 1 *Cor.* xiv. 20. and *Eph.* iv. 13——15.
20 [c] So thoſe who made Diviſions in the Church of *Corinth* are called, 2 *Cor.* xi. 14, 15.
[d] *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.

Now

TEXT.

25 Now to him that is of power to ſtabliſh you according to my goſpel, and the preaching of Jeſus Chriſt (according to the revelation of the myſtery which was kept ſecret ſince the world began.

26 But now is made manifeſt, and by the ſcriptures of the prophets according to the commandment

PARAPHRASE.

Now to him that is able to ſettle and eſtabliſh you in an Adherence to my [e] Goſpel, and to that which I deliver concerning Jeſus Chriſt in my Preaching, conformable to the Revelation of the [f] Myſtery which lay unexplained in the [g] ſecular Times; but now is laid open, and by the Writings of the Prophets made

NOTES.

25 [e] *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 calls here τὸ κηρυγμα 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 at *Jeruſalem* had determined, that the Gentiles ſhould only keep themſelves from things offered to Idols, and from Blood, and from 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 *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.

[f] 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.

[g] 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 a Reaſon in their Jubilees, which were αἰῶνες *Sæcula*, 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*, *Iſa.* xxvi. 4. in the ſame Senſe that he is called *the Rock of Iſrael*, Iſa. 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. לעולם 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

PARAPHRASE.

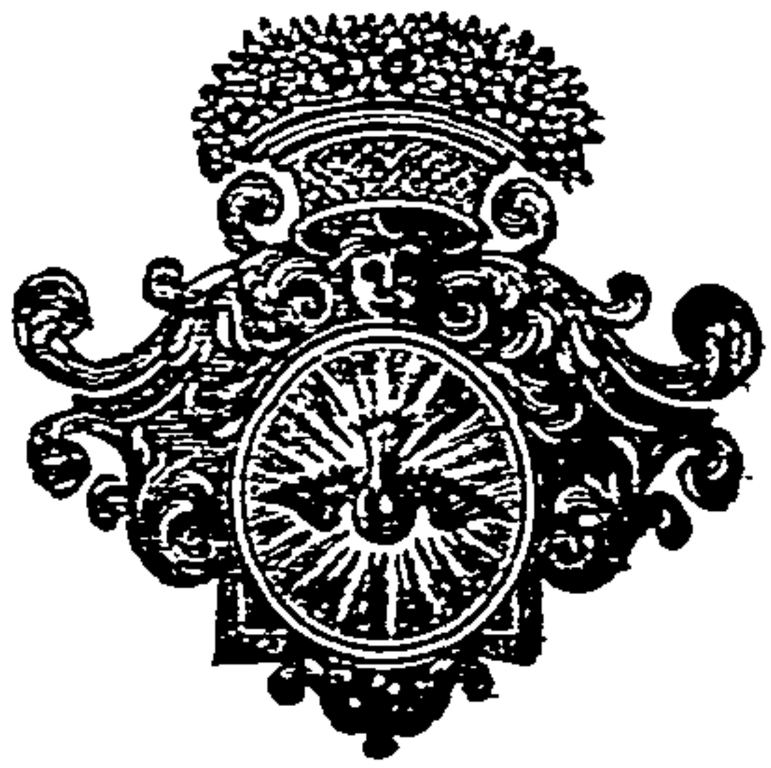
made known (according to the Commandment of the Everlasting God) to the Gentiles of all Nations, for the bringing them in to the Obe-
27 dience of the Law of Faith. To the only wise God be Glory, through Jesus Christ, for ever. Amen.

TEXT.

of the everlasting God, made known to all nations for the obedience of faith.
To God only wise, be 27
glory through Jesus Christ for ever. Amen.

NOTES.

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 shew, 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, 'twas 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 PARA-

A

PARAPHRASE *and* NOTES

ON THE

EPISTLE of St. *PAUL*

TO THE

EPHESIANS.

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

Synopsis. 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 should 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 to the other Apostles, who were sufficiently instructed for their Mission, and the Conversion of their Brethren the Jews, by the Holy Ghost's 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. Synopsis.

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 ought: 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 it's 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

Synopsis. 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 enlightned, 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 Stile 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 Thanſgivings 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, ſhewn to the World in the Work of Redemption. This, though perhaps at firſt Sight it may render his Meaning a little obſcure, and 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 be hardly any 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

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 shew 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. Synopsis.

The latter end of this Epistle, according to St. *Paul*'s usual Method, contains practical Directions and Exhortations.

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 xixth and xxth 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 it's Difference from what is to be found in his other Epistles, we shall take Notice of in the Notes. Chap. I.

TEXT.

1 PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the

PARAPHRASE.

PAUL, an Apostle of Jesus Christ, by the declared Will and special Appointment of God to the Professors of the Gospel [a], who 1

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.

are

PARAPHRASE.

are in *Ephesus*, Converts who stand firm in the
2 Faith [b] of Christ Jesus: Favour and Peace be to you from God our Father, and the Lord Jesus Christ.

TEXT.

faithful in Christ Jesus:
Grace be to you, and 2
peace from God our Father, and from the Lord Jesus Christ.

NOTES.

[b] Πιστοῖς, *Faithful.* We have observed above, that this Epistle, and that of 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 occurr'd fresh in St. *Paul*'s 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 entangled again with the Yoke of Bondage. Behold I Paul say unto you, That if ye be 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 compleat 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 inferior 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.

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.

BLessed and magnified be the God and Father of our Lord Jesus Christ, who has in and by Jesus Christ [b], furnished us [c] Gentiles with all sorts of Blessings that may fit us to be Partakers of his heavenly Kingdom, without need of any Assistance from the Law, according 3

NOTES.

3 [b] 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 Uncircumcision, Barbarian, Scythian, Bond or Free, but Christ is all, and in all.*

[c] *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*,

NOTES.

We, from *ver.* 3. to 12. For *Us* must signify either, 1. St. *Paul* himself personally; but that the visible Tenor 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 spoken of *Us* and *We* in this Section; or if we could think he would give himself the Liberty, yet *ver.* 12. overturns it all; for τοὺς τὸν 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 τοὺς, 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, *v.* 13. have an easy and natural Connexion; We other Gentiles who first believed in Christ, in whom also ye 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 Contradistinction 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*, chap. ii. 3. must be the same, and denote the same Persons; but the *We* chap. 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 seem strange that he should do so in this Section, *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 ἡμῖν, *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.

cording

TEXT. PARAPHRASE.

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:
5 Having predestinated us unto the adoption of

cording as he chose us Gentiles upon Christ's 4
Account alone [d], before the Law was, even before the Foundation of the World, to be his People [e] under Jesus the Messiah, and to live unblameable Lives [f] before him in all Love and Affection [g] to all the Saints or Believers, of what Nation soever; having predetermined 8
to take us Gentiles by Jesus Christ [h], to be

NOTES.

4 [d] Ἐν αὐτῷ, in him, *i. e.* Christ: In the former Verse it is εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ 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 Dependance on him, without any respect to the Law, or any "other Consideration."

[e] Ἅγιοι, *Saints*, in St. *Paul*'s Epistle is known to signify Christians, *i. e.* such as made Profession of the Gospel, for those were now the People of God.

[f] See in *Col.* i. 22. this Verse explained, where comparing it with the immediate 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*.

[g] *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 [h] It was not by the Observances of the Law, but by Faith alone in Jesus Christ, that God predetermined 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.

PARAPHRASE.

his Sons [i] and People according to the good
6 Pleasure of his Will [k], to the End that the Gentiles too 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 [l], barely for the sake of him
7 that is his Beloved [m]: In whom *we* [n] have Redemption by his Blood, *viz.* the Forgiveness of Transgressions, according to the Great-

TEXT.

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:
7 In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace;

NOTES.

[i] 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 became 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.

[k] *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 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 [l] See *chap.* ii. 12——14. *Acts* xv. 14, *&c.*

[m] 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 so was 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 [n] *We* does as plainly here stand for the Gentile Converts, as it is manifest it does in the parallel Place, *Col.* i. 13, 14.

TEXT.

8 Wherein he hath abounded toward 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:
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,
11 even in him:
In whom also we have

PARAPHRASE.

ness of his Grace and Favour, which he has o- 8
verflowed in towards us, in bestowing on us so full a Knowledge and Comprehension of the Extent and Design of the Gospel [o], and Prudence to comply with it, as becomes you [p]; in that he hath made known to you the good 9
Pleasure of his Will and Purpose, which was a [q] Mystery that he had proposed in himself [r], until the Coming of the due Time of that Dis- 10
pensation wherein he had predetermined to reduce all Things again both in Heaven and Earth, under one Head [s] in Christ; in whom we 11
became

NOTES.

8 [o] 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 making 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 shew what St. *Paul* means here.

[p] That this is the Meaning of this Verse, I refer my Reader to *Col.* i. 9, 10.

[q] 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 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 shewing 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.

[r] See *chap.* iii. 9.

10 [s] Ἀνακεφαλαιώσασθαι properly signifies to recapitulate or recollect, and put together the Heads of a Discourse. But since that 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. *Matth.* xii. 26——30. *John* xiii. 31, and xiv. 30. and xvi. 11. *Eph.* vi. 12. *Col.* i. 13. *Rom.* i. 18. *Acts* xxvi. 18, &c.

3. That

NOTES.

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, *Matth.* xii. 28. *If I cast out Devils by the Spirit of God, then the Kingdom of God is come upon you:* For the Jews acknowledged that the Spirit of God, which had been withdrawn from them, was not to be given out again till 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, till his being re-instated 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 restoring them in the Kingdom of God. It is true, God gathered to himself a People, and set up a 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. *Ephes.* iv. 8. has all Power given him in Heaven and Earth, and is made the head over all Things for the Church, *Matth.* xxviii. 18 and xi. 27. *John* iii. 35. and xi. 3. *Ephes.* 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 compleat Headship which he had over all things, being now revealed under the Gospel, as may be seen in the Texts 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* συνάγῃ 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 both Jews and Gentiles one, *Ephes.* 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

TEXT.

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,

PARAPHRASE.

became his Possession [t], and the Lot of his Inheritance, being predetermined thereunto according to the Purpose of him who never fails to bring to pass what he hath purposed within himself [u]: That we of the Gentiles who first 12 through Christ entertained Hope [w], might

NOTES.

in their Unbelief. However, this Interpretation I am not positive in, but offer it as a matter of Enquiry, to such who think an impartial Search into the true Meaning of the sacred Scripture the best Employment of all the Time they have.

11 [t] 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 amongst 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.

[u] *i. e.* God had purposed, even before the taking 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 [w] 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, then they ceased to be Aliens from the Commonwealth 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, 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. *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.

bring

PARAPHRASE.

13 bring Praise and Glory to God. And ye *Ephesians* are also in Jesus Christ become God's People and Inheritance [x], having heard the Word of Truth, the good Tidings of your Salvation, and having believed in him, have been sealed by
14 the Holy Ghost; Which was promised, and is the Pledge and Evidence of being the People of God [y], his Inheritance given out [z] for the Redemption [a] of the purchased Possessi-

on

TEXT.

In whom ye also trusted 13
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,

Which is the earnest of 14
our inheritance, until the redemption of the purcha-

NOTES.

13 [x] The Expression, seems in the Tenor and Scheme of the Words to refer to ἐν ᾧ 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 Ellypsis of ἐκληρώθη.

14 [y] 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.

[z] 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.

[a] *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 Burden of the Egyptians, and I will rid you out of their Bondage*. 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 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 περιποιήσατο, 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.* xi. 9. λαὸς 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 obtained an Inheritance*, then κληρονομία, in this Verse, will signify that Inheritance, 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 Stile 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

TEXT.	PARAPHRASE.
sed possession, unto the praise of his glory.	on, that ye also might bring Praise and Glory to God [b].

NOTES.

Jews themselves, and equally Partakers with them of all the Privileges and Advantages belonging thereunto, as is visible by the Tenor of the 2d 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.

14 [b] As he 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 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 shews, 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 Ce-

Chap. I. remonies, 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.

PARAPHRASE.

15 WHerefore I also hear in my Confinement having heard [c] of the Continuance of your Faith in Christ Jesus, and your Love

TEXT.

WHerefore I also, after I heard of your faith in the Lord Jesus, and 15

to

NOTES.

15 [c] 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 had it's 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, *ch.* 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 Bonds. This *Mystery of the Gospel*, it is plain from *ch.* i. 9, *&c.* and *ch.* 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 *Colossi*: To the *Colossians*, *ch.* 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 Dependency 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

TEXT.	PARAPHRASE.
love unto all the saints, 16 Cease not to give thanks for you, making mention of you in my prayers;	to all the Saints [d], cease not to give Thanks 6 for you, making mention of you in my Pray-

NOTES.

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 shews 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, *ch.* 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 to 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 this Gospel, he tells these 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 now all Men 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 shewed his Mercy and Bounty to Mankind, that he makes it as it were a new Creation, is, I say, plainly the Business of these three Epistles, which tend all visibly to the same thing, that any one that reads them cannot mistake the Apostle's meaning, they giving such a clear Light one to another.

15 [d] *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.

PARAPHRASE.

17 ers ; that the God of our Lord Jesus Christ, the Father of Glory, would endow your Spirits with Wisdom [f], and Revelation [g], 18 whereby ye may know him ; 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 People, 19 and the Lot of his Inheritance ; and what an exceeding great Power he has employed upon 20 us [h] : 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 [i], far above all Principality,

TEXT.

That the God of our 17
Lord Jesus Christ, the father of glory, may give unto you the spirit of wisdom and revelation, in the knowledge of him :

The eyes of your un- 18
derstanding being enlightned ; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

And what is the ex- 19
ceeding greatness of his power to us-ward who believe, according to the working of his mighty power ;

Which he wrought in 20
Christ when he raised him from the dead, and set him at his own right hand, in the heavenly places,

NOTES.

17 [f] *Father of Glory :* An Hebrew Expression which cannot be well 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 one of them.

[g] *Wisdom* is visibly used here for a right Conception and Understanding of the Gospel. See Note, *ver.* 8.

[g] *Revelation* is used by St. *Paul*, not only 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 came to the Knowledge of those Truths by reading them in the Sacred Scripture, where they are set down for their Information.

19 [h] *Us* here, and *you*, ch. ii. 1. and *us*, ch. 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 *v.* 18——23. intimates to them, by praying they may see them, he here in this 19th Verse tells us, is bestowed on them as Believers, and not as Observers of the Mosaical Rites.

20 [i] Ἐν τοῖς ἐπουρανίοις, *in heavenly Places*, says our Translation, and so *v.* 3. but possibly the Marginal reading, *things*, will be thought the better, if we compare, *v.* 22. *He set him at his right Hand*, i. e. transferred on him his Power ; ἐν ἐπουρανίοις, *i. e.* in his Heavenly Kingdom ; that is to say, set him at the Head of his Heavenly Kingdom ; see *v.* 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, *Mat.* viii. 12. *The Children of the Kingdom.* But that Kingdom, though God's, was

not

PARAPHRASE. 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,

lity, and Power, and Might, and Dominion [k], 21 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 come. And hath put all Things in Subjection to him; 22 and him, invested with a Power over all Things, he hath constituted Head of the Church, which

NOTES.

not yet βασιλεία τῶν οὐρανῶν, *the Kingdom of Heaven*; that came with Christ: See *Mat.* iii. 2. & 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 Kingdom 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 to 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. τά τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, (which occur again, *ch.* 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, 9. 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 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 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 [k] These abstract Names are frequently used in the New Testament according to the Stile 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 superior 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 shew, *Luke* xii. 11. & 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.

PARAPHRASE.

23 is his Body, which is compleated by him alone [l], 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.

1 And [m] you also being dead in Trespasses and Sins, in which you Gentiles, before you were converted to the Gospel, walked according to the State and Constitution of this World,

TEXT.

Which is his body, the fulness of him that filleth all in all. 23

And you hath he quickned who were dead in trespasses and sins, 1

NOTES.

23 [l] Πλήρωμα, *Fulness*, here is taken in a passive Sense, for a thing to be filled or compleated, as appears by the followings 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. & iii. 10, 11.

1 [m] 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 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 *v.* 20. of the foregoing Chapter; and συνεζωοποίησε, *quickned*, *v.* 5. of this Chapter, which are the two Verbs it copulates together; that by one not acquainted with St. *Paul*'s Stile, it would scarce be observed or admitted; and therefore it may not be amiss to lay it in it's due Light, so as to be visible to an ordinary Reader. St. *Paul*, v. 18——20. prays that the *Ephesians* may be so enlightned, as to see the great Advantages they received by the Gospel: Those that he specifies are these; 1. What great Hopes it 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 enlightened, that you may see the exceeding great Power of God, which is em-"ployed upon us who believe: [κατὰ τὴν] corresponding to that Energy wherewith 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 *ch.* 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

TEXT. PARAPHRASE.

2 Wherein in time paſt ye walked according to the courſe of this world, ac-

World [n], Conforming yourſelf to the Will and Pleaſure of the Prince of the Power of the Air [o], 2

NOTES.

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. 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 ſhewed towards the Gentiles, in bringing them into his heavenly Kingdom, declares it to be κατὰ τὴν ἐνέργειαν, 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, *raiſing him from the dead, and ſet him at his own right hand in heavenly places*. Concerning the Gentile Converts his Words are, *chap.* ii. 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 quickned together with Chriſt, and hath raiſed us up together, and made us ſit together in heavenly places*. It is alſo viſible, that ὑμᾶς, *you*, ver. 1. and ἡμᾶς, *us*, ver. 5. are both governed by the Verb συνεζωοποίησε, *quickened together*, 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 mighty 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 "and Sins, has he quickened and raiſed from the dead: You *Epheſians* were dead in Treſpaſſes "and Sins; in which you walked according to the Courſe of this World, according to the Prince "of the Power of the Air, 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 Children of Wrath, no leſs liable to Wrath and Puniſh-"ment, than thoſe that remained ſtill Children of Diſobedience, *i. e.* unconverted; but God, "rich in Mercy (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 ſhews, 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 expreſly deſcribes.

2 [n] Αἰὼν 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

PARAPHRASE.

Air [o], the Spirit that now yet possesses and works [p] in the Children of Disobedience [q].
3 Of which Number even we all having formerly been [r], lived in the Lusts of our Flesh, fulfilling the Desires thereof, and of our blinded perverted Minds [s]. But [t] God who is

TEXT.

cording to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

Among whom also we 3
all had our conversation in times past, in the lusts of our flesh, fulfilling the

NOTES.

State of Apostasy and Revolt from him, the professed Vassals and Subjects of the Devil, to whom they paid Homage, Obedience and Worship: And αἰῶν μελλοντος, *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.

[o] 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.

[p] Ἐνεργεῖν is the proper Term whereby in the *Greek* is signified the Possession and Acting of any Person by an evil Spirit.

[q] *Children of Disobedience* are those of the Gentiles, who continued still in their Apostasy 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.

3 [r] 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 Inclinations thereof, and so as much exposed to the Wrath of God, as those who still remain in their Apostasy under the Dominion of the Devil.

[s] This was the State that the Gentile World were given up to. See *Rom.* i. 21, 24. Parallel to this third Verse of this second 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 λοιποί, *even as the others* here; and ἐν ματαιότητι τοῦ νοὸς αὐτῶν ἐσκοτισμένοι τῇ διανοίᾳ, *in the Vanity of their Minds, having their Understandings darkned*, 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 [t] 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 Tread 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.

TEXT.

desires of the flesh, and of the mind; and were by nature the children of wrath, even as others.

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 quickned us together with Christ (by grace ye are saved)

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 shew the

PARAPHRASE.

rich in Mercy [u], through his great Love 4
wherewith he loved us, Even us Gentiles who 5
were dead [x] in Trespasses, hath he quickened [y], together with Christ, (by Grace ye are
saved) And hath raised [z] us up together with 6
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: That in the 7
Ages [a] to come he might shew the exceeding

NOTES.

[u] *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 [x] *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 Apostasy 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.

[y] *Quickened.* This quickening was by the Spirit of God given to those who by Faith in Christ were united to him, became 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 [z] Wherein this *raising* consists, may be seen, *Rom.* vi. 1——10.

7 [a] 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, *ch.* 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 them, 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 amongst the Gentiles, *they glorified the Lord*, Acts xxi. 19, 20.

PARAPHRASE.

Riches of his Grace, in his Kindness towards us
8 through Christ Jesus. For by God's Free
Grace it is that ye [b] are, through Faith in
Christ, saved [c] and brought into the Kingdom of
God, 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 for-
9 lorn Estate. That no Man might have any
Pretence of Boasting of himself, or his own
Works

TEXT.

exceeding riches of his grace in his kindness towards us, through Christ Jesus.

For by grace are ye 8
saved, through faith; and that not of your selves: it is the gift of God:

Not of works, lest any 9
man should boast:

NOTES.

§ [b] *Ye.* The Change of *we* in the foregoing Verse, to *ye* here, and the like Change observable v. 1. & 5. plainly shews, 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.

[c] *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 Apostasy into the Kingdom of God, their being *saved*. Before they were thus 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, and his Subjects and liege People, they were in the way of Salvation, and if they persevered, could not miss attaining of 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, shews them that there was nothing in them; no Deeds or Works of theirs, nothing that they could do to prepare or recommend themselves, contributed ought 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 comes 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 this 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 was 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 theirs; *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, *ch.* ii. of the *Ephesians*, to read carefully with it, *Rom.* x. & 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 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 quickned 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 Tenor 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 Mens 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

PARAPHRASE.

10 Works or Merit, So that, in this new State in the Kingdom of God, we are, and ought to look upon our ſelves, not as deriving any thing from our ſelves, but as the mere Workmanſhip of God created [d] in Chriſt Jeſus, to the end we ſhould do good Works, for which he had prepared and fitted us to live in them [e].

TEXT.

For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them. 10

NOTES.

Life in the Kingdam of God in the World to come; for by Apoſtaſy 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 Tenor 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.

10 [d] *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.

[e] This is conformable to what he ſays, *v.* 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 to 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, be-

PARAPHRASE.

Wherefore remember that ye who were 11
heretofore Gentiles, distinguished and separated from the Jews, who are circumcised by a Circumcision made with Hands in their Flesh, by your not being circumcised in your Flesh [f], were at that time without all Know- 12
ledge of the Messiah, or any Expectation of

NOTES.

11 [f] 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.

Deli-

PARAPHRASE.

Deliverance or Salvation by him [g], Aliens from the Commonwealth of *Israel* [h], and Strangers to the Covenants of Promise [i], not having any Hope of any such thing, and living in the World without having the true God for
13 their God [k], or they being his People. But now you that were formerly remote and at a distance, are by Jesus Christ brought near by
14 his Death [l]. For it is he that reconcileth us [m] 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 [n], that
15 kept us at a Distance, having taken away the Cause of Enmity [o], or Distance between us,

TEXT.

ing aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. 13

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 14

Having abolished in his flesh the enmity, even the 15

NOTES.

12 [g] That this is the meaning of being *without Christ* here, is evident from this, that what St. *Paul* says here, is to shew the different State of the Gentiles from that of the Jews, before the coming of our Saviour.

[h] Who were alone then the People of God.

[i] *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.

[k] 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 superior 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 [l] How this was done the following words explain, and *Col.* ii. 14.

14 [m] 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.

[m] See *Col.* i. 20.

15 [o] 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.

by

TEXT. PARAPHRASE.

law of commandments contained in ordinances, by abolishing [p] that part of the Law which consisted in positive Commands and Ordinances,

NOTES.

[p] *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 Enquiry by some abler Hand shall be made into it. After the general Revolt and Apostasy 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 Rule 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 the 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.

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 Apostasy 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 Outlaws 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 Apostasy with eternal

NOTES.

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 to 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 afterward 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 spoke 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 become 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 were 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, could 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 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 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 meerly 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 were, 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 anew under the Gospel, fuller and clearer than it was in the Mosaical Constitution, or any where else; and by adding to it's 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.

TEXT.

for to make in himself, of twain, one new man, so making peace;

16 And that he might reconcile both unto God in one body by the Cross, having slain the enmity thereby:

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

PARAPHRASE.

that so he might make [q] or frame the two, 16 *viz.* Jews and Gentiles, into one new Society or Body of God's People, in a new Constitution under himself [r], so making Peace between them. And might 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. And being come, 17 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. For it is by him 18

NOTES.

15 [q] *Make*; the Greek word is κτίσῃ, which does not always signify Creation in a strict Sense.

[r] 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 Idea's 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 shews, 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 shew them, that now under the Gospel Men became the People of God, meerly 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 Stile, 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 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 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*.

PARAPHRASE.

that we, both Jews and Gentiles, have access to
19 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 ado Fellow-Citizens of the Saints, and Domesticks
20 of God's own Family; Built upon the Foundation laid by the Apostles and Prophets, where-
21 of 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 also are built up together with the believing Jews, for an Habitation of God, through the Spirit [s].

TEXT.

one Spirit unto the Father.

Now therefore ye are 19
no more strangers and foreigners, but Fellow-citizens with the saints, and of the houshold of God:

And are built upon the 20
foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone.

In whom all the build- 21
ing fitly framed together, groweth unto an holy temple in the Lord:

In whom you also are 22
builded together for an habitation of God through the Spirit.

NOTES.

22 [s] 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. 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, from 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 may 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.	*PARAPHRASE.*
1 FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles;	FOR my Preaching of this [t], I *Paul* am 1 a Prisoner, upon Account of the Gospel of Jesus Christ, for the Sake and Service of you

NOTES.

1 [t] See *Col.* iv. 3. 2 *Tim.* ii. 9, 10.

PARAPHRASE.

2 Gentiles [u]: Which you cannot doubt of, since [w] ye have heard of the Dispensation of the Grace of God, which was given to me in
3 reference to you Gentiles: How that by especial Revelation he made known unto me in particular [x] the Mystery [y], as I hinted to you
4 above, *viz.* ch. i. 9. By the bare reading whereof ye may be assured of my Knowledge in this formerly concealed and unknown Part of the
5 Gospel of Christ [z]:) Which in former Ages was not made known to the Sons of Men, as it is now revealed to his holy Apostles and Pro-

TEXT.

If ye have heard of 2
the dispensation of the
grace of God, which is
given me to you-ward:
How that by revelati- 3
on he made known unto
me the mystery, (as I
wrote afore in few words,
Whereby when ye read 4
ye may understand my
knowledge in the mystery
of Christ)
Which in other ages 5
was not made known un-
to the sons of men, as it
is now revealed unto his

NOTES.

[u] See *Phil.* i. 7. *Col.* i. 24.

2 [w] 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: For it could not be supposed but the *Ephesians*, among 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 or 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 [x] 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.

[y] See *Col.* i. 26.

4 [z] 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 *Comp.* vi. 19.

phets

TEXT.

holy apostles and prophets by the Spirit;
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

PARAPHRASE.

phets by the Spirit, *viz.* That the Gentiles 6
should be Fellow-Heirs, be united into one Bo-
dy, and partake of his Promise [a] in Christ,
jointly with the Jews [b], in the time [c] of
the Gospel; of which Doctrine I in particular 7
was made the Minister [d] according to the
free and gracious Gift of God, given unto me

NOTES.

6 [a] 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.

[b] Though the Jews are not expressly named here, yet it is plain from the foregoing Chapter, *v.* 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.

[c] 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 Times*, i. e. in the Time of the Gospel, *all things might be gathered together*, or united, *in Christ*, or, by Christ.

7 [d] 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 it's 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 theirs, and he was thereupon, as he tells us himself, treated *as an evil Doer*, 1 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, 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.

PARAPHRASE.

by the effectual working of his Power, in his so wonderful converting the Gentiles by my Preach-
8 ing [e]; 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 un-
9 searchable Riches of Christ [f]; And make all Men [g] perceive how this Mystery comes now to be communicated [h] to the World, which has been concealed from all past Ages, lying hid in the secret Purpose of God, who frames and manages this whole new Creation by Jesus
10 Christ [i]; To the Intent that now under the Gospel

TEXT.

given unto me by the effectual working of his power.

Unto me, who am less 8
than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

And to make all men 9
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:

To the intent that now 10

NOTES.

[e] 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 ἐνέργεια is here translated, of which his very great Modesty could not hinder 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 laboured 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 [f] *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.

[g] All Men, *i. e.* Men of all Sorts and Nations, Gentiles as well as Jews.

9 [h] Τίς ἡ κοινωνία, *What is the Communication*, i. e. that they may have 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.

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*.

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 chuses 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

TEXT. PARAPHRASE.

unto the principalities and Powers in heavenly places, might be known by the Church the mani-

Gospel the manifold Wisdom of God, in the ordering and managment of his heavenly Kingdom, might be made known to Principa-

NOTES.

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 it's 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 Baptist* (who was the *Elias* that restored all things, *Mat.* xvii. 11. *i. e.* opened the Kingdom of Heaven to Believers of all Nations, *Luke* xvi. 16.) and is compleated 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 shew 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 weak 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 are 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 shew 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 Jesus Christ, 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 it's 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!*

lities

PARAPHRASE.

lites and Powers by the Church [k], According to

TEXT.

fold wisdom of God,

NOTES.

10 [k] 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 ἀρχαὶ and ἐξουσίαι, 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, *ch.* 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 my self 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 ἀρχαὶ and ἐξουσίαι, 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 shewed it self, 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 this 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 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 apprised 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

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

PARAPHRASE.

to that Predispositon [l] of the Ages, or several Dispensations which he made in Christ Jesus our Lord; By whom *we* have Boldness and Access to God the Father, with Confidence by Faith [m] in him. Wherefore my Desire is, that ye be not dismayed by my present Afflicti-ction, which I suffer for your sake, and is in truth a Glory to you, that ought to raise your Hearts, and strengthen your Resolutions. Upon this Account I bend my Knees in Prayer to the Father of our Lord Jesus Christ [n]. From whom the whole Family or Lineage both in Heaven and Earth have their Denomination, (*viz.*) Jesus Christ, that is already in Heaven,

NOTES.

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 it self in sundry manners, as he thinks fit.

11 [l] 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*, v. 9.

12 [m] 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 [n] *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 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 Household 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 in Glory?

PARAPHRASE.

and Believers that are ſtill on Earth, have all God for their Father, are all the Sons of God.
16 That he would grant you, according to the great Glory he deſigned to you Gentiles, who ſhould receive the Goſpel under the Meſſiah [o], to be ſtrengthened with Might by his Spirit in
17 the inward Man [p]; That Chriſt may dwell in your Hearts by Faith; that you being ſettled and eſtabliſhed in the Senſe of the Love of God
18 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 in the
19 Kingdom of his Son [q]: And to underſtand the exceeding [r] Love of God, in bringing us to the Knowledge of Chriſt: 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 Muni-

TEXT.

earth is named.
That he would grant 16
you according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man;
That Chriſt may dwell 17
in your hearts by faith; that ye being rooted and grounded in love,
May be able to compre- 18
hend with all Saints, what is the breadth, and length, and depth, and height;
And to know the love 19
of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God.

NOTES.

16 [o] See this Senſe of this Paſſage as given, *Col.* i. 27. and not much different *chap.* i. 17, &c.

[p] What the *inward Man* ſignifies, ſee *Rom.* vii. 22. 2 *Cor.* iv. 16.

18 [q] 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 [r] ὑπερβάλλουσαν, *exceeding*, ſeems to be here a comparative Term, joined to the Love of God, in communicating the Knowledge of Chriſt, and declaring it ſuperior 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 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.

TEXT.	PARAPHRASE.
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,	ficence and Bounty towards you [s]. Now to him that worketh in us by a Power [t] whereby he is able to do exceedingly beyond all that we can ask or think; 20
21 Unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.	unto him be Glory in the Church by Christ Jesus, throughout all Ages, World without end. Amen. 21

NOTES.

[s] 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 Θεοῦ; and then πᾶν πλήρωμα may be understood, to shew 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 [t] 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.

PARAPHRASE.

1 I Therefore who am in Bonds upon account of the Gospel, beseech you to walk worthy of the Calling wherewith ye are called,
2 with Lowliness and Meekness, with Long-suffering, bearing with one another in Love;
3 taking care to preserve the Unity of the Spi-
4 rit in the Bond of Peace, considering your selves as being one Body, enlivened and acted by one Spirit, as also was your Calling in one Hope:
5 There is one Lord, one Faith, one Baptism,
6 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 to every one.
8 Wherefore the Psalmist saith, [u] *When he as-*
9 *cended up on high, he led Captivity captive, and gave Gifts unto Men.* (Now that he ascended, what is it but that he descended first into the
10 lower Parts of the Earth; he that descended is the same also that ascended above all Heavens, that there receiving the Fulness of Power, he might be able to fill all his Members [w].)

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

NOTES.

[u] Psal. xlviii. 18.

9, 10 [w] 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, v. 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 in 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.

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;

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 slight 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 working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

PARAPHRASE.

And therefore he alone 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, 11 others Prophets, others Evangelists, and others Pastors and Teachers, putting thus together in 12 a fit Order and Frame, the several Members of his new collected People, that each in it's proper Place and Function might contribute to the Whole, and help to build up the Body of Christ; till all cementing together in one 13 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 the Fulness of Christ: That we should be no 14 longer Children tossed to and fro, and carried about with every Wind of Doctrine by Men, versed in the Sleights of Cheating, and their cunning Artifices laid in train to deceive. But being steady in true and unfeigned Love, should 15 grow up into a firm Union in all Things with Christ, who is the Head: From whom the 16 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 Body, building it self up in Love, or a mutual Concern of the Parts [x].

NOTES.

16 [x] 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 compleat 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.

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.

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
18 Vanity of their Minds [y], having their Underſtandings darkened, being alienated from that Rule and Courſe of Life which they own and obſerve, who are the profeſſed Subjects and Servants of the true God [z], through the Ignorance that is in them, becauſe of the Blind-
19 neſs of their Hearts; who being paſt feeling, have given themſelves over to Laſciviouſneſs, to the committing of all Uncleanneſs even be-
20 yond the Bounds of natural Deſires [a]. But you that have been inſtructed in the Religion of

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,

18 Having the underſtanding darkened, being alienated from the love 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

NOTES.

17 [y] This Vanity of Mind, if we look into *Rom.* i. 21, &c. we ſhall find to be the Apoſtatizing 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 [z] 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 [a] 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

TEXT.

learned Christ;
21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus;
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.

of Christ, have learned other Things; if you 21
have been Scholars of his School, and have been taught the Truth, as it is in the Gospel of Jesus Christ: That you change your former 22
Conversation, abandoning those deceitful Lusts wherewith you were entirely corrupted: And 23
that being renewed in the Spirit of the Mind, you become new Men [b], framed and fashioned 24
according to the Will of God, in Righteousness and true Holiness.

NOTES.

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, *ch.* v. 3. *Col.* iii. 5. 1 *Thess.* iv. 5. 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 Stile 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 μισαμὸς, *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 Kingdom of God; to which may be added what is said of these *Sinners of the Gentiles*, ch. ii. 11——13. *Col.* i. 21. 1 Thess. iv. 5. Col. iii. 5——7. Rom. i. 30, 31.

24 [b] 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.

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.*

PARAPHRASE.

25 WHerefore putting away Lying, let every Man speak Truth to his Neighbour;
26 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 sinfull: Defer not it's Cure till Sleep calm the Mind, but endeavour to recover your self forthwith, and bring your self into
27 Temper; Left you give an Opportunity to the Devil to produce some Mischief by your Disor-
28 der. Let him that hath stole, steal no more, but rather let him labour in some honest Calling, that he may have even wherewithal to
29 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 to the Occasion, and tending to Edification, and such as may have a becoming
30 Gracefulness in the Ears of the Hearers. And grieve not the Holy Spirit of God, whereby ye

TEXT.

WHerefore putting away lying, speak every man truth with his neighbour: for we are members one of another. 25
Be ye angry and sin not: let not the sun go down upon your wrath: 26
Neither give place to the devil. 27
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. 28
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. 29
And grieve not the holy Spirit of God, where- 30

are

TEXT.

by 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.
1 Be ye therefore followers of God, as dear children;
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.

are sealed [c] to the Day of Redemption. Let all 31
Bitterness, and Wrath, and Anger, and Clamour,
and Evil-speaking, be put away from you, with
all Malice. And be ye kind one to another, 32
tender-hearted, forgiving one another, even as
God for Christ's sake hath forgiven you. There-
fore as becomes Children that are beloved and 1
cherished by God, propose him as an Example
to your selves, to be imitated; and let Love 2
conduct and influence your whole Conversation,
as Christ also hath loved us, and hath given him-
self for us, an Offering, and an acceptable Sa-
crifice [d] to God.

NOTES.

30 [c] *Sealed*; i. e. have God's Mark set upon you, that you are his Servants, a Security to you, that you shall 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*, *ch.* i. 14.

2 [d] *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 amongst the Heathens.

PARAPHRASE.

3 BUT Fornication and all Uncleanness, or exorbitant Desires in venereal Matters [e], let it not be once named amongst you, as becometh

TEXT.

BUT fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints: 3

NOTES.

3 [e] The word in the Greek is πλεονεξία, which properly signifies Covetousness, or an intemperate ungoverned Love of Riches: But the chaste Stile 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 Sort of Sins, in those many Places which Dr. *Hammond* mentions in his Notes on *Rom.* i. 29. & *ch.* iv. *v.* 19. of this Epistle, & *v.* 5. of this *ch.* v. 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 amongst 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 πορνία 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 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 fully renounced Idolatry; the Generality insisted on it, that they should be circumcised, and so, by submitting to the Observances of the Law, gave 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 the eating of things sacrificed to Idols, and Blood, whether let out of the Animal,

or

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 Idolator, hath any inheritance in the Kingdom of Chriſt, and of God.

6 Let no man deceive you with vain words: for becauſe of theſe

PARAPHRASE.

cometh Saints: Neither Filthineſs, nor fooliſh 4
Talking, nor Pleaſantry of Diſcourſe of this Kind, which are none of them convenient, but rather giving of Thanks. For this you are 5
thoroughly inſtructed in, and acquainted with, that no Fornicator, nor unclean Perſon, nor lewd, laſcivious Libertine in ſuch Matters, who is in truth an Idolator, ſhall have any Part in the Kingdom of Chriſt, and of God. Let no Man 6
deceive you with vain empty Talk [f]; theſe Things in themſelves are highly offenſive to

NOTES.

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 the 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 Idolator; ſee 1 *Cor.* v. 11. *Col.* iii. 5. *Eph.* v. 5. as being the ſure and undoubted Mark of an Heathen Idolator.

6 [f] 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 Diſtinctions of Food into clean and unclean, theſe Actions being in themſelves as indifferent as thoſe Meats, which the Apoſtle confutes in the following words.

PARAPHRASE.

God, and are that which he will bring the Heathen World (who will not come in and ſubmit to the Law of Chriſt) to Judgment
7 for [g]. Be ye not therefore Partakers with
8 them. For ye were heretofore in your Gentile-State, perfectly in the dark [h], but now by believing in Chriſt, and receiving [i] the Goſpel, Light and Knowledge is given to you, walk
9 as thoſe who are in a State of Light (For the Fruit of the Spirit is in all Goodneſs, Righte-
10 ouſneſs and Truth [k]) Practiſing that which upon Examination you find acceptable to the
11 Lord. And do not partake in the Fruitleſs Works of Darkneſs [l]; do not go on in the Practice of thoſe ſhameful Actions, as if they were in-
12 different, but rather reprove them. For the Things that the Gentile Idolators [m] do in ſecret, are ſo filthy and abominable, that it is a
13 ſhame ſo much as to name them. This you now ſee, which is an Evidence of your being enlightened, for all Things that are diſcovered to be amiſs are made manifeſt by the Light; for

TEXT.

things cometh the wrath of God upon the children of diſobedience.

Be not ye therefore 7
partakers with them.

For ye were ſometimes 8
darkneſ, but now are ye light in the Lord: walk as children of light,

(For the fruit of the 9
Spirit is in all goodneſs, and righteouſneſs, and truth)

Proving what is accept- 10
able unto the Lord.

And have no fellow- 11
ſhip with the unfruitful works of darkneſs, but rather reprove them.

For it is a ſhame even 12
to ſpeak of thoſe things which are done of them in ſecret.

But all things that are 13
reproved, are made manifeſt by the light: for

NOTES.

5 [g] *Children of Diſobedience*, here, and *ch.* ii. 2. & *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 [h] St. *Paul*, to expreſs the great Darkneſs the Gentiles were in, calls them Darkneſs itſelf.

[i] 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 his 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*, Luke ii. 32.

9 [k] 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 [l] 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 [m] 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.

what-

TEXT.

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.
15 See then that ye walk circumspectively, 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;

PARAPHRASE.

whatsoever shews them to be such is Light [n]. Wherefore he saith, awake thou that sleepest, 14 and arise from the dead, and Christ shall give thee Light. Since then you are in the Light, 15 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 your selves [o] by your prudent Carriage, from the Inconveniencies of those difficult Times, which threaten you with Danger. Wherefore be ye not unwise, 17 but understanding what the Will of the Lord is, And be not drunken with Wine, wherein 18 there is Excess [p]; seek not Diversion in the

NOTES.

13 [n] 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 shew them that they were now better enlightened; to which purpose, *v.* 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, *v.* 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.

16 [o] St. *Paul* here intimates, *v.* 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 otherwise might arise to them from the Intemperance and Violence of those Heathen Idolators, 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 my self ignorant of the precise Meaning of the Phrase in this Place.

18 [p] 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 *Dissoluteness*; 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 *Intemperance* and *Disorder*, opposite to that sober and prudent Demeanour advised in redeeming the Time.

noisy

PARAPHRASE.

noisy and intemperate Jollity of Drinking;
19 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, singing Hymns, and Psalms, and spiritual Songs among yourselves; this makes real and solid Mirth in the Heart, and is Melody well-pleasing
20 to God himself; giving Thanks always for all Things, in the Name of our Lord Jesus Christ, to God and the Father.

TEXT.

but be filled with the Spirit.
Speaking to your selves 19
in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord,
Giving thanks always 20
for all things unto God and the Father, in the name of our Lord Jesus Christ.

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.

PARAPHRASE.

21 SUBMIT [q] your selves one to another in the Fear of God. As for example, Wives
22 submit your selves to your own Husbands, as being Members of the Church you submit

TEXT.

SUbmitting your selves 21
one to another in the fear of God.
Wives, submit your 22
selves unto your own

NOTES.

21 [q] 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.

your

TEXT.

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:

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

PARAPHRASE.

yourselves to the Lord. For the Husband is 23
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 [r]; so stands it between
Man and Wife. Therefore as the Church is 24
subject to Christ, so let Wives be to their
Husbands in every thing. And you Husbands, 25
do you on your Side love your Wives, even as
Christ also loved the Church, and gave himself
to Death for it, that he might sanctify and fit 26
it to himself, purifying it by the washing of
Baptism, joined with the Preaching and Re-
ception of the Gospel [s]; that so he himself [t] 27
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. So ought Men to love 28
their Wives as their own Bodies; he that lov-
eth his Wife, loveth himself. For no Man 29
ever hated his own Flesh, but nourisheth and

NOTES.

23 [r] It is from the Head that the Body receives it's 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 shew 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.

26 [s] 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. & xvii. 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 6th Chapter to the *Romans.*

27 [t] *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, shews, 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 Pains and Blood, purified and prepared himself for his Spouse the Church, that he might present it to himself without Spot or Wrinkle.

che-

PARAPHRASE.

cherisheth it, even as the Lord Christ doth the
30 Church: For we are Members of his Body, of
31 his Flesh, and of his Bones. For this Cause
shall a Man leave his Father and Mother, and
shall be joined unto his Wife, and they two
32 shall be one Flesh [u]. These Words contain
a very mystical Sense in them [w], I mean in
33 reference to Christ and the Church. But lay-
ing 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, and let the Wife reverence her
1 Husband. Children, obey your Parents, per-
forming it as required thereunto by our Lord
Jesus Christ; for this is right and conformable
2 to that Command, Honour thy Father and Mo-
ther, (which is the first Command with Pro-

TEXT.

hated his own flesh; but
nourisheth and cherisheth
it, even as the Lord the
church:
For we are members of 30
his body, of his flesh, and
of his bones.
For this cause shall a 31
man leave his father and
mother, and shall be join-
ed unto his wife, and
they two shall be one
flesh.
This is a great myste- 32
ry: but I speak concern-
ing Christ and the
church.
Nevertheless, let every 33
one of you in particular,
so love his wife even as
himself; and the wife
see that she reverence her
husband.
Children, obey your 1
parents in the Lord: for
this is right.
Honour thy father and 2

NOTES.

30 & 31 [u] These two Verses may seem to stand here disorderly, so as to disturb the Connexion, and make the Inferences disjointed and very loose, and 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, *v.* 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 were 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 [w] It is plain by *v.* 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, till 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.

mise

TEXT.

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.
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 doeth, 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.

mise) That it may be well with thee, and thou 3
mayest be long lived upon the Earth. And on 4
the other Side, 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 suitable to the Gospel.
Ye that are Bondmen, be obedient to those 5
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 himself: Not 6
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 God requires of you from your very Hearts, in this with good Will 7
paying your Duty to the Lord, and not unto 8
Men, knowing that whatsoever good thing any one doth to another, he shall be considered and rewarded for it by God, whether he be Bond or Free. And ye Masters have the like Regard and 9
Readiness to do good to your Bond-slaves, forbearing the Roughness even of unnecessary Menaces, knowing that even you your selves 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.

EPHESIANS.

SECT. XI.

CHAP. VI. 10---20.

CONTENTS.

THE 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.

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
11 Jeſus Chriſt; putting on the whole Armour of God, that ye may be able to reſiſt all the At-
12 tacks of the Devil. For our Conflict is not barely with Men, but with Principalities, and with Powers [1], with the Rulers of the Darkneſs that is in Men in the preſent Conſtitution of the World, and the ſpiritual Managers of the
14 Oppoſition to the Kingdom of God. Wherefore take unto your ſelves 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 your ſelves in every Thing as you ought, to ſtand and keep
15 your Ground: Stand faſt therefore, having your Loins girt with Truth, and having on the

TEXT.

FInally, my brethren, 10
be ſtrong in the Lord, and in the power of his might.

Put on the whole ar- 11
mour of God, that ye may be able to ſtand againſt the wiles of the devil.

For we wreſtle not a- 12
gainſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places.

Wherefore take unto 13
you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all to ſtand.

Stand therefore, hav- 14
ing your loins girt about with truth, and having

NOTES.

12 [1] *Principalities* and *Powers*, are put here, it is viſible, for thoſe revolted Angels which ſtood in Oppoſition to the Kingdom of God.

Breaſt-

TEXT.

on the breast-plate of righteousness;
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 embassador in bonds: that therein I may speak boldly, as I ought to speak.

PARAPHRASE.

Breast-Plate of Righteousness, and your Feet 15
shod with a Readiness to walk in the way of the Gospel of Peace, which you have well studied and considered. Above all taking the 16
Shield of Faith, wherein you may receive, and so render ineffectual all the fiery Darts of the wicked one, *i. e.* the Devil.——Take also the 17
Hopes of Salvation for an Helmet: And the Sword of the Spirit, which is the Word of God [y]: Praying at all Seasons with all Prayer 18
and Supplication in the Spirit, attending and watching hereunto with all Perseverance and Supplication for all the Saints; and for me in 19
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 concealed, and not been at all understood: But I as an Em- 20
bassador 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 Embassador from God ought to speak.

NOTES.

17 [y] 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.

EPHESINAS.

SECT. XII.

CHAP. VI. 21—24.

EPILOGUS.

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 particular Account how all Things stand here. I 22 have sent him on purpose to you, that you might know the State of our Affairs, and that 23 he might comfort your Hearts. Peace be to the Brethren, and Love with Faith from God 24 the Father, and the Lord Jesus Christ. Grace be with all those that love our Lord Jesus Christ in Sincerity [z].

TEXT.

BUT that ye also may 21 know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

Whom I have sent unto 22 you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

Peace be to the bre- 23 thren, and love with faith from God the Father, and the Lord Jesus Christ.

Grace be with all them 24 that love our Lord Jesus Christ in sincerity. Amen.

NOTES.

24 [z] 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 enquire what Thoughts suggested it. It has been remarked more than once, that the main Business of his Epistles, 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 superior 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 thing 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.

FINIS.